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Jacques Lacan

This book focuses on Lacan's revisions and renewals of psychoanalytic concepts, and shows the ways in which Lacan succeeded in the reinvention of psychoanalysis. It explores those steps that led him to assert an unprecedented formula that says against all expectation that the unconscious is real.

The Threshold of the Visible World

An investigation into the strange and troublesome relationship to pleasure that defines the human being, drawing on the disparate perspectives of Deleuze and Lacan.

Lacan

Julia Kristeva is a true polymath, an intellectual of astonishingly wide range whose erudition and insight have been brought to bear on psychoanalysis, literary criticism, gender and sex, and cultural critique. Passions of Our Time showcases recent essays of Kristeva's that demonstrate the scope of her capacious intellect, her gifts as a stylist, and the profound contribution of her thought to the challenges of the present. The collection begins with a vivid recollection of celebrating, as a child in Bulgaria, Alphabet Day, the holiday honoring the Cyrillic letters, which proceeds outward into a contemplation of the writer as translator. Kristeva considers literature with Barthes, freedom through Rousseau, Teresa of Avila and mystical experience, Simone de Beauvoir's dream life, and Antigone and the psychic life of women. A group of essays drawing on her psychoanalytic work delve into Freud, Lacan, maternal eroticism, and the continued importance of psychoanalysis

today. In a series of striking investigations, she thinks through disability and normativity, monotheism and secularization, the need to believe and the desire to know. Calling for the courage to renew and reinvent humanism, she outlines the principles of a stance founded on the importance of respecting human life. Finally, Kristeva discusses French culture and diversity, rethinking universalism and interrogating the potential for Islam and psychoanalysis to meet, and pays homage to Beauvoir by rephrasing her dictum into the provocative "One is born woman, but I become one."

Beyond the Pleasure Principle

For Elisabeth Roudinesco, a historian of psychoanalysis and one of France's leading intellectuals, Canguilhem, Sartre, Foucault, Althusser, Deleuze, and Derrida represent a "great generation" of French philosophers who accomplished remarkable work and lived incredible lives. These troubled and innovative thinkers endured World War II and the cultural and political revolution of the 1960s, and their cultural horizon was dominated by Marxism and psychoanalysis, though they were by no means strict adherents to the doctrines of Marx and Freud. Roudinesco knew many of these intellectuals personally, and she weaves an account of their thought through lived experience and reminiscences. Canguilhem, for example, was a distinguished philosopher of science who had a great influence on Foucault's exploration of sanity and madness-themes Althusser lived in a notorious personal drama. And in dramatizing the life of Freud for the screen, Sartre fundamentally altered his own philosophical approach to psychoanalysis. Roudinesco launches a passionate defense of Canguilhem, Sartre, Foucault, Althusser, Deleuze, and Derrida against the "new philosophers" of the late 1970s and 1980s, who denounced the work-and sometimes the private lives-of this great generation. Roudinesco refutes attempts to tar them, as well as the Marxist and left-wing tradition in general, with the brush of Soviet-style communism. In Freudian theory and the philosophy of radical commitment, she sees a bulwark against the kind of manipulative, pill-prescribing, and normalizing psychology that aims to turn individuals into mindless consumers. Intense, clever, and persuasive, *Philosophy in Turbulent Times* captivates with the dynamism of French thought in the twentieth century.

Read My Desire

In *Read My Desire*, Joan Copjec stages a confrontation between the theories of Jacques Lacan and Michel Foucault, protagonists of two powerful modern discourses - psychoanalysis and historicism. Ordinarily, these discourses only cross paths long enough for historicists to charge psychoanalysis with an indifference to history, but here psychoanalysis, via Lacan, goes on the offensive. Refusing to cede historicity to the historicists, Copjec makes a case for the superiority of Lacan's explanation of historical process, its generative principles, and its complex functionings. Her goal is to inspire a new kind of cultural critique, one that would be "literate in desire, " that would be able to read what is inarticulable in cultural statements.

In Defense of Lost Causes

A high-energy philosophical manifesto on the concept and virtues of universal values addresses such topics as Heidegger's engagement with the Third Reich, the role of class struggles in global capitalism, and the legacy of Christianity against New Age spiritualism. Original.

Lacan

In *The Threshold of the Visible World* Kaja Silverman advances a revolutionary new political aesthetic, exploring the possibilities for looking beyond the restrictive mandates of the self, and the normative aspects of the cultural image-repertoire. She provides a detailed account of the social and psychic forces which constrain us to look and identify in normative ways, and the violence which that normativity implies.

Everything You Always Wanted to Know about Lacan

A collection of some of Freud's most famous essays, including: *On the Introduction of Narcissism*, *Remembering, Repeating and Working Through*, *Beyond the Pleasure Principle*, *The Ego and the ID and Inhibition*, *Symptom and Fear*.

The Sinthome

Lacan without the jargon! Jacques Lacan was one of the most important psychoanalysts ever to have lived. Building upon the work of Sigmund Freud, he sought to refine Freudian insights with the use of linguistics, arguing that the structure of unconscious is like a language. Controversial throughout his lifetime both for adopting mathematical concepts in his psychoanalytic framework and for advocating therapy sessions of varying length, he is widely misunderstood and often unfairly dismissed as impenetrable. In this clear, wide-ranging primer, Lionel Bailly demonstrates how Lacan's ideas are still vitally relevant to contemporary issues of mental health treatment. Defending Lacan from his numerous detractors, past and present, Bailly guides the reader through Lacan's canon, from *l'objet petit a* to *The Mirror Stage* and beyond. Including coverage of developments in Lacanian psychoanalysis since his death, this is the perfect introduction to the great modern theorist.

Transference

"Alcibiades attempted to seduce Socrates, he wanted to make him, and in the most openly avowed way possible, into

someone instrumental and subordinate to what? To the object of Alcibiades's desire – ágalma, the good object. I would go even further. How can we analysts fail to recognize what is involved? He says quite clearly: Socrates has the good object in his stomach. Here Socrates is nothing but the envelope in which the object of desire is found. It is in order to clearly emphasize that he is nothing but this envelope that Alcibiades tries to show that Socrates is desire's serf in his relations with Alcibiades, that Socrates is enslaved to Alcibiades by his desire. Although Alcibiades was aware that Socrates desired him, he wanted to see Socrates's desire manifest itself in a sign, in order to know that the other – the object, ágalma – was at his mercy. Now, it is precisely because he failed in this undertaking that Alcibiades disgraces himself, and makes of his confession something that is so affectively laden. The daemon of Αἰδώς (Aidós), Shame, about which I spoke to you before in this context, is what intervenes here. This is what is violated here. The most shocking secret is unveiled before everyone; the ultimate mainspring of desire, which in love relations must always be more or less dissimulated, is revealed – its aim is the fall of the Other, A, into the other, a." Jacques Lacan

Psychoanalysis and Ecology at the Edge of Chaos

Jacques Lacan continues to be subject to the most extravagant interpretations. Angelic to some, he is demonic to others. To recall Lacan's career, now that the heroic age of psychoanalysis is over, is to remember an intellectual and literary adventure that occupies a founding place in our modernity. Lacan went against the current of many of the hopes aroused by 1968, but embraced their paradoxes, and his language games and wordplay resonate today as so many injunctions to replace rampant individualism with a heightened social consciousness. Widely recognized as the leading authority on Lacan, Élisabeth Roudinesco revisits his life and work: what it was – and what it remains. From the Trade Paperback edition.

A Father

"Roudinesco provides a finely drawn map of the intellectual debates within French psychoanalysis, especially under the influence of the German émigrés during the 1930s and 1940s. She is a good historian, in that she provides not only a narrative history but also extensive passages from Lacan's own oral-history interviews with the various figures, so that we have not only her commentary but some flavor of the original documentation. Many of the quotes are gems."—Sander I. Gilman, *Bulletin of the History of Medicine*

On Belief

Of one and a half million surviving photographs related to Nazi concentration camps, only four depict the actual process of mass killing perpetrated at the gas chambers. *Images in Spite of All* reveals that these rare photos of Auschwitz, taken

clandestinely by one of the Jewish prisoners forced to help carry out the atrocities there, were made as a potent act of resistance. Available today because they were smuggled out of the camp and into the hands of Polish resistance fighters, the photographs show a group of naked women being herded into the gas chambers and the cremation of corpses that have just been pulled out. Georges Didi-Huberman's relentless consideration of these harrowing scenes demonstrates how Holocaust testimony can shift from texts and imaginations to irrefutable images that attempt to speak the unspeakable. Including a powerful response to those who have criticized his interest in these images as voyeuristic, Didi-Huberman's eloquent reflections constitute an invaluable contribution to debates over the representability of the Holocaust and the status of archival photographs in an image-saturated world.

Lacan - The Unconscious Reinvented

Jacques Lacan is one of the most challenging and controversial of contemporary thinkers, as well as the most influential psychoanalyst since Freud. Lacanian theory has reached far beyond the consulting room to engage with such diverse disciplines as literature, film, gender and social theory. This book covers the full extent of Lacan's career and provides an accessible guide to Lacanian concepts and his writing on: *the imaginary and the symbolic *the Oedipus Complex and the meaning of the phallus *the subject and the unconscious *the real *sexual difference. Locating Lacan's work in the context of contemporary French thought and the history of psychoanalysis, Sean Homer's Jacques Lacan is the ideal introduction to this influential theorist.

Subject Lessons

The psychoanalytic theories of Jacques Lacan initiated the crusade to reinterpret Freud's ideas in the light of the insights from French theories of structuralism. This book offers a comprehensive analysis of Lacan's work.

Fictitious Capital

This book argues that psychoanalysis has a unique role to play in the climate change debate through its placing emphasis on the unconscious dimensions of our mental and social lives. Exploring contributions from Freudian, Kleinian, Object Relations, Self Psychology, Jungian, and Lacanian traditions, the book discusses how psychoanalysis can help to unmask the anxieties, deficits, conflicts, phantasies and defences crucial in understanding the human dimension of the ecological crisis. Yet despite being essential to studying environmentalism and its discontents, psychoanalysis still remains largely a 'psychology without ecology.' The philosophy of Deleuze and Guattari, combined with new developments in the sciences of complexity, help us to build upon the best of these perspectives, providing a framework able to integrate Guattari's 'three

ecologies' of mind, nature and society. This book thus constitutes a timely attempt to contribute towards a critical dialogue between psychoanalysis and ecology. Further topics of discussion include: ecopsychology and the greening of psychotherapy our ambivalent relationship to nature and the non-human complexity theory in psychoanalysis and ecology defence mechanisms against eco-anxiety and eco-grief Deleuze|Guattari and the three ecologies becoming-animal in horror and eco-apocalypse in science fiction films nonlinear ecopsychanalysis. In our era of anxiety, denial, paranoia, apathy, guilt, hope, and despair in the face of climate change, this book offers a fresh and insightful psychoanalytic perspective on the ecological crisis. As such this book will be of great interest to all those in the fields of psychoanalysis, psychology, philosophy, and ecology, as well as all who are concerned with the global environmental challenges affecting our planet's future.

Antigone's Claim

Where does perversion begin? Who is perverse? Ever since the word first appeared in the Middle Ages, anyone who delights in evil and in the destruction of the self or others has been described as 'perverse'. But while the experience of perversion is universal, every era has seen it and dealt with it in its own way. The history of perversion in the West is told here through a study of great emblematic figures of the perverse - Gilles de Rais, the mystical saints and the flagellants in the middle ages, the Marquis de Sade in the eighteenth century, the masturbating child, the male homosexual and the hysterical woman nineteenth century, Nazism in the twentieth century, and the complementary figures of the paedophile and the terrorist in the twenty-first. The perverse are rarely talked about and when they are it is usually only to be condemned. They are commonly viewed as monstrous and cruel, as something alien to the very nature of being human. And yet, perversion can also attest to creativity and self-transcendence, to the refusal of individuals to submit to the rules and prohibitions that govern human life. Perversion fascinates us precisely because it can be both abject and sublime. Whether they are sublime because they turn to art or mysticism, or abject because they surrender to their murderous impulses, the perverse are part of us because they exhibit something that we always conceal: our own negativity and our dark side.

Lacan on Love

Quintessentially fascinating, love intrigues and perplexes us, and drives much of what we do in life. As wary as we may be of its illusions and disappointments, many of us fall blindly into its traps and become ensnared time and again. Deliriously mad excitement turns to disenchantment, if not deadening repetition, and we wonder how we shall ever break out of this vicious cycle. Can psychoanalysis - with ample assistance from philosophers, poets, novelists, and songwriters - give us a new perspective on the wellsprings and course of love? Can it help us fathom how and why we are often looking for love in all the wrong places, and are fundamentally confused about "what love really is"? In this lively and wide-ranging exploration

of love throughout the ages, Fink argues that it can. Taking within his compass a vast array of traditions – from Antiquity to the courtly love poets, Christian love, and Romanticism – and providing an in-depth examination of Freud and Lacan on love and libido, Fink unpacks Lacan’s paradoxical claim that “love is giving what you don’t have.” He shows how the emptiness or lack we feel within ourselves gets covered over or entwined in love, and how it is possible and indeed vital to give something to another that we feel we ourselves don’t have. This first-ever commentary on Lacan’s Seminar VIII, *Transference*, provides readers with a clear and systematic introduction to Lacan’s views on love. It will be of great value to students and scholars of psychology and of the humanities generally, and to analysts of all persuasions.

A Voice and Nothing More

‘There was a time when I felt that I had grasped Lacan’s essential being from within – that I had gained, as it were, an apperception of his relation to the world, a mysterious access to that intimate place from which sprang his relation to people and things, and even to himself. It was as if I had slipped within him.’ In this short book, Catherine Millot offers a richly evocative reflection on her life as analysand and lover of the greatest psychoanalyst since Freud. Dwelling on their time together in Paris and in Lacan’s country house in Guitrancourt, as well as describing their many travels, Millot provides unparalleled insights into Lacan’s character as well as his encounters with other major European thinkers of the time. She also sheds new light on key themes, including Lacan’s obsession with the Borromean knot and gradual descent into silence, all enlivened by her unique perspective. This beautifully written memoir, awarded the André Gide Prize for Literature, will be of interest to anyone wishing to understand the life and character of a thinker who continues to exert a wide influence in psychoanalysis and across the humanities and social sciences.

Jacques Lacan & Co

Élisabeth Roudinesco’s bold reinterpretation of Sigmund Freud is a biography for the twenty-first century—a sympathetic yet impartial appraisal of a genius admired but misunderstood in his time and ours. Alert to tensions in his character and thought, she views Freud less as a scientific thinker than as an interpreter of civilization and culture.

Jacques Lacan, Past and Present

Knots are familiar objects. We use them to moor our boats, to wrap our packages, to tie our shoes. Yet the mathematical theory of knots quickly leads to deep results in topology and geometry. The Knot Book is an introduction to this rich theory, starting from our familiar understanding of knots and a bit of college algebra and finishing with exciting topics of current research. The Knot Book is also about the excitement of doing mathematics. Colin Adams engages the reader with

fascinating examples, superb figures, and thought-provoking ideas. He also presents the remarkable applications of knot theory to modern chemistry, biology, and physics. This is a compelling book that will comfortably escort you into the marvelous world of knot theory. Whether you are a mathematics student, someone working in a related field, or an amateur mathematician, you will find much of interest in *The Knot Book*.

Desire and its Interpretation

Prompted by the thirtieth anniversary of the French philosopher Jacques Lacan's death, this exchange between two prominent intellectuals is rich with surprising insights. Alain Badiou shares the clearest, most detailed account to date of his profound indebtedness to Lacanian psychoanalysis. He explains in depth the tools Lacan gave him to navigate the extremes of his other two philosophical "masters," Jean-Paul Sartre and Louis Althusser. Élisabeth Roudinesco supplements Badiou's experience with her own perspective on the troubled landscape of the French analytic world since Lacan's death—critiquing, for example, the link (or lack thereof) between politics and psychoanalysis in Lacan's work, among other issues. Their dynamic dialogue draws readers into an intimate, at times contentious, yet ultimately productive debate that reinvigorates the work of a pivotal twentieth-century thinker.

The Knot Book

'A modernist work of art is by definition 'incomprehensible'; it functions as a shock, as the irruption of a trauma which undermines the complacency of our daily routine and resists being integrated. What postmodernism does, however, is the very opposite: it objects par excellence are products with mass appeal; the aim of the postmodernist treatment is to estrange their initial homeliness: 'you think what you see is a simple melodrama your granny would have no difficulty in following? Yet without taking into account the difference between symptom and sinthom/the structure of the Borromean knot/the fact that Woman is one of the Names-of-the-Father you've totally missed the point!' if there is an author whose name epitomises this interpretive pleasure of 'estranging' the most banal content, it is Alfred Hitchcock (and—useless to deny it—this book partakes unrestrainedly in this madness).' Hitchcock is placed on the analyst's couch in this extraordinary volume of case studies, as its contributors bring to bear an unrivalled enthusiasm and theoretical sweep on the entire Hitchcock oeuvre, from *Rear Window* to *Psycho*, as an exemplar of 'postmodern' defamiliarization. Starting from the premise that 'everything has meaning', the films' ostensible narrative content and formal procedures are analysed to reveal a rich proliferation of ideological and psychical mechanisms at work. But Hitchcock is here to lure the reader into 'serious' Marxist and Lacanian considerations on the construction of meaning. Timely, provocative and original, this is sure to become a landmark of Hitchcock studies. Contributors: Frederic Jameson, Pascal Bonitzer, Miran Bozovic, Michel Chion, Mladen Dolar, Stojan Pellko, Renata Salecl, Alenka Zupancic and Slavoj Zizek.

Terrors and Experts

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 values. 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 systemacity, foundation, and truth.

Freud

What does Lacan show us? He shows us that desire is not a biological function; that it is not correlated with a natural object; and that its object is fantasized. Because of this, desire is extravagant. It cannot be grasped by those who might try to master it. It plays tricks on them. Yet if it is not recognized, it produces symptoms. In psychoanalysis, the goal is to interpret—that is, to read—the message regarding desire that is harbored within the symptom. Although desire upsets us, it also inspires us to invent artifices that can serve us as a compass. An animal species has a single natural compass. Human beings, on the other hand, have multiple compasses: signifying montages and discourses. They tell you what to do: how to think, how to enjoy, and how to reproduce. Yet each person's fantasy remains irreducible to shared ideals. Up until recently, all of our compasses, no matter how varied, pointed in the same direction: toward the Father. We considered the patriarch to be an anthropological invariant. His decline accelerated owing to increasing equality, the growth of capitalism, and the ever-greater domination of technology. We have reached the end of the Father Age. Another discourse is in the process of taking the former's place. It champions innovation over tradition; networks over hierarchies; the draw of the future over the weight of the past; femininity over virility. Where there had previously been a fixed order, transformational flows constantly push back any and all limits. Freud was a product of the Father Age. He did a great deal to save it. The Catholic Church finally realized this. Lacan followed the way paved by Freud, but it led him to posit that the father is a symptom. He demonstrates that here using Hamlet as an example. What people have latched onto about Lacan's work—his formalization of the Oedipus complex and his emphasis on the Name-of-the-Father—was merely his point of departure. Seminar VI already revises this: the Oedipus complex is not the only solution to desire, it is merely a normalized form thereof; it is, moreover, a pathogenic form; it does not exhaustively explain desire's course. Hence the eulogy of perversion with which this seminar ends: Lacan views perversion here as a rebellion against the identifications that assure the maintenance of social routines.

Infinite Thought

Notes and journal entries document Guattari and Deleuze's collaboration on their 1972 book *Anti-Oedipus*. "The unconscious is not a theatre, but a factory," wrote Gilles Deleuze and Félix Guattari in *Anti-Oedipus* (1972), instigating one of the most daring intellectual adventures of the last half-century. Together, the well-known philosopher and the activist-psychiatrist were updating both psychoanalysis and Marxism in light of a more radical and "constructivist" vision of capitalism: "Capitalism is the exterior limit of all societies because it has no exterior limit itself. It works well as long as it keeps breaking down." Few people at the time believed, as they wrote in the often-quoted opening sentence of *Rhizome*, that "the two of us wrote *Anti-Oedipus* together." They added, "Since each of us was several, that became quite a crowd." These notes, addressed to Deleuze by Guattari in preparation for *Anti-Oedipus*, and annotated by Deleuze, substantiate their claim, finally bringing out the factory behind the theatre. They reveal Guattari as an inventive, highly analytical, mathematically-minded "conceptor," arguably one of the most prolific and enigmatic figures in philosophy and sociopolitical theory today. The *Anti-Oedipus Papers* (1969-1973) are supplemented by substantial journal entries in which Guattari describes his turbulent relationship with his analyst and teacher Jacques Lacan, his apprehensions about the publication of *Anti-Oedipus* and accounts of his personal and professional life as a private analyst and codirector with Jean Oury of the experimental clinic Laborde (created in the 1950s).

The Anti-Oedipus Papers

The daughter of French psychoanalyst Jacques Lacan tries to make sense of her relationship with her father. "When I was born, my father was already no longer there." Sibylle Lacan's memoir of her father, the influential French psychoanalyst Jacques Lacan, is told through fragmentary, elliptical episodes, and describes a figure who had defined himself to her as much by his absence as by his presence. Sibylle was the second daughter and unhappy last child of Lacan's first marriage: the fruit of despair ("some will say of desire, but I do not believe them"). Lacan abandoned his old family for a new one: a new partner, Sylvia Bataille (the wife of Georges Bataille), and another daughter, born a few months after Sibylle. For years, this daughter, Judith, was the only publicly recognized child of Lacan—even if, due to French law, she lacked his name. In one sense, then, *A Father* presents the voice of one who, while bearing his name, had been erased. If Jacques Lacan had described the word as a "presence made of absence," Sibylle Lacan here turns to the language of the memoir as a means of piecing together the presence of a man who had entered her life in absence, and in his passing, finished in it. In its interplay of absence, naming, and the despair engendered by both, *A Father* ultimately poses an essential question: what is a father? This first-person account offers both a riposte and a complement to the concept (and the name) of the father as Lacan had defined him in his work, and raises difficult issues about the influence biography can have on theory—and vice versa—and the sometimes yawning divide that can open up between theory and the lives we lead.

Life With Lacan

Slavoj Žižek's masterwork on the Hegelian legacy. For the last two centuries, Western philosophy has developed in the shadow of Hegel, whose influence each new thinker tries in vain to escape: whether in the name of the pre-rational Will, the social process of production, or the contingency of individual existence. Hegel's absolute idealism has become the bogeyman of philosophy, obscuring the fact that he is the dominant philosopher of the epochal historical transition to modernity; a period with which our own time shares startling similarities. Today, as global capitalism comes apart at the seams, we are entering a new transition. In *Less Than Nothing*, the pinnacle publication of a distinguished career, Slavoj Žižek argues that it is imperative that we not simply return to Hegel but that we repeat and exceed his triumphs, overcoming his limitations by being even more Hegelian than the master himself. Such an approach not only enables Žižek to diagnose our present condition, but also to engage in a critical dialogue with the key strands of contemporary thought—Heidegger, Badiou, speculative realism, quantum physics and cognitive sciences. Modernity will begin and end with Hegel.

Less Than Nothing: Hegel and the Shadow of Dialectical Materialism

How finance is a mechanism of social and political domination The 2007–08 credit crisis and the long recession that followed brutally exposed the economic and social costs of financialization. Understanding what lay behind these events, the rise of “fictitious capital” and its opaque logic, is crucial to grasping the social and political conditions under which we live. Yet, for most people, the operations of the financial system remain shrouded in mystery. In this lucid and compelling book, economist Cédric Durand offers a concise and critical introduction to the world of finance, unveiling the truth behind the credit crunch. *Fictitious Capital* moves beyond moralizing tales about greedy bankers, short-sighted experts and compromised regulators to look at the big picture. Using comparative data covering the last four decades, Durand examines the relationship between trends such as the rise in private and public debt and the proliferation of financial products; norms such as our habitual assumptions about the production of value and financial stability; and the relationship of all this to political power. *Fictitious Capital* offers a stark warning about the direction that the international economy is taking. Durand argues that the accelerated expansion of financial operations is a sign of the declining power of the economies of the Global North. The City, Wall Street and other centres of the power of money, he suggests, may already be caked with the frosts of winter.

Passions of Our Time

In this provocative and original work, Slavoj Žižek takes a look at the question of human agency in a postmodern world. From the sinking of the Titanic to Hitchcock's *Rear Window*, from the operas of Wagner to science fiction, from *Alien* to the Jewish Joke, the author's acute analyses explore the ideological fantasies of wholeness and exclusion which make up human

society. Žižek takes issue with analysts of the postmodern condition from Habermas to Sloterdijk, showing that the idea of a 'post-ideological' world ignores the fact that 'even if we do not take things seriously, we are still doing them'. Rejecting postmodernism's unified world of surfaces, he traces a line of thought from Hegel to Althusser and Lacan, in which the human subject is split, divided by a deep antagonism which determines social reality and through which ideology operates. Linking key psychoanalytical and philosophical concepts to social phenomena such as totalitarianism and racism, the book explores the political significance of these fantasies of control. In so doing, *The Sublime Object of Ideology* represents a powerful contribution to a psychoanalytical theory of ideology, as well as offering persuasive interpretations of a number of contemporary cultural formations.

Lacan

Why do some people still choose psychoanalysis-Freud's so-called talking cure-when numerous medications are available that treat the symptoms of psychic distress so much faster? Elisabeth Roudinesco tackles this difficult question, exploring what she sees as a "depressive society": an epidemic of distress addressed only by an increasing reliance on prescription drugs. Far from contesting the efficacy of new medications like Prozac, Zoloft, and Viagra in alleviating the symptoms of any number of mental or nervous conditions, Roudinesco argues that the use of such drugs fails to solve patients' real problems. In the man who takes Viagra without ever wondering why he is suffering from impotence and the woman who is given antidepressants to deal with the loss of a loved one, Roudinesco sees a society obsessed with efficiency and desperate for the quick fix. She argues that "the talking cure" and pharmacology represent not just different approaches to psychiatry, but different worldviews. The rush to treat symptoms is itself symptomatic of an antiseptic and depressive culture in which thought is reduced to the firing of neurons and desire is just a chemical secretion. In contrast, psychoanalysis testifies to human freedom and the power of language.

The Title of the Letter

This book is a chronicle of the all-too-human terror that drives us into the arms of experts, and of how expertise, in the form of psychoanalysis, addresses our fears - in essence, turns our terror into meaning.

Our Dark Side

Alain Badiou is already regarded as one of the most original and powerful voices in contemporary European thought. *Infinite Thought* brings together a representative selection of the range of Alain Badiou's work, illustrating the power and diversity of his thought.

Images in Spite of All

The voice was not a major philosophical topic until the 1960s, when Derrida and Lacan separately proposed it as a central theoretical concern. Here, Dolar goes beyond Derrida's idea of "phonocentrism" and revives and develops Lacan's claim that the voice is one of the paramount embodiments of the psychoanalytic object. He proposes that, apart from the uses of the voice as a vehicle of meaning and as a source of aesthetic admiration, there is a third level of understanding: the voice as an object that can be seen as the lever of thought. He investigates the object voice on a number of different levels--linguistics, metaphysics, ethics (the voice of conscience), the paradoxical relation between the voice and the body, the politics of the voice--and finally scrutinizes the uses of the voice in Freud and Kafka. With this foundational work, Dolar gives us a philosophically grounded theory of the voice as a Lacanian object-cause.--From publisher description.

On Silence

'Ten times, an elderly grey-haired man gets up on the stage. Ten times puffing and sighing. Ten times slowly tracing out strange multi-coloured arabesques that interweave, curling with the meanders of his speech, by turns fluid and uneasy. A whole crowd looks on, transfixed by this enigma-made-man, absorbing the ipse dixit and anticipating some illumination that is taking its time to appear. Non lucet. It's shady in here, and the Théodores go hunting for their matches. Still, they say, cuicumque in sua arte perito credendum est, whosoever is expert in his art is to be lent credence. At what point is a person mad? The master himself poses the question. That was back in the day. Those were the mysteries of Paris forty years hence. A Dante clasping Virgil's hand to be led through the circles of the Inferno, Lacan took the hand of James Joyce, the unreadable Irishman, and, in the wake of this slender Commander of the Faithless, made with heavy and faltering step onto the incandescent zone where symptomatic women and ravaging men burn and writhe. An equivocal troupe was in the struggling audience: his son-in-law; a dishevelled writer, young and just as unreadable back then; two dialoguing mathematicians; and a professor from Lyon vouching for the seriousness of the whole affair. A discreet Pasiphaë was being put to work backstage. Smirk then, my good fellows! Be my guest. Make fun of it all! That's what our comic illusion is for. That way, you shall know nothing of what is happening right before your very eyes: the most carefully considered, the most lucid, and the most intrepid calling into question of the art that Freud invented, better known under its pseudonym: psychoanalysis'. Jacques-Alain Miller

Jacques Lacan

This book promotes a Lacanian approach to silence, arguing that Lacanian psychoanalysis is distinctive for putting a high value on both silence and language. Unlike other disciplines and discourses the authors do not treat silence as a mystical-

impossible beyond, at the cost of demoting the value of language and thought. Rather than treating silence with awe and wonder, this book puts silence to work, and it does so in order to deal with the inevitable alienation that comes with becoming speaking-beings. This illuminating book will be of great interest to scholars of Lacan and the psychosocial, as well as more broadly to philosophers and linguists alike.

The Sublime Object of Ideology

The celebrated author of *Gender Trouble* here redefines Antigone's legacy, recovering her revolutionary significance and liberating it for a progressive feminism and sexual politics. Butler's new interpretation does nothing less than reconceptualize the incest taboo in relation to kinship—and open up the concept of kinship to cultural change. Antigone, the renowned insurgent from Sophocles's *Oedipus*, has long been a feminist icon of defiance. But what has remained unclear is whether she escapes from the forms of power that she opposes. Antigone proves to be a more ambivalent figure for feminism than has been acknowledged, since the form of defiance she exemplifies also leads to her death. Butler argues that Antigone represents a form of feminist and sexual agency that is fraught with risk. Moreover, Antigone shows how the constraints of normative kinship unfairly decide what will and will not be a livable life. Butler explores the meaning of Antigone, wondering what forms of kinship might have allowed her to live. Along the way, she considers the works of such philosophers as Hegel, Lacan, and Irigaray. How, she asks, would psychoanalysis have been different if it had taken Antigone—the "post-oedipal" subject—rather than Oedipus as its point of departure? If the incest taboo is reconceived so that it does not mandate heterosexuality as its solution, what forms of sexual alliance and new kinship might be acknowledged as a result? The book relates the courageous deeds of Antigone to the claims made by those whose relations are still not honored as those of proper kinship, showing how a culture of normative heterosexuality obstructs our capacity to see what sexual freedom and political agency could be.

Philosophy in Turbulent Times

What is the basis of belief in an era when globalization, multiculturalism and big business are the new religion? Slavoj Žižek, renowned philosopher and irrepressible cultural critic takes on all comers in this compelling and breathless new book. From 'cyberspace reason' to the paradox that is 'Western Buddhism', *On Belief* gets behind the contours of the way we normally think about belief, in particular Judaism and Christianity. Holding up the so-called authenticity of religious belief to critical light, Žižek draws on psychoanalysis, film and philosophy to reveal in startling fashion that nothing could be worse for believers than their beliefs turning out to be true.

Why Psychoanalysis?

Responding to the ongoing “objectal turn” in contemporary humanities and social sciences, the essays in *Subject Lessons* present a sustained case for the continued importance—indeed, the indispensability—of the category of the subject for the future of materialist thought. Approaching matters through the frame of Hegel and Lacan, the contributors to this volume, including the editors, as well as Andrew Cole, Mladen Dolar, Nathan Gorelick, Adrian Johnston, Todd McGowan, Borna Radnik, Molly Anne Rothenberg, Kathryn Van Wert, and Alenka Zupancic—many of whom stand at the forefront of contemporary Hegel and Lacan scholarship—agree with neovitalist thinkers that material reality is ontologically incomplete, in a state of perpetual becoming, yet they maintain that this is the case not in spite of but, rather, because of the subject. Incorporating elements of philosophy, psychoanalysis, and literary and cultural studies, *Subject Lessons* contests the movement to dismiss the subject, arguing that there can be no truly robust materialism without accounting for the little piece of the Real that is the subject.

The Trouble with Pleasure

The author offers the story of a young man from the provinces determined to leave his family fortune and its old-fashioned values behind; the young doctor in Paris who set out to reinvent clinical psychotherapy and ended up transforming fundamental notions that shapes it all.

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