

## Psychoanalysis And Sovereignty In Popular Vampire Fictions Studies In Popular Culture

Joseph Massad's *Desiring Arabs* (UCP, 2007) was an intellectual/literary history that sought out links between Orientalism and representations of sex and desire, rebutting in the meantime Western efforts to impose categories of heterosexual/homosexual where (in Islam) no such subjectivities exist. His new book broadens the purview to show us what Islam has become in today's world, attending fully to the multiplication of meanings of Islam." Islam in Liberalism is an intellectual/political history, enabling us to understand that history in terms of how Islam operated as a category within western liberalism; another way to phrase this is to say that Massad underscores how the anxieties about what Europe constituted—despotism, intolerance, misogyny, homophobia—have gotten projected onto Islam. It is, he avers, only through this projection that Europe could emerge as democratic, tolerant, gynophilic, and hemophilic in short, Islam-free. But in fact Islam has been there since the birth of Europe. Liberalism has been the weapon of choice since the late 18th century against the internal and external others of Europe. Massad's brilliant critique of anti-Muslim sexual politics in *Desiring Arabs* is now broadened provocatively to include NGOs, international organizations, and therapeutic programs. He moves from consideration of the meanings of democracy (and the ideological assumption that Islam is not compatible with democracy) through chapters on women in Islam, sexuality and/in Islam, psychoanalytic interpretations of Islamic themes, and the more recent development of the idea of Abrahamic religions among those valorizing an inter-faith agenda. Overall, Massad sets this book up as a biting critique of the sort of liberalism Euro-American propagated and brought as good news to an unenlightened Islam.

Lacan, *Discourse, Event: New Psychoanalytic Approaches to Textual Indeterminacy* is an introduction to the emerging field of Lacanian Discourse Analysis. It includes key papers that lay the foundations for this research, and worked examples from analysts working with a range of different texts. The editors Ian Parker and David Pavón-Cuellar begin with an introduction which reviews the key themes in discourse analysis and the problems faced by researchers in that field of work including an overview of the development of discourse analysis in different disciplines (psychology, sociology, cultural studies and political and social theory). They also set out the conceptual and methodological principles of Lacan's work insofar as it applies to the field of discourse. Ian Parker and David Pavón-Cuellar have divided the book into three main sections. The first section comprises previously published papers, some not yet available in English, which set out the foundations for 'Lacanian Discourse Analysis'. The chapters establish the first lines of research, and

illustrate how Lacanian psychoanalysis is transformed into a distinctive approach to interpreting text when it is taken out of the clinical domain. The second and third parts of the book comprise commissioned papers in which leading researchers from across the social sciences, from the English-speaking world and from continental Europe and Latin America, show how Lacanian Discourse Analysis works in practice. Lacan, Discourse, Event: New Psychoanalytic Approaches to Textual Indeterminacy is intended to be a definitive volume bringing together writing from the leaders in the field of Lacanian Discourse Analysis working in the English-speaking world and in countries where Lacanian psychoanalysis is part of mainstream clinical practice and social theory. It will be of particular interest to psychoanalysts of different traditions, to post-graduate and undergraduate researchers in psycho-social studies, cultural studies, sociology and social anthropology.

A convincing critique of the neglect of death in psychoanalytic theory, arguing that death has been a repressed subject in psychoanalysis.

What does the name Trump stand for? If branding now rules over the production of value, as the coauthors of *Sovereignty, Inc.* argue, then Trump assumes the status of a master brand whose primary activity is the compulsive work of self-branding—such is the new sovereignty business in which, whether one belongs to his base or not, we are all “incorporated.” Drawing on anthropology, political theory, philosophy, psychoanalysis, and theater, William Mazzarella, Eric L. Santner, and Aaron Schuster show how politics in the age of Trump functions by mobilizing a contradictory and convoluted enjoyment, an explosive mixture of drives and fantasies that eludes existing portraits of our era. The current political moment turns out to be not so much exceptional as exceptionally revealing of the constitutive tension between enjoyment and economy that has always been a key component of the social order. Santner analyzes the collective dream-work that sustains a new sort of authoritarian charisma or mana, a mana-facturing process that keeps us riveted to an excessively carnal incorporation of sovereignty. Mazzarella examines the contemporary merger of consumer brand and political brand and the cross-contamination of politics and economics, warning against all too easy laments about the corruption of politics by marketing. Schuster, focusing on the extreme theatricality and self-satirical comedy of the present, shows how authority reasserts itself at the very moment of distrust and disillusionment in the system, profiting off its supposed decline. A dazzling diagnostic of our present, *Sovereignty, Inc.*, forces us to come to terms with our complicity in Trump’s political presence and will immediately take its place in discussions of contemporary politics.

A seminal work on one of the most neglected topics in psychoanalysis, that of affect. Originally published in French as *Le Discours Vivant*, it is considered a classic in the psychoanalytic world.

*Law and Evil* opens, expands and deepens our understanding of the phenomenon of evil by addressing the theoretical

relationship between this phenomenon and law. Hannah Arendt said 'the problem of evil will be the fundamental question of post-war intellectual life in Europe'. This statement is, unfortunately, more than valid in the contemporary world: not only in the events of war, crimes against humanity, terror, repression, criminality, violence, torture, human trafficking, and so on; but also as evil is used rhetorically to condemn these acts, to categorise their perpetrators, and to justify forcible measures, both in international and domestic politics and law. But what is evil? Evil as a concept is too often taken as something that is self-evident, something that is always already defined. Taking Kant's concept of radical evil as a starting point, this volume counters such a tendency. Bringing together philosophical, political, and psychoanalytical perspectives, in analysing both the concept and the phenomenon of evil, the contributors to this volume offer a rich and thoroughgoing analysis of the multifaceted phenomenon of evil and its relationship to law.

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 innateness, 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.

This book outlines Jacques Derrida's thinking on sovereignty in relation to subjectivity through an investigation of the late work *Rogues: Two Essays on Reason*. The author detects in Derrida's thinking of sovereignty - a theme that increasingly attracted him toward the end of his life - the outline of Bataille's adaptation of Freud. The results of Mansfield's analysis will be crucial for understanding such key themes in late Derrida as hospitality, justice, otherness, and the gift.

Love, hate, slavery, torture, addiction and death - as this book shows, only psychoanalysis can speak well of such matters. Psychoanalysis was the most important intellectual development of the 20th century, which left no practice from psychiatry to philosophy to politics untouched. Yet it was also in many ways an untouchable project, caught between science and poetry, medicine and hermeneutics. This unsettled, unsettling status has recently induced the philosopher Alain Badiou to characterise psychoanalysis as an 'antiphilosophy', that is, as a practice that issues the strongest possible challenges to thought. Justin Clemens takes up the challenge of this denomination here, by re-examining a series of crucial psychoanalytic themes: addiction,

fanaticism, love, slavery and torture. Drawing from the work of Freud, Lacan, Badiou, Agamben and others, Psychoanalysis is an Antiphilosophy offers a radical reconstruction of the operations and import of key psychoanalytic concepts and a renewed sense of the indispensable powers of psychoanalysis for today.

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 subjection in late capitalism and renews an old project of resistance.

Scenes of violence and incisions into the flesh inform the demand for law. The scene of little girls being held down in practices of female circumcision has been a defining and definitive image that demands the attention of human rights, and the intervention of law. But the investment in protecting women and little girls from such a cut is not all that it seems. *Law's Cut on the Body of Human Rights: Female Circumcision, Torture and Sacred Flesh* considers how such images come to inform law and the investment of advocates of law in an imagination of this scene. Drawing on psychoanalytic and postcolonial theory, and accompanying ideas in political theology, Juliet Rogers examines the language, imagery and excitement that accompanies recent initiatives to legislate against what is called 'female genital mutilation'. The author compliments this examination with a consideration of the scene of torture exposed in images from Abu Ghraib and Guantanamo Bay. Rogers argues that the modes of fascination and excitement that accompany scenes of torture and female circumcision betray the fantasy of a political condition against which the subject of liberal law is imagined; this is subjectivity in a state of non-mutilation, non-prohibition or, in a psychoanalytic idiom, non-castration. To support the fantasy of this subject, the mutilated subject, the authors suggests, is rendered as flesh cut from the democratic nation state, deserving of only selective human rights, or none at all.

*Psychoanalytic Reflections on Politics: Fatherlands in mothers' hands* is a playful exploration of how people's desires, fantasies, and emotions shape political events and social phenomena. It highlights the mythical sources of today's political projects, the power of political imagination, and the function of symbolism in political thought. Eszter Salgó argues that the driving force for the formation of political communities is fantasy – 'illusions' in a Winnicottian sense, 'phantasies' in a Lacanian sense, 'phantoms' as described by Nicolas Abraham and Maria Torok, and 'dreams' as interpreted by Sándor Ferenczi. She introduces the metaphor of the 'fantastic family' as a symbolic representation of political communities, both to reflect on people's deeply felt

desire to find in public life the resolution, love, and wholeness of early childhood, and to unveil the political elite's readiness to don the mask of the 'ideal parent'. The book is divided into two parts. The first part of the book explores the theories of Donald Winnicott and Jacques Lacan: the matrimony on the stage of politics between the 'good-enough mother' and the Symbolic Father which inaugurates the story of democracy's 'fantastic family'. The second part presents the 'fantastic families' of selected countries such as Hungary, Italy, and the world community to explain the proliferation of cosmogony projects, and to document the failure of the political elites to offer a satisfactory performance of their maternal and paternal functions. *Psychoanalytic Reflections on Politics: Fatherlands in mothers' hands* presents a new way of considering the art of politics, based on the understanding that people perceive reality through imagination and unconscious fantasy. It will be of interest to psychoanalysts, and academics from across the disciplines of politics, psychology, anthropology, sociology, philosophy, literature, and art.

Jacques Derrida continues to be the world's single most influential philosophical and literary theorist. He is also one of the most controversial and most complex. His own works and critical studies of his work proliferate, but where can a student, utterly new to the work of Derrida, start? *Understanding Derrida* is written as an introduction to the full range of Derrida's key ideas and influences. It brings together the world's leading authorities on Derrida, each writing a short, accessible essay on one central aspect of his work. Framed by a clear introduction and a complete bibliography of Derrida's publications in English, the essays systematically analyze one aspect of Derrida's work, each essay including a quick summary of Derrida's books which have addressed this theme, guiding the student towards a direct engagement with Derrida's texts. The essays cover language, metaphysics, the subject, politics, ethics, the decision, translation, religion, psychoanalysis, literature, art, and Derrida's seminal relationship to other philosophers, namely Husserl, Heidegger, Levinas, Hegel and Nietzsche.

This book collates writings from Petros Patounas in response to Jacques Lacan's Seminar of the Psychoanalytic Act. Some of the essays arise from presentations given in the seminar series, "Lacan and the Psychoanalytic Act: A Question of Subjective Presumption" during 2013/14 at the University of London Union, UK. Desire in Lacan is desire for absolute difference and yet its conveyance is an element Alien to the subject - that occurs by the letter and by the act; whose components do not represent themselves for one another as with the signifier. This is because the kinesis, let us say in abbreviated form, the flux, of the question, 'What is Psychoanalysis and What is its Ousia?' refers not to the 'Who or the What is a Psychoanalyst?' but to how the subject can deal with the megacosm of the Real, is neither a surprise nor an enigma - it is a mystery.

Clinical psychoanalysis since Freud has put reconstruction of the patient's history at the forefront of its task but in recent years, this approach has not been so prominent. This book aims to explore and re-evaluate the relationship between history and psychoanalysis. Roger Kennedy develops new perspectives on historiography by applying psychoanalytic insight to the key issues of narrative, time and subjectivity in the construction of historical accounts. He also throws new light on the importance of history for and within psychoanalytic treatment. It is argued that human subjectivity is a major element in any historical enterprise, both the subjectivity of the historian or clinician and that of those being studied. Illustrated with clinical examples, *Psychoanalysis, History*

and Subjectivity covers areas such as postmodernism, the nature of memory, clinical evidence and the place of trauma. Psychoanalysis, History and Subjectivity will be of great interest both to professionals in the psychoanalytic and therapeutic fields and to historians.

Psychoanalysis and the Global is about the hole at the heart of the "global," meaning the instability and indecipherability that lies at the hub of globalization. The contributors use psychoanalysis to expose the unconscious desires, excesses, and antagonisms that accompany the world of economic flows, cultural circulation, and sociopolitical change. Unlike the mainstream discourse of globalization, which most often assumes unencumbered movement across borders, these contributors uncover what Lacan calls "the Real" of the global—its rifts, gaps, exceptions, and contradictions. Psychoanalysis and the Global adopts a psychoanalytic lens to highlight the unconscious circuits of enjoyment, racism, and anxiety that trouble, if not undermine, globalization's economic, cultural, and environmental goals or gains. The contributors interrogate how unconscious desires and drives are externalized in our increasingly globalizing world: the ways in which traumas and emotional conflicts are integral to the disjunctures, homogeneities, and contingencies of global interactions; how social passions are manifested and materialized in political economy as much as in climate change, urban architecture, refugee and gender politics, or the growth of neo-populism; and how the unconscious serves as a basis for the rise and breakdown of popular movements against authoritarianism and neoliberal globalization. Psychoanalysis and the Global represents a major step forward in understanding globalization and also in extending the range and power of psychoanalytic critiques in, and of, geography.

Modern Psychoanalysis is a definitive exploration of the expanding horizons of this still controversial approach to and treatment of human behavior. In the first paperback release of a work sponsored by the American Academy of Psychoanalysis, thirty-five authorities explore new approaches to psychoanalytic theory and therapy, and examine the growing interaction between this field and the other social and behavioral sciences. "Modern Psychoanalysis demonstrates how some of the leading figures are bringing their discipline into the mainstream of biological and social through!--making use of systems theory, information processing, the constructs of adaptation and learning, and other new tools and findings. The book is unusually free of the jargon that has separated psychoanalysis in the past from the rest of behavioral and social science. Some of the authors and their subjects are: Roy Grinker, "Conceptual Progress in Analysis"; Jin-gen Ruesch, "Psychoanalysis between Two Cultures"; Edward Tauber, "Dreaming and Modern Dream Theory"; Jules Masserman, "The Biodynamic Roots of Psychoanalysis"; Lewis H. Wolberg, "Short-term Psychotherapy"; Stuart M. Finch and Albert Cain, "Psychoanalysis of Children"; Morris Parloff, "Analytic Group Psychotherapy"; Salvador Minuchin, "The Low Socioeconomic Population"; Leonard Duhl and Robert Leopold, "Psychoanalysis and Social Agencies"; Leo'n Edel, "Psychoanalysis and the Creative Arts"; Arnold A. Rogow, "Psychiatry, History and Political Science"; and John R. Seeley, "Psychiatry: Revolution, Reform and Reaction." The volume is prepared with the rigor and

comprehensiveness that should make the book a standard handbook for psychiatrists, psychologists, and behavioral scientists. And it is written with a sense of curious readers who may simply be interested in the basic stances of this controversial field of theory and practice. It has earned sufficient plaudits to be called a classic in the field. Judd Manner's new introduction gives added weight to such claims.

Considers the problems of sovereignty through the work of Rousseau, Arendt, Foucault, Agamben, and Derrida.

"When he died in 2004, Jacques Derrida left behind a vast legacy of unpublished material, much of it in the form of written lectures. With *The Beast and the Sovereign, Volume I*, the University of Chicago Press launches an ambitious series of English translations of these important works based upon the meticulously established original French editions." "In this seminar from 2001 and 2002, Derrida explores the persistent association of bestiality or animality with sovereignty and continues his deconstruction of the traditional determinations of the human. The beast and the sovereign are connected, he contends, because neither animals nor kings are subject to the law - the sovereign stands above it, while the beast falls outside the law from below. He then traces this association through an astonishing array of texts, including La Fontaine's fable "The Wolf and the Lamb," Hobbes's biblical sea monster in *Leviathan*, D. H. Lawrence's poem "Snake," Machiavelli's Prince with its elaborate comparison of princes and foxes, a historical account of Louis XIV attending an elephant autopsy, and Rousseau's evocation of werewolves in *The Social Contract*." "Deleuze, Lacan, and Agamben also come into critical play as Derrida focuses in on questions of force, right, justice, and philosophical interpretations of the limits between man and animal." --Book Jacket.

What is psychoanalysis? Whereas there was once a time when proponents of "mainstream psychoanalysis" could point to the preeminence of Freud's drive theory and the version of the human condition associated with it—man as seeking pleasure in an erotically tinged universe—contemporary psychoanalysis is a fractured and contentious discipline in which competing theories share little more than the basic concepts of unconscious mental processes, repression, and transference. Taking the complexities, ambiguities, and contradictions engendered by psychoanalysis over the past several decades as an encouraging point of departure rather than as evidence of the dissolution of the "psychoanalytic tradition," *Psychoanalytic Versions of the Human Condition* makes explicit how, within each major theory, a particular story about the nature of the world and what it means to be human decisively shapes how the clinician conceptualizes individual psychopathology and approaches treatment. A chorus of voices that both challenges and reaffirms the theory and practice of psychoanalysis, *Psychoanalytic Versions of the Human Condition* asks urgent questions—about the politics of psychoanalytic knowledge, and about how the profession is situated and operates in our contemporary culture. Whether Freudian, Jungian, Kleinian, Kohutian, Lacanian, or hybrid, the clinician will find this book a useful guide to

understanding how each theory's "philosophy of life" infuses clinical work.

This edited volume provides a critical history of psychoanalysis in Brazil. Written mainly by Brazilian historians and practitioners of psychoanalysis, the chapters address some central questions about psychoanalysis social role. How did psychoanalysis develop and flourish in a society in which modernisation was accompanied by inequality, authoritarianism and violence? How did psychoanalysis survive in Brazil alongside censorship and repression? Through a variety of lenses, the contributors demonstrate how psychoanalysis in Brazil presented itself as progressive and transformative and maintained this self-image even as it developed institutional structures that reproduce the authoritarianism of the wider society. This novel work offers rich conceptual and practical insights for academic researchers and practitioners of psychoanalysis and psychoanalytic psychotherapy, and addresses methodological questions of concern to academics working across the social sciences. Crucially, it also outlines a distinctive vision of psychoanalysis seen through a Brazilian lens, which will be of interest to readers seeking to confront the Eurocentric and North American bias of much psychoanalytic debate. Belinda Mandelbaum is Associate Professor in the Department of Social and Work Psychology at the Psychology Institute, University of Sao Paulo, Brazil. Stephen Frosh is Professor in the Department of Psychosocial Studies at Birkbeck, University of London, United Kingdom. Rafael Alves Lima is Researcher at the Laboratory of Social Theory, Philosophy and Psychoanalysis at the University of Sao Paulo, Brazil. .

This volume explores a central paradox in the evolution of psychoanalytic thought and practice and the ways in which they were used. Why and how have some authoritarian regimes utilized psychoanalytic concepts of the self to envisage a new social and political order?

The relationship between sexuality and psychoanalysis can be described in terms of an old and stormy love affair. The same can be said about the relationship between psychoanalysis and philosophy. It is precisely this fascinating 'love triangle' that the present volume of essays aims to explore. A diverse group of philosophers and psychoanalysts reflected on the concept of sexuality in Freud-Lacanian psychoanalysis. The result is a stimulating collection of essays where the role of sexuality in psychoanalysis is scrutinized from a philosophical point of view.

Considers the social and political significance of Kristeva's oeuvre.

The book provides a defense of the rational authority of psychoanalytic knowledge that does justice to the plurality of psychoanalytic perspectives and resolves central impasses in the psychoanalytic literature and in the literature concerning psychoanalysis and science. It also provides a systematic, comparative, and critical introduction to the main schools of psychoanalysis useful for clinicians, academics, and those exploring psychoanalysis for the first time.

An exploration of the uncanny modalities of eroticism in vampire literature and film. It critiques the predominant approaches to a body of texts which depict sovereignty and the will to power, and considers the shortcomings of the overwhelming focuses on sexuality in current Gothic

studies.

Combining approaches from literary studies and historical sociology, this book provides a groundbreaking cultural history of the strategies Freud employed in his writings and career to orchestrate public recognition of psychoanalysis and to shape its institutional identity. During and after the Hundred Years War, English rulers struggled with a host of dynastic difficulties, including problems of royal succession, volatile relations with their French cousins, and the consolidation of their colonial ambitions toward the areas of Wales and Scotland. Patricia Ingham brings these precarious historical positions to bear on readings of Arthurian literature in *Sovereign Fantasies*, a provocative work deeply engaged with postcolonial and gender theory. Ingham argues that late medieval English Arthurian romance has broad cultural ambitions, offering a fantasy of insular union as an "imagined community" of British sovereignty. The Arthurian legends offer a means to explore England's historical indebtedness to and intimacies with Celtic culture, allowing nobles to repudiate their dynastic ties to France and claim themselves heirs to an insular heritage. Yet these traditions also provided a means to critique English conquest, elaborating the problems of centralized sovereignty and the suffering produced by chivalric culture. Texts such as *Sir Gawain and the Green Knight*, the *Alliterative Morte Arthure*, and Caxton's edition of Malory's *Morte Darthur* provide what she terms a "sovereign fantasy" for Britain. That is, Arthurian romance offers a cultural means to explore broad political contestations over British identity and heritage while also detailing the poignant complications and losses that belonging to such a community poses to particular regions and subjects. These contestations and complications emerge in exactly those aspects of the tales usually read as fantasy—for example, in the narratives of Arthur's losses, in the prophecies of his return, and in tales that dwell on death, exotic strangeness, uncanny magic, gender, and sexuality. Ingham's study suggests the nuances of the insular identity that is emphasized in this body of literature. *Sovereign Fantasies* shows the significance, rather than the irrelevance, of medieval dynastic motifs to projects of national unification, arguing that medieval studies can contribute to our understanding of national formations in part by marking the losses produced by union.

This original and provocative work begins by examining the shift of scientific paradigms that took place in the late eighteenth century, a shift illustrated by the report of a French Royal Commission appointed in 1784 to investigate Mesmerism. The reactions to Mesmerism among the Commission members—in particular the chemist Lavoisier and the botanist Jussieu—crystallized conflicts about the notion of reason and its role as a scientific ideal, about how science ought to be done. The Commission's denunciation of Mesmerism as the work of the "imagination" then serves as the starting point for the authors' reconsideration of the history of psychoanalysis, notably its suppression and repression of phenomena associated with hypnosis—imagination, suggestion, and empathy—in its search to establish itself as a science in accord with the new ideal of scientific reason. Examining the new and often troubled relationship in psychoanalysis between therapeutic effectiveness and advances in theory, the authors highlight the challenge to Freudian ideals in the 1920's by Otto Rank and Sandor Ferenczi. The discrediting of Ferenczi—engineered to a large extent by Ernest Jones and Freud himself—was an attempt to "purify" psychoanalysis of the effects of suggestion. The authors discuss Freud's own therapeutic nihilism occasioned by his recognition that suggestion, by means of the transference relationship, played an uncontrollable role in psychoanalytic therapy. In assessing Freud's legacy, the authors examine evolving notions of psychoanalysis, especially the role played by the effects of suggestion in recent theoretical representations of the development of the subject. Asserting that hypnosis and the challenge it poses to our understanding of human motivation, reason, and the mind/body relationship constitutes the fourth narcissistic wound to the human ego (after those introduced by Copernicus, Darwin, and Freud), the authors analyze Lacan's rejection of hypnosis and explain current resistance to hypnosis through its challenge to the modern scientific notion

of reason.

### Psychoanalysis and Sovereignty in Popular Vampire Fictions

This book brings together for the first time five recent essays by Jacques Derrida, which advance his reflections on many issues: lying, perjury, forgiveness, confession, the profession of faith, and, most recently, cruelty, sovereignty, and capital punishment. Strongly linked by their attention to "performatives" and the "as if," the essays show the necessity of thinking beyond the category of acts that are possible for a subject. Derrida argues forcefully that thought must engage with the im-possible, that is, the order of the unforeseeable event, the absolute future still to come. This acute awareness of the limits of performative programs informs the essays throughout and attunes them closely to events of a world undergoing "globalization." The first essay, "History of the Lie," reviews some classic and modern definitions of the lie (Augustine, Rousseau, Kant, Koyré, Arendt), while renewing questions about what is called lying, as distinguished from other forms of nontruth. This inventive analysis is followed by "Typewriter Ribbon," which examines at length the famous lie recounted by Rousseau in his Confessions, when he perjured himself by accusing another of his own crime. Paul de Man's reading of this textual event is at the center of Derrida's patient, at times seriously funny analyses. "Le parjure, Perhaps" engages with a remarkable novel by Henri Thomas that fictionalizes the charge of perjury brought against Paul de Man in the 1950s. Derrida's extraordinary fineness as a reader and thinker of fiction here treats, to profound effect, the "fatal experience of perjury." The two final essays, "The University Without Condition" and "Psychoanalysis Searches the States of Its Soul," address the institutions of the university and of psychoanalysis as sites from which to resist and deconstruct the nontruth or phantasm of sovereignty. For the university, the principle of truth remains at the core of its resistance; for psychoanalysis, there is the obligation to remain true to what may be, Derrida suggests, its specific insight: into psychic cruelty. Resistance to the sovereign cruelty of the death penalty is just one of the stakes indicated by the last essay, which is the text of a keynote address to the "States General of Psychoanalysis" held in Paris, July 2000. Especially for this volume, Derrida has written "Provocation: Forewords," which reflects on the title *Without Alibi* while taking up questions about relations between deconstruction and America. This essay-foreword also responds to the event of this book, which Peggy Kamuf in her introduction presents as event of resistance. *Without Alibi* joins two other books by Derrida that Kamuf has translated for Stanford University Press: *Points . . . : Interviews, 1974-1994* (1994) and *Resistances of Psychoanalysis* (1998).

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.

Normalizing the Balkans argues that, following the historical patterns of colonial psychoanalysis and psychiatry in British India and French Africa as well as Nazi psychoanalysis and psychiatry, the psychoanalysis and psychiatry of the Balkans during the 1990s

deployed the language of psychic normality to represent the space of the Other as insane geography and to justify its military, or its symbolic, takeover. Freud's self-analysis, influenced by his journeys through the Balkans, was a harbinger of orientalism as articulated by Said. However, whereas Said intended Orientalism to be a critique of the historical construction of the Orient by, and in relation to, the West, for Freud it constituted a medical and psychic truth. Freud's self-orientalization became the structural foundation of psychoanalytic language, which had tragic consequences in the Balkans when a demonic conjunction developed between the ingrained self-orientalizing structure of psychoanalysis and the Balkans' own propensity for self-orientalization. In the 1990s, in the ex-Yugoslav cultural space, psychoanalytic language was used by the Serb psychiatrist-politicians Drs. Rašković and Karadžić as conceptual justification for inter-ethnic violence. Kristeva's discourse on abject geography and Žižek's conceptualization of the Balkans as the Real have done violence to the region in an intellectual register on behalf of universal subjectivity. Following Gramsci's and Said's 'discourse-geography' Bjelić transmutes the psychoanalytic topos of the "imaginary geography" of the Balkans into the geopolitics inherent in psychoanalytic language itself, and takes to task the practices of normalization that underpin the Balkans' politics of madness.

Contemporary critiques of sexuality have their origins in the work of Michel Foucault. While Foucault's seminal arguments helped to establish the foundations of queer theory and greatly advance feminist critique, Lynne Huffer argues that our interpretation of the theorist's powerful ideas remains flawed.

Cutting-edge philosophers, psychoanalysts, literary theorists, and scholars use Freud and Lacan to shed light on laughter, humor, and the comic. Bringing together clinic, theory, and scholarship this compilation of essays offers an original mix with powerful interpretive implications.

In this daring new study, the renowned Turkish sociologist and public intellectual Suheyb Ö?üt seeks a new explanation of political sovereignty demystified from traditional descriptions of the political process. Boldly focusing on sexuality as a crucial definer of social order, Being and Symptom argues that there is an "M theory" - a master theory of theories -- not only in Quantum Physics, but also in Continental Philosophy, Psychoanalysis, and Sociology, disclosing how the ontological structure of the "fantastic four" ingredients of metaphysics (potentiality, impotentiality, actuality, completion) has recurred through time. Ö?üt also seeks to turn Thomas Hobbes's political philosophy into a social theory within the fields of sexuality and sovereignty and to locate parallels among Aristotle, Ibn Khaldun, Kant, Hegel, Heidegger, Foucault, Lacan, Agamben, Nash, Derrida, Girard, Kristeva, and Žižek, with a special emphasis on how Žižek has adapted Lacanian psychoanalysis into social theory. Ö?üt conveys a highly original analysis of the unconscious of our social (sexual) relations, subjectivities, and politics.

The author outlines legal issues and social administration, and suggests psychoanalytically based reforms for juvenile delinquency, effective treatment of criminals, and drug addiction.

What has happened since de Man and Derrida first read Austin? How has the encounter between deconstruction and the performative affected each of these terms? In addressing these questions, this book brings together scholars whose works have

been provoked in different ways by the encounter of deconstruction and the performative. Following Derrida's appeal to any rigorous deconstruction to reckon with Austin's theorems and his ever growing commitment to rethink and rewrite the performative and its multiple articulations, it is now urgent that we reflect upon the effects of a theoretical event that has profoundly marked the contemporary scene. The contributors to this book suggest various ways of re-reading the heritage and future of both deconstruction and the performative after their encounter, bringing into focus both the constitutive aporia of the performative and the role it plays within the deconstruction of the metaphysical tradition.

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