
John Barth and the Anxiety of Continuance

Inleiding in de metafysica

Jacques Lacan is widely recognized as a key figure in the history of psychoanalysis and one of the most influential thinkers of the 20th Century. In Anxiety, now available for the first time in English, he explores the nature of anxiety, suggesting that it is not nostalgia for the object that causes anxiety but rather its imminence. In what was to be the last of his year-long seminars at Saint-Anne hospital, Lacan's 1962-63 lessons form the keystone to this classic phase of his teaching. Here we meet for the first time the notorious a in its oral, anal, scopic and vociferated guises, alongside Lacan's exploration of the question of the 'analyst's desire'. Arriving at these concepts from a multitude of angles, Lacan leads his audience with great care through a range of recurring themes such as anxiety between jouissance and desire, counter-transference and interpretation, and the fantasy and its frame. This important volume, which forms Book X of The Seminar of Jacques Lacan, will be of great interest to students and practitioners of psychoanalysis and to students and scholars throughout the humanities and social sciences, from literature and critical theory to sociology, psychology and gender studies.

The Seminar of Jacques Lacan

Drawing extensively on the under-explored Highsmith Archive, Peters suggests that the usual generic distinctions-crime fiction, mystery, suspense-have been largely unhelpful in elucidating Patricia Highsmith's novels. Peters adopts a psychoanalytic approach to show that specific disturbances within her text have resulted in Highsmith's writing remaining resistant to explication and to the more sophisticated interpretative strategies that would seek to position her within a specific genre.

Sexual Politics of Desire and Belonging

During the sixties and seventies, the fictional "reinventions" of John Barth, along with his misread and influential essay "The Literature of Exhaustion," established the comic novelist as a leading practitioner and theorist of what was then coming to be called postmodern literature. In more recent years, however, Barth's reputation has been called into question within the ongoing critical debate over the criterion of "originality" and the status of literary repetition, imitation, and parody. In her spirited defense of Barth, Patricia Tobin employs Harold Bloom's theory of belatedness to confront and explode this issue. For Bloom, the later the artist the greater the burden of the past against which he must rebel and the more hopeless his task. However, Tobin argues Barth revels in his belatedness and celebrates the opportunity to survey a rich literary past and to bring back to life its dead forms, genres, and styles by completing, fulfilling, and "exhausting" them. Not a retrospective and negative anxiety of influence, then, but a wholly prospective and positive anxiety of continuance has propelled Barth through a distinguished career.
Throughout, Tobin elaborates the conjunctions and disjunctions between Bloom and Barth with surprising results. Most notable, perhaps, is her examination of how Bloom's model of a "map of misreading" helps to elucidate, and even predict, the ways in which Barth sets each new novel in antithetical relation to the one before. Along the way, much is said about modernism and postmodernism, repetition and difference, and what it means poetically and willfully to intend a career. John Barth and the Anxiety of Continuance will be of interest to scholars of American fiction and critical theory.

**Identiteit**

Delves into the conflicting feelings of anxiety and empowerment that women, historically excluded from masculine discourse, feel when they dare to read and write. These essays draw upon feminist literary theory, narrative theory, and reader-response criticism to address women's ambivalence toward language—using textual examples from the medieval period to the present. Paper edition (unseen), $16.95. Annotation copyright by Book News, Inc., Portland, OR

**Het jaar van het gevaarlijke dromen / druk 1**

**Visions of Global America and the Future of Critical Reading**

Then, in readings of the Gospel of John, Dante, the troubadours, Petrarch, Hamlet, Paradise Lost, La Princess de Cleves, and Heart of Darkness, Staten shows how literary history may be reconstituted in terms of a poetics of mourning that keeps in sight the traditional problematic of mortal and transcendent eros.

**Re-Imagining the War on Terror**

**What Lacan Said about Women**

This book brings Jacques Lacan's work on the problem of anxiety into a jarring and fruitful confrontation with phenomenology, existentialism, and the 'jargon' of authenticity. Brian Robertson masterfully upends a host of received philosophical truths - most notably, and crucially, the idea that anxiety 'lacks an object.'

**American Studies in Scandinavia**

Cultuurfilosofisch essay over snelheid als sleutelbegrip voor de westere moderne samenleving.

**October**

**Lacanian Antiphilosophy and the Problem of Anxiety**

**Jacques Lacan**

Maatschappelijke veranderingen hebben gezorgd voor een veranderd ik-gevoel. Paul Verhaeghe onderzoekt de effecten van dertig jaar neoliberalisme, vrijemarktwerking, privatisering en de relatie tussen de maakbare samenleving en onze identiteit. Wie wij zijn wordt zoals altijd bepaald door de context waarin wij
leven. Die context bepaalt op dit moment: Wie geen succes heeft zal ziek zijn. De dwang tot succes en geluk blijkt een keizerlijke te hebben: het leidt tot verlies aan zelfbesef, tot desoriëntatie en vertwijfeling. De mens is eenzamer dan ooit. De liefde is moeilijk te bereiken en betekenisvol leven is diepgaand problematisch geworden. Vanuit zijn klinische ervaring als psychotherapeut laat Verhaeghe zien hoezeer de veranderde maatschappij doorwerkt in de hedendaagse individuele psychische problemen. Mensen komen met andere psychische klachten bij de psychiater dan voorheen. Identiteit is een vervolg op Verhaeghes bestseller Liefde in tijden van eenzaamheid en zijn al even succesvolle Het einde van de psychotherapie.

The Seminar of Jacques Lacan: Anxiety

Designed for novices as well as students of psychology and literary criticism, these systematic lectures do much to clarify Lacan's groundbreaking work on the birth of the subject and its links with Freud's theory of drives. Moreover, they answer some of the criticisms that have been leveled at Lacan by forms of psychoanalysis unable or unwilling to incorporate his ideas.

Wat is waanzin

An innovative reassessment of the War on Terror organized around the themes of seeing, waiting, travelling.

or Worse

An interdisciplinary account of the life of Johannesburg, South Africa's "global south city" Anxious Joburg focuses on Johannesburg, the largest and wealthiest city in South Africa, as a case study for the contemporary global South city. Global South cities are often characterised as sites of contradiction and difference that produce a range of feelings around anxiety. This is often imagined in terms of the global North's anxieties about the South: migration, crime, terrorism, disease and environmental crisis. Anxious Joburg invites readers to consider an intimate perspective of living inside such a city. How does it feel to live in the metropolis of Johannesburg: what are the conditions, intersections, affects and experiences that mark the contemporary urban? Scholars, visual artists and storytellers, all look at unexamined aspects of Johannesburg life. From peripheral settlements to the inner city to the affluent northern suburbs, from precarious migrants and domestic workers to upwardly mobile young women and fearful elites, Anxious Joburg presents an absorbing engagement with this frustrating, dangerous, seductive city. It offers a rigorous, critical approach to Johannesburg revealing the way in which anxiety is a vital structuring principle of contemporary life. The approach is strongly interdisciplinary, with contributions from media studies, anthropology, religious studies, urban geography, migration studies and psychology. It will appeal to students and teachers, as well as to academic researchers concerned with Johannesburg, South Africa, cities and the global South. The mix of approaches will also draw a non-academic audience.

Aesthetics of Anxiety

In de geschreven media, op tv, in soaps of films wordt waanzin altijd uitgebeeld als iets extreems: gewelddadige uitbarstingen, toevallen of hallucinaties. Maar als waanzin nu eens helemaal niet is wat wij denken dat het is? Als het eerder regel dan uitzondering is? Als de kenmerken van waanzin niet zichtbaar zijn en eigen aan de doorsneeburger? Psychoanalyticus Darian Leader begint en eindigt zijn betoog met het geval van de Britse arts Harold Shipman, een massamoordenaar die kennelijk zo 'normaal' was dat sommige patiënten zelfs na zijn veroordeling nog door hem behandeld wilden worden. In een uiterst lucide en confronterend betoog onderzoekt Leader onopvallende krankzinnigheid en laat hij zien dat ons begrip van waanzin herziening behoeft.

Lacan's Seminar On Anxiety

Kritische beschouwing over de huidige maatschappij en het tegenwoordige politieke bestel.
Parallax

DIVArticles by noted Lacanian psychoanalysts and scholars discussing issues that emerge in Lacan's Seminar XVII (newly translated) that import fields of psychoanalysis, philosophy, political theory, cultural studies and literary studies.

Publications of the Modern Language Association of America

Studie van de Duitse filosoof (1889-1976) over een nieuwe weg om tot 'zijnsverstaan' te komen, aanknopend bij de vroegste westere filosofie.

Anxiety

Eros in Mourning

Designed for students, academics and the general reader alike, Sexual Politics of Desire and Belonging provides theoretical and empirical insights into the linkages between sexualities and forms of desire, and ways of belonging and relating to others in specific contexts and moments in time. Opening with a substantial introduction by one of the editors, this collection of thirteen essays is organised into three parts, each section making important contributions to contemporary debates regarding the sexual politics of citizenship, marriage, friendship, pornography, intimacies, eroticism and desire. As such, the essays introduce fresh perspectives for thinking about how individuals construct senses of belonging and modes of relating to others in their everyday lives, within the disciplinary frameworks of sociology, organisational analysis and cultural studies. As well, the volume analyses representations of desire and eroticism in British Pop Art, trauma and feminist fiction, polyamory self-help literature, Hollywood films, and sociological and psychoanalytic theory. Analytical insights offered within these essays will do much to stimulate debate about aspects of the socially and historically constituted relationship between desire and sexuality. Because of the diverse approaches and conclusions it contains, the volume will be essential reading for anyone interested in engaging with inter- and multidisciplinary perspectives in order to understand the dynamics between constructions of desire and belonging, and discourses of gender, sex and sexuality.

Self and Emotional Life

Although many books have been published on Jacques Lacan that attempt to explain his work and to provide insights into the relationship between his work and his life, most of them depend largely on the small number of texts that were published in his lifetime. JACQUERS LACAN, published to great acclaim in France in 1986, has now been translated into English. It is the first look at Lacan and his work from within the French context. Marcelle Marini, a knowledgeable insider, provides a full chronological, biographical, and bibliographical dossier - year by year - of the progress of Lacan's work.

Art Journal

This is the first book in English to explore in detail the genesis and consequences of Lacan's concept of the 'Real', providing readers with an invaluable key to one of the most influential ideas of modern times.

Mosaic

"In this new text, Colette Soler spins out explications of Lacan's thought on the controversial question of sexual difference."
The Literary Lacan

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 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.

Syracuse Scholar

Jacques Lacan

Magie en emotie

Lacan and the Concept of the 'Real'

‘A chance meeting of a sewing machine and an umbrella. The impossible face-off between a whale and a polar bear. One was devised by Lautréamont; the other punctuated by Freud. Both are memorable. Why so? They certainly tickle something in us. Lacan says what it is. It’s about man and woman. There is neither accord nor harmony between man and woman. There’s no programme, nothing has been predetermined: every move is a shot in the dark, which in modal logic is called contingency. There’s no way out of it. Why is it so inexorable, that is, so necessary? It really has to be reckoned that this stems from an impossibility. Hence the theorem: “There is no sexual relation.” The formula has become famous. In the place of what thereby punctures a hole in the real, there is a plethora of luring and enchanting images, and there are discourses that prescribe what this relation must be. These discourses are mere semblance, the artifice of which psychoanalysis has made apparent to all. In the twenty-first century, this is beyond dispute. Who still believes that marriage has a natural foundation? Since it’s a fact of culture, one devotes oneself to inventing. One cobbles together different constructions from whatever one can. It may be better ... or worse. “There is Oneness.” At the heart of the present Seminar, this aphorism, which hitherto went unnoticed, complements the “there is no” of sexual relation, stating what there is. It should be heard as One-all-alone. Alone in jouissance (which is fundamentally auto-erotic) and alone in significance (outside any semantics). Here begins Lacan’s late teaching. Everything he has already taught you is here, and yet everything is new, overhauled, topsy-turvy. Lacan had taught the primacy of the Other in the order of truth and the order of desire. Here he teaches the primacy of the One in its real dimension. He rejects the Two of sexual relation and that of signifying articulation. He rejects the Big Other, the fulcrum of the dialectic of the subject, disputing its existence, which he consigns to fiction. He depreciates desire and promotes jouissance. He rejects Being, which is mere semblance. Henology, the doctrine of the One, here outclasses ontology, the theory of Being. What about the symbolic order? Nothing more than the reiteration of the One in the real. Hence the abandoning of graphs and topological surfaces in favour of knots made of rings of string, each of which is an unlinked One. Recall that Seminar XVIII sighed for a discourse that would not be semblance. Well, with Seminar XIX, we have an attempt at a discourse that would take its point.
of departure in the real. The radical thought of modern Uni-dividualism.' Jacques-Alain Miller

**Lacanian Ink**

To understand the achievement of Jacques Lacan, one must turn to his roots. This book explores the grounding of Lacan's psychoanalytic work in the intellectual and artistic movements of the modernist period. More specifically, it examines masculine anxiety in the modernist novel in terms of Lacan's work on psychosis, masochism, and narcissism, viewed against the broader cultural context of the modernist era. In the process, this book illustrates how Lacan's intellectual apprenticeships and encounters (both real and imaginary) play out in his mature work, beginning with the first seminars of the 1950s. Like other thinkers of the early twentieth century, the trajectory of Lacan's psychoanalytic career is shaped by tendentious confrontations with peers, forebears, and intellectual traditions.

**Lacan and the Ghosts of Modernity**

**Subjective Experience and the Logic of the Other**

Places anxiety at the heart of the aesthetic experience.

**Humanity & Society**

**Constructions of Death, Mourning, and Memory Conference, October 27-29, 2006**

Dispensing with jargon and elliptic formulations, Lander accomplishes the tour de force of making Lacan "user friendly."

**Anxious Joburg**

**Jacques Lacan and the Other Side of Psychoanalysis**

The forces of globalization have transformed literary studies in America, and not for the better. The detailed critical reading of artistic texts has been replaced by newly minted catchphrases describing widely divergent snippets and anecdotes--deemed mere documents--regardless of the critic's expertise in the appropriate languages and cultures. Visions of Global America and the Future of Critical Reading by Daniel T. O'Hara traces the origin of this global approach to Emerson. But it also demonstrates another, tragic tradition of vision from Henry James that counters the Emersonian global imagination with the hard realities of being human. Building on this tradition, on Lacan's insights into the Real, and on Badiou's original theory of truth, O'Hara points to how we can, and should, reground literary study in critical reading. In Emerson's classic essay "Experience" (1844), America appears in and as a symptom of the critic's self-making that sacrifices the power of love to this visionary project--a literary version of the American self-made man. O'Hara rescues critical reading using James's late work, especially The Golden Bowl (1904), and builds on this vision with examinations of texts by St. Paul, Emerson, Wallace Stevens, James Purdy, John Cheever, James Baldwin, John Ashbery, and others.

**Anxiety and Evil in the Writings of Patricia Highsmith**
Anxious Power

The relationship between literature and psychology is long and richly complex, and no more so than in the work of Jacques Lacan, the most controversial psychoanalyst since Freud. The Literary Lacan: From Literature to 'Lituraterre' and Beyond is dedicated to assessing Lacan's significant contribution to literary studies and the contribution, in turn, of literature to Lacanian psychoanalysis. The first essays in this collection provide close readings of Lacan's literature-related work, specifically his work on Hamlet, his homage to Marguerite Duras and Lewis Carroll, his concept of Lituraterre, and his seminar on James Joyce. Other essays examine Lacan's theories in conjunction with works of major writers such as Samuel Beckett. The book concludes with essays that investigate Lacan and literature more broadly, including the applicability of literature to psychoanalysis. With well-known contributors including Slavoj Zizek, Jacques-Alain Miller, Russell Grigg and Ellie Ragland, this volume will appeal not only to specialists in literary and Lacanian theory but also to students and enthusiasts of the master and the literature that inspired him.

Het horizon-negatief

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