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Intimacy and the Anxieties of Cinematic Flesh **Liberating Oedipus?** **DAS MITLEID ALS FRUNDAMENT DER MORAL BEI SCHOPENHAUER** *Die Philosophie des Wissens. Bd. 1*
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Beiträge zur Charakteristik der neueren Philosophie, zu Vermittlung ihrer Gegensätze

Evil in the Western Philosophical Tradition

Freud, Psychoanalysis and Death

Kant und seine Kritiker - Kant and His Critics Bauern zwischen Herrschaft und

Genossenschaft Looking Awry *Sein, Wahrheit, Welt*

Fichtes Bildtheorie im Kontext, Teil

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Die Erforschung des historischen und systematischen Kontextes von Kants Philosophie weist bis auf den heutigen Tag signifikante Lücken auf. Dies gilt umso mehr für unser Verständnis der Bedeutung der gegenüber Kants Philosophie erhobenen Einwände und Kritikpunkte sowohl für die verschiedenen Entwicklungsphasen seiner Philosophie wie für ihre Rezeption und Darstellung in späteren Jahrhunderten. Die im vorliegenden Band versammelten Beiträge wollen

einen Beitrag zur Schließung dieser Lücken leisten. Sie gehen auf Vorträge zurück, die auf dem VII. Multilateralen Kant-Kolloquium zum Thema 'Kant und seine Kritiker - Kant and his critics - Kant et ses critiques' gehalten worden sind, das vom 28.-30. April 2017 an der Martin-Luther-Universität Halle-Wittenberg stattfand.*****There are still significant gaps in the study of the historical and systematic contexts of Kant's philosophy. This is true even more of our understanding of the significance of the objections and criticisms levelled at Kant's philosophy and of the development of his philosophy and its reception and depiction in later centuries. The essays in this volume seek to close these gaps. They are based on the papers given at the 7th multilateral Kant Colloquium with the theme 'Kant und seine Kritiker - Kant and his critics - Kant et ses critiques' which took place from 28th-30th April 2017 at the Martin-Luther-University, Halle-Wittenberg.

Charting a sweeping history of evil within the Western philosophical tradition, Gavin Rae shows that the problem of evil - as a conceptual problem - came to the fore with the rise of monotheism. Rae traces the problem of evil from early and Medieval Christian philosophy to modern philosophy, German Idealism, post-structuralism and contemporary analytic philosophy and secularisation. The book contributes to the refutation of the separation of philosophy in the 20th century into analytic and continental. It is shown that Edmund Husserl was seriously concerned with issues of so-called analytic philosophy, that there are strict parallelisms between Husserl's treatment of philosophical subjects and those of authors in the analytic tradition, and that Husserl had a strong influence on Rudolf Carnap's 'Aufbau'. Volume 26/27 begins with publication of The Annual's first prize essay, Samuel Abrams's "How Child and Adult Analysis Inform and Misinform One Another." This is followed by a series of

papers originally prepared for a symposium honoring John E. Gedo. These papers span the clinical topics of obsessiveness, sublimation, dreams and self-analysis, and analyzability, and also delve into applied psychoanalysis and art history, with two studies of Vincent van Gogh and another of Alberto Giacometti. These papers not only convey the impressive range of Gedo's own interests, but embody the high scholarly and clinical standards that Gedo has long held, both for himself and for the field in general. Section III offers original contributions to clinical analysis in the form of the consideration of the role of affective engagement in the analyst's "usability"; thoughtful assessment of the perils of parental projection in child analytic work; and comparison of a failed and successful supervision in the same psychoanalytic case. Section IV examines psychoanalysis and the arts, with two further studies of van Gogh, an analytic reading of Nabokov's *Lolita*, and more general

examinations of psychoanalysis in relation to dramatic art and film analysis. The volume closes with two provocative scholarly essays bearing on the roots of psychoanalysis: the correspondence between Mabel Dodge and her analysts Smith Ely Jelliffe and A. A. Brill as a vehicle for reviewing the issue of extra- and postanalytic contact between analyst and patient; and an examination of Freud, Lacan, and the uneasy relationships among literature, psychoanalysis, and the female subject. Volume 26/27 offers readers a rich harvest of contemporary insights about psychoanalysis, including its history and evolution, its continuing clinical refinement, and its scholarly applications outside the consulting room. A readable and advanced introductory-level text focusing on the ethical dimensions and impact of Lacan's thinking. This book argues that a rethinking of the subject necessitates a rethinking of our relation to law, tradition and morality, as well as our understanding of guilt,

responsibility and desire. In *Liberating Oedipus?: Psychoanalysis as Critical Theory*, Dr. Filip Kovacevic demonstrates how psychoanalytic theory can join political theory in designing alternative political norms and values. Detailing the thoughts of major psychologists including Sigmund Freud, Jacques Lacan, and Alain Badiou, this book offers a new approach to traditional Lacanian theory. Kovacevic's emphasis on Lacanian psychoanalysis is especially relevant due to the modern challenges of failed globalization and the subsequent terrorist reactions. Kovacevic proves that political practice without an emancipatory psychology to guide it is potentially dangerous. *Liberating Oedipus?* is a critical text for scholars of political theory and those interested in the history of ideas. *Perversity and Ethics* argues that a psychoanalytic reading of the phenomenon of perversity is crucial to understanding contemporary

philosophical ethics. This volume in the *Political Theory and Contemporary Philosophy* series examines one of the most important topics in contemporary political theory: how to conceptualize the relationship between the one and the many. The essays discuss how to reconcile multiple ontologies without subsuming them to a totalitarian unity. While one school of thought (Deleuze, Negri) seeks to create a new ontology based on the many instead of the one, (which, politically, is close to anarchy), another proposes to understand the "one" as the "ultra-one" of the event (Badiou). In this groundbreaking work, leading thinkers explore these debates and offer alternative concepts. Building on Jean-Luc Nancy's essay who proposes an ontology of "singular plurality," contributors aim to synthesize the one and the many and suggest different ways of forming collectives, beyond the dominant representative political forms. An original and

challenging work, *Politics of the One* addresses new possible ways of bringing people together, integrating philosophy with theoretical and practical problems of politics. Brings together critical race theory and psychoanalysis to examine African American and other diasporic African cultural texts. This unique dictionary covers all the major German idioms and is probably the richest source of contemporary German idioms available, with 33,000 headwords. Within each entry the user is provided with: English equivalents; variants; contexts and precise guidance on the degree of currency/rarity of an idiomatic expression. This dictionary is an essential reference for achieving fluency in the language. It will be invaluable for all serious learners and users of German. Not for sale in Germany, Austria and Switzerland. Professor John Douglas Macready offers a post-foundational account of human dignity by way of a reconstructive reading of Hannah Arendt. He argues that

Arendt's experience of political violence and genocide in the twentieth century, as well as her experience as a stateless person, led her to rethink human dignity as an intersubjective event of political experience. By tracing the contours of Arendt's thoughts on human dignity, Professor Macready offers convincing evidence that Arendt was engaged in retrieving the political experience that gave rise to the concept of human dignity in order to move beyond the traditional accounts of human dignity that relied principally on the status and stature of human beings. This allowed Arendt to retrofit the concept for a new political landscape and reconceive human dignity in terms of stance—how human beings stand in relationship to one another. Professor Macready elucidates Arendt's latent political ontology as a resource for developing strictly political account of human dignity that he calls conditional dignity—the view that human dignity is dependent on

political action, namely, the preservation and expression of dignity by the person, and/or the recognition by the political community. He argues that it is precisely this “right” to have a place in the world—the right to belong to a political community and never to be reduced to the status of stateless animality—that indicates the political meaning of human dignity in Arendt’s political philosophy. Examining the work of Lacan and Freud, Cho argues that a theory of pedagogy is already embedded within psychoanalysis. Psychopedagogy is the name given to this embedded theory. Through a discussion of key psychoanalytic concepts, as well as a variety of other topics, Cho develops the contours of psychopedagogy. Responses to the Slovenian philosopher Slavoj Žižek have been, like Žižek himself, extreme. Critics have accused him of charlatanism on the one hand, while others have lauded his genius, especially as a public intellectual, on the other. This makes it difficult to

find any kind of nuanced or interesting critical appraisal of his work. At its best Žižek’s work provides a new foundation of dialectical philosophy, beyond the glitz of stardom or oversimplified sinister disdain. Žižek Responds! combines philosophers and theorists engaging with Žižek’s philosophy in order to explore its unnoticed implications, its conceptual problems, or its unrealized potential. With detailed and lively responses from Žižek himself, this book offers an unique insight into how this thinker might explain, clarify and hone some of his most controversial and misunderstood ideas. At once an introduction to Žižek’s most important concepts and a rare and novel insight into his thoughts on the criticisms of his work, this is indispensable reading for both Žižekians and their critics. Often controversial, always inspired, French intellectual Jacques Lacan begins the twentieth year of his famous Seminar by weighing theories of the

relationship between the desire for love and the attainment of knowledge from such influential and diverse thinkers as Aristotle, Marx, and Freud. From here he leads us through mathematics, philosophy, religion, and, naturally, psychoanalysis into an entirely new and unexpected way of interpreting the two most fundamental human drives. Anticipated by English-speaking readers for more than twenty years, this annotated translation presents Lacan's most sophisticated work on love, desire, and jouissance. In a "return" to Edmund Husserl and Sigmund Freud, *Intimacy and the Anxieties of Cinematic Flesh* explores how we can engage these foundational thinkers of phenomenology and psychoanalysis in an original approach to film. The idea of the intimate spectator caught up in anxiety is developed to investigate a range of topics central to these critical approaches and cinema, including: flesh as a disruptive state formed in the relationships of intimacy and

anxiety; time and the formation of cinema's enduring objects; space and things; the sensual, the "real" and the unconscious; wildness, disruption, and resistance; and the nightmare, reading "phantasy" across the critical fields. Along with Husserl and Freud, other key thinkers discussed include Edith Stein, Roman Ingarden, Maurice Merleau-Ponty, Mikel Dufrenne in phenomenology; Melanie Klein, Ernest Jones, Julia Kristeva, and Rosine Lefort in psychoanalysis. Framing these issues and critical approaches is the question: how might Husserlian phenomenology and Freudian/Lacanian psychoanalysis, so often seen as contradistinctive, be explored through their potential commonalities rather than differences? In addressing such a question, this book postulates a new approach to film through this phenomenological/psychoanalytic reconceptualization. A wide range of films are examined not simply as exemplars, but to test the idea that cinema itself

can be a version of critical thinking. In *Ethics-Politics-Subjectivity*, Simon Critchley takes up three questions at the centre of contemporary theoretical debate: What is ethical experience? What can be said of the subject who has this experience? What, if any, is the relation of ethical experience to politics? Through spirited confrontations with major thinkers, such as Lacan, Nancy, Rorty, and, in particular, Levinas and Derrida, Critchley finds answers in a nuanced "ethics of finitude" and defends the political possibilities of deconstruction. Democracy, economics, friendship, and technology are all considered anew in Critchley's bold excursions on the meaning and value of recent French philosophy. The present volume collects contributions which contextualize Fichte's theory of image in various respects, focusing on its relation to pre-modern theories of image, its changing role in the development of Fichte's

thinking and its place within Fichte's foundation of philosophy in the area between theory of truth or validity and ontology. Der vorliegende Band versammelt Beiträge, die Fichtes Bildtheorie in verschiedenen Hinsichten kontextualisieren, wobei ihr Verhältnis zu prä-modernen Bildtheorien, ihre wechselnde Rolle in der Entwicklung von Fichtes Denken und ihre im Spannungsfeld von Wahrheits- bzw. Geltungstheorie und Ontologie angesiedelte Stellung in Fichtes Grundlegung der Philosophie im Mittelpunkt stehen. Lacan's psychoanalytic take on what makes a pervert perverse is not the fact of habitually engaging in specific "abnormal" or transgressive sexual acts, but of occupying a particular structural position in relation to the Other. Perversion is one of Lacan's three main ontological diagnostic structures, structures that indicate fundamentally different ways of solving the problems of alienation, separation from the primary

caregiver, and castration, or having limits set by the law on one's jouissance. The perverse subject has undergone alienation but disavowed castration, suffering from excessive jouissance and a core belief that the law and social norms are fraudulent at worst and weak at best. In *Perversion*, Stephanie Swales provides a close reading (a qualitative hermeneutic reading) of what Lacan said about perversion and its substructures (i.e., fetishism, voyeurism, exhibitionism, sadism, and masochism). Lacanian theory is carefully explained in accessible language, and perversion is elucidated in terms of its etiology, characteristics, symptoms, and fundamental fantasy. Referring to sex offenders as a sample, she offers clinicians a guide to making differential diagnoses between psychotic, neurotic, and perverse patients, and provides a treatment model for working with perversion versus neurosis. Two detailed qualitative clinical case studies

are presented—one of a neurotic sex offender and the other of a perverse sex offender—highlighting crucial differences in the transference relation and subsequent treatment recommendations for both forensic and private practice contexts. *Perversion* offers a fresh psychoanalytic approach to the subject and will be of great interest to scholars and clinicians in the fields of psychoanalysis, psychology, forensic science, cultural studies, and philosophy.

TOPOLOGIE DES LOGOS UND KANT-INTERPRETATION {sect} I. Topologie des Logos Die Geschichte der Philosophie ist die Geschichte der Entwicklung des Logos. Jedes System der Philosophie hat seinen Logos. Jedes System der Philosophie, welches seinen Logos hat, ist vom Standpunkte der Entwicklung der Philosophie als Ganzem gesehen eine notwendige Entwicklung des Logos. Die Geschichte der Philosophie ist, wie Hegel sagte, eine Entwicklung des absoluten

Geistes. Aber diese Entwicklung des Logos soll man nicht als dialektische Entwicklung, wie Hegel sie sah, bezeichnen. Vielmehr befindet sich das System der Hegelschen Philosophie selber an einer besonderen Stelle der Entwicklung des Logos. Die Entwicklung des Logos ist nicht immer dialektisch-formelle Entwicklung und wird nicht in Dialektik bis zum Außersten getrieben. Wir müssen uns davor hüten, die Entwicklung des Logos formell dialektisch zu sehen. Vielmehr müssen wir die Entwicklung des Logos - in der Phase der notwendigen Entwicklung, in der er sich befindet - positiv betrachten. Dialektische Konstruktion der Geschichte der Philosophie auf Kosten der Tatsachen, wie Hegel sie trieb, ist dogmatisch-idealistisches Verhalten, und unser Verhalten soll nicht solches sein. Betrachten wir positiv die Entwicklung des Logos in der Geschichte der Philosophie, so entsteht nicht dialektische Geschichtsauffassung, sondern Topologie der Entwicklung des

Logos: kurz, die Topologie des Logo~. Nach der Topologie des Logos wird jedem System der Philosophie sein Topos in der Entwicklung des Logos als Ganzem gegeben. Lacanian psychoanalyst Bruce Fink lucidly guides readers through the labyrinth of Lacanian theory to provide the most penetrating view of Lacan's work to date. Revealing in-depth knowledge of Lacan's theoretical and clinical work, Fink shines a light on Lacan's controversial notions about the Other, object a, the unconscious as structured like a language, alienation and separation, the paternal metaphor, jouissance, and sexual difference. Was 'death' a lacuna at the heart of Sigmund Freud's work? Liran Razinsky argues that the question of death is repressed, rejected and avoided by Freud, therefore resulting in an impairment of the entire theoretical structure of psychoanalysis. Razinsky supports his claim through a series of close readings of psychoanalytic texts (including

not just Freud, but Klein, Kohut, Jung and Lacan among others) that explore psychoanalysis' inattention to this fundamental human concern. The readings are combined to form an overall critique of psychoanalysis - one that remains sympathetic but calls for a rethinking of the issue of death. In presenting a fresh and persuasive interpretation of the Freudian corpus, this book will be of interest to scholars of Freud's thought and psychoanalysis, literary scholars, analysts, clinicians and to all those curious about death's psychic life. Lacan developed his theory and practice of psychoanalysis on the basis of Freud's original work. In his "return to Freud" he not only elaborated and revised some of Freud's innovative ideas, but turned to important questions and problems in Freud's theory that had remained obscure and unresolved, and provided a new way of articulating these issues and their implication for psychoanalytic theory and practice. This book offers a

selection of chapters about some of the fundamental concepts of psychoanalysis. The authors aim to explore the trajectory of the development of these concepts from their original basis in Freud's work to their elaboration by Lacan. The book will be of interest to readers from different backgrounds, including the clinical and academic field, social and cultural studies and the arts, for whom psychoanalytic ideas may be a relatively new field to explore, or who are looking for new perspectives to develop their ideas about psychoanalysis. Explores vertical relations (Herrschaft) between peasants, landlords and territorial lords and horizontal bonds (Genossenschaft) and conflicts within the peasant society. This book examines the peasants' control over land and resources from the High Middle Ages to the end of the early modern period in the Scandinavian countries. Slavoj Žižek, a leading intellectual in the new social movements that are sweeping Eastern Europe,

provides a virtuoso reading of Jacques Lacan. Žižek inverts current pedagogical strategies to explain the difficult philosophical underpinnings of the French theoretician and practitioner who revolutionized our view of psychoanalysis. He approaches Lacan through the motifs and works of contemporary popular culture, from Hitchcock's *Vertigo* to Stephen King's *Pet Sematary*, from McCullough's *An Indecent Obsession* to Romero's *Return of the Living Dead*—a strategy of "looking awry" that recalls the exhilarating and vital experience of Lacan. Žižek discovers fundamental Lacanian categories: the triad Imaginary/Symbolic/Real, the object *a*, the opposition of drive and desire, the split subject—at work in horror fiction, in detective thrillers, in romances, in the mass media's perception of ecological crisis, and, above all, in Alfred Hitchcock's films. The playfulness of Žižek's text, however, is entirely different from that associated with the deconstructive approach made

famous by Derrida. By clarifying what Lacan is saying as well as what he is not saying, Žižek is uniquely able to distinguish Lacan from the poststructuralists who so often claim him. If one takes Heidegger at his word then his philosophy is about pursuing different "paths" of thought rather than defining a single set of truths. This volume gathers the work of an international group of scholars to present a range of ways in which Heidegger can be read and a diversity of styles in which his thought can be continued. Despite their many approaches to Heidegger, their hermeneutic orientation brings these scholars together. The essays span themes from the ontic to the ontological, from the specific to the speculative. While the volume does not aim to present a comprehensive interpretation of Heidegger's later thought, it covers much of the terrain of his later thinking and presents new directions for how Heidegger should and should not be read today. Scholars of Heidegger's later

thought will find rich and original readings that expand considerations of Heidegger's entire oeuvre. This collection offers six critical essays on the topic of psychology in Edgar Allan Poe. It came together as a response to a visible absence of this subject in recent scholarship. The volume presents Edgar Allan Poe as one of the pioneers in psychology, who often anticipated major theoretical trends and ideas in psychology in his incessant explorations of the relationship between behavior and the psyche. Scrutinizing serial killer narratives, obsessive narratives through Jungian unconscious, Lacanian Das Ding, doppelgänger, intersubjectivity, and the interrelationship between the material world and imaginative faculties, the essays reveal the richness and the complexity of Poe's work and its pertinence to contemporary culture. With contributions by Gerardo Del Guercio, Phillip Grayson, Sean J. Kelly, Rachel McCoppin, Tatiana Prorokova, and Karen

J. Renner.

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