

## The Puppet And Dwarf Perverse Core Of Christianity Slavoj Zizek

Draws on philosophy, economics, theology, and psychoanalytic theory to reveal a fundamental dynamic of capitalism. Starting with Marx and Freud, scholars have attempted to identify the primary ethical challenge of capitalism. They have named injustice, inequality, repression, exploitative empires, and capitalism's psychic hold over all of us, among other ills. Nimi Wariboko instead argues that the core ethical problem of capitalism lies in the split nature of the modern economy, an economy divided against itself. Production is set against finance, consumption against saving, and the future against the present. As the rich enjoy their lifestyle, their fellow citizens live in servitude. The economy mimics the structure of our human subjectivity as Saint Paul theorizes in Romans 7: the law constitutes the subject as split, traversed by negativity. The economy is split, shot through with a fundamental antagonism. This fundamental negativity at the core of the economy disturbs its stability and identity, generating its destructive drive. The Split Economy develops a robust theoretical framework at the intersection of continental philosophy, psychoanalytic theory, theology, and political economy to reveal a fundamental dynamic at the heart of capitalism. Nimi Wariboko is Walter G. Muelder Professor of Social Ethics at Boston University. His many books include *The Split God: Pentecostalism and Critical Theory*, also published by SUNY Press; *Economics in Spirit and Truth: A Moral Philosophy of Finance*; and *God and Money: A Theology of Money in a Globalizing World*.

The "formidably brilliant" Žižek considers sexuality, ontology, subjectivity, and Marxian critiques of political economy by way of Lacanian psychoanalysis. If the most interesting theoretical interventions emerge today from the interspaces between fields, then the foremost interspaceman is Slavoj Žižek. In *Incontinence of the Void* (the title is inspired by a sentence in Samuel Beckett's late masterpiece *Ill Seen Ill Said*), Žižek explores the empty spaces between philosophy, psychoanalysis, and the critique of political economy. He proceeds from the universal dimension of philosophy to the particular dimension of sexuality to the singular dimension of the critique of political economy. The passage from one dimension to another is immanent: the ontological void is accessible only through the impasses of sexualization and the ongoing prospect of the abolition of sexuality, which is itself opened up by the technoscientific progress of global capitalism, in turn leading to the critique of political economy. Responding to his colleague and fellow *Short Circuits* author Alenka Župančič's *What Is Sex?*, Žižek examines the notion of an excessive element in ontology that gives body to radical negativity, which becomes the antagonism of sexual difference. From the economic-philosophical perspective, Žižek extrapolates from ontological excess to Marxian surplus value to Lacan's surplus enjoyment. In true Žižekian fashion, *Incontinence of the Void* focuses on eternal topics while detouring freely into contemporary issues from the Internet of Things to Danish TV series.

Situating Paul's texts in the context of early Jewish messianism, this book is part of a set of critiques devoted to the period when Judaism and Christianity were not fully distinct, placing Paul in the context of what has been called "Judaeo-Christianity." The exploration of messianism leads to the other figure discussed, Walter Benjamin.

Slavoj Žižek's critical engagement with Christian theology goes much further than his seminal *The Fragile Absolute* (2000), or his *The Puppet and the Dwarf* (2003), or even his discussion with noted theologian John Milbank in *The Monstrosity of Christ* (2009). His reading of Christianity, utilising his signature elements of Lacanian psychoanalysis and Hegelian philosophy with modern philosophical currents, can be seen as a genuinely original contribution to the philosophy of religion. This book focuses on these aspects of Žižek's thought with either philosophy and cultural theory, or Christian theology, serving as starting points of enquiry. Written by a panel of international contributors, each chapter teases out various strands of Žižek's thought concerning Christianity and religion and brings them into a wider conversation about the nature of faith. These essays show that far from being an outright rejection of Christian thought and intellectual heritage, Žižek's work could be seen as a perverse affirmation thereof. Thus, what he has to say should be of direct interest to Christian theology itself. Touching on thinkers such as Badiou, Lacan, Chesterton and Schelling, this collection is a dynamic reading and re-reading of Žižek's relationship to Christianity. As such, scholars of theology, the philosophy of religion and Žižek more generally will all find this book to be of great interest.

This book revisits and revises some of the most basic concepts of time in the Judeo-Christian tradition, drawing on St. Paul's writings to rethink a new kind of radical faith in truth as an event, as the advent of the incalculable, a modality that remakes the pairing religious/secular.

In Žižek's long-awaited magnum opus, he theorizes the "parallax gap" in the ontological, the scientific, and the political—and rehabilitates dialectical materialism. *The Parallax View* is Slavoj Žižek's most substantial theoretical work to appear in many years; Žižek himself describes it as his magnum opus. Parallax can be defined as the apparent displacement of an object, caused by a change in observational position. Žižek is interested in the "parallax gap" separating two points between which no synthesis or mediation is possible, linked by an "impossible short circuit" of levels that can never meet. From this consideration of parallax, Žižek begins a rehabilitation of dialectical materialism. Modes of parallax can be seen in different domains of today's theory, from the wave-particle duality in quantum physics to the parallax of the unconscious in Freudian psychoanalysis between interpretations of the formation of the unconscious and theories of drives. In *The Parallax View*, Žižek, with his usual astonishing erudition, focuses on three main modes of parallax: the ontological difference, the ultimate parallax that conditions our very access to reality; the scientific parallax, the irreducible gap between the phenomenal experience of reality and its scientific explanation, which reaches its apogee in today's brain sciences (according to which "nobody is home" in the skull, just stacks of brain meat—a condition Žižek calls "the unbearable lightness of being no one"); and the political parallax, the social antagonism that allows for no common ground. Between his discussions of these three modes, Žižek offers interludes that deal with more specific topics—including an ethical act in a novel by Henry James and anti-anti-Semitism. *The Parallax View* not only expands Žižek's Lacanian-Hegelian approach to new domains (notably cognitive brain sciences) but also provides the systematic exposition of the conceptual framework that underlies his entire work. Philosophical and theological analysis, detailed readings of literature, cinema, and music coexist with lively anecdotes and obscene jokes.

Žižek as comedian: jokes in the service of philosophy. “A serious and good philosophical work could be written consisting entirely of jokes.”—Ludwig Wittgenstein The good news is that this book offers an entertaining but enlightening compilation of Žižekisms. Unlike any other book by Slavoj Žižek, this compact arrangement of jokes culled from his writings provides an index to certain philosophical, political, and sexual themes that preoccupy him. Žižek's Jokes contains the set-ups and punch lines—as well as the offenses and insults—that Žižek is famous for, all in less than 200 pages. So what's the bad news? There is no bad news. There's just the inimitable Slavoj Žižek, disguised as an impossibly erudite, politically incorrect uncle, beginning a sentence, “There is an old Jewish joke, loved by Derrida...” For Žižek, jokes are amusing stories that offer a shortcut to philosophical insight. He illustrates the logic of the Hegelian triad, for example, with three variations of the “Not tonight, dear, I have a headache” classic: first the wife claims a migraine; then the husband does; then the wife exclaims, “Darling, I have a terrible migraine, so let's have some sex to refresh me!” A punch line about a beer bottle provides a Lacanian lesson about one signifier. And a “truly obscene” version of the famous “aristocrats” joke has the family offering a short course in Hegelian thought rather than a display of unspeakables. Žižek's Jokes contains every joke cited, paraphrased, or narrated in Žižek's work in English (including some in unpublished manuscripts), including different versions of the same joke that make different points in different contexts. The larger point being that comedy is central to Žižek's seriousness.

The volume collects eminent works on the relationship between politics and religion by leading figures in Cultural Studies. The contributors share in the basic belief that the roots of contemporary conflicts have to be uncovered from the historical descent of religion.

Jacques Lacan is the foremost psychoanalytic theorist after Freud. Revolutionising the study of social relations, his work has been a major influence on political theory, philosophy, literature and the arts, but his thought has so far been studied without a serious investigation of its foundations. Just what are the influences on his thinking, so crucial to its proper understanding? In Lacan: The Silent Partners Slavoj Zizek, the maverick theorist and pre-eminent Lacan scholar, has marshalled some of the greatest thinkers of our age in support of a dazzling re-evaluation of Lacan's work. Focussing on Lacan's 'silent partners', those who are the hidden inspiration to Lacanian theory, they discuss his work in relation to the Pre-Socratics, Diderot, Hegel, Nietzsche, Schelling, Hölderlin, Wagner, Turgenev, Kafka, Henry James and Artaud. This major collection, including three essays by Zizek, marks a new era in the study of this unsettling thinker, breathing new life into his classic work. Contributors: Alain Badiou, Bruno Bosteels, Miran Bozovic, Lorenzo Chiesa, Joan Copjec, Mladen Dolar, Timothy Huson, Fredric Jameson, Adrian Johnston, Sigi Jöttkandt, Silvia Ons, Robert Pfaller, Alenka Zupancic and Slavoj Zizek.

In this provocative book, one of Europe's foremost philosophers contemplates the future of religion in the postmodern world.

Uncovering an archive of laughter, from the forbidden giggle to the explosive guffaw. Most of our theories of laughter are not concerned with laughter. Rather, their focus is the laughable object, whether conceived of as the comic, the humorous, jokes, the grotesque, the ridiculous, or the ludicrous. In Laughter, Anca Parvulescu proposes a return to the materiality of the burst of laughter itself. She sets out to uncover an archive of laughter, inviting us to follow its rhythms and listen to its tones. Historically, laughter—especially the passionate burst of laughter—has often been a faux pas. Manuals for conduct, abetted by philosophical treatises and literary and visual texts, warned against it,

offering special injunctions to ladies to avoid jollity that was too boisterous. Returning laughter to the history of the passions, Parvulescu anchors it at the point where the history of the grimacing face meets the history of noise. In the civilizing process that leads to laughter's "falling into disrepute," as Nietzsche famously put it, we can see the formless, contorted face in laughter being slowly corrected into a calm, social smile. How did the twentieth century laugh? Parvulescu points to a gallery of twentieth-century laughers and friends of laughter, arguing that it is through Georges Bataille that the century laughed its most distinct laugh. In Bataille's wake, laughter becomes the passion at the heart of poststructuralism. Looking back at the century from this vantage point, Parvulescu revisits four of its most challenging projects: modernism, the philosophical avant-gardes, feminism, and cinema. The result is an overview of the twentieth century as seen through the laughs that burst at some of its most convoluted junctures.

Slovenian philosopher and psychoanalyst Slavoj Žižek has been called an 'academic rock star'. This text assists students in getting to grips with Žižek's earlier and more recent works, with an eye toward what brings him to an explicit engagement with Christianity.

"Only an atheist can be a good Christian and only a Christian can be a good atheist," wrote Ernst Bloch. Yet unlike Dawkins and Hitchens, who perceive religion as an opiate handed out by repressive priest- and mullah-run states, it was not enough for Bloch to posit religious belief as a delusion. Belief for him rested in social context. It could not simply be dismissed as "the sigh of the oppressed creature in a hostile world" without recognizing that the sigh contained the pre-illumination of a different, better world. Atheism in Christianity is a detailed historical study of the Bible and its long standing fascination across classes, locating its appeal in the stories that oppose the under-classes to authority and that promise transcendence. A new introduction by Terry Eagleton will bring this classic up to date for modern audiences.

Two world-renowned public intellectuals wrestle with the future of religion, secularity, and political hope, focusing on the renewed interest in Paul in contemporary continental philosophy.

In seven essays that draw from metaphysics, phenomenology, literature, Christological theology, and Biblical exegesis, Marion sketches several prolegomena to a future fuller thinking and saying of love's paradoxical reasons, exploring evil, freedom, bedazzlement, and the loving gaze; crisis, absence, and knowing.

What is the basis of belief in an era when globalization, multiculturalism and big business are the new religion? Slavoj Zizek, 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, Zizek 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.

A militant Marxist atheist and a "Radical Orthodox" Christian theologian square off on everything from the meaning of theology and Christ to the war machine of corporate mafia. "What matters is not so much that Žižek is endorsing a demythologized, disenchanting Christianity without transcendence, as that he is offering in the end (despite what he sometimes claims) a heterodox version of Christian belief."—John Milbank "To put it even more bluntly, my claim is that it is Milbank who is effectively guilty of heterodoxy, ultimately of a regression to paganism: in my atheism, I am more Christian than Milbank."—Slavoj Žižek In this corner, philosopher Slavoj Žižek, a militant atheist who represents the critical-materialist stance against religion's illusions; in the other corner, "Radical Orthodox" theologian John Milbank, an influential and provocative thinker who argues that theology is the only foundation upon which knowledge, politics, and ethics can stand. In *The Monstrosity of Christ*, Žižek and Milbank go head to head for three rounds, employing an impressive arsenal of moves to advance their

positions and press their respective advantages. By the closing bell, they have not only proven themselves worthy adversaries, they have shown that faith and reason are not simply and intractably opposed. Žižek has long been interested in the emancipatory potential offered by Christian theology. And Milbank, seeing global capitalism as the new century's greatest ethical challenge, has pushed his own ontology in more political and materialist directions. Their debate in *The Monstrosity of Christ* concerns the future of religion, secularity, and political hope in light of a monstrous event—God becoming human. For the first time since Žižek's turn toward theology, we have a true debate between an atheist and a theologian about the very meaning of theology, Christ, the Church, the Holy Ghost, Universality, and the foundations of logic. The result goes far beyond the popularized atheist/theist point/counterpoint of recent books by Christopher Hitchens, Richard Dawkins, and others. Žižek begins, and Milbank answers, countering dialectics with “paradox.” The debate centers on the nature of and relation between paradox and parallax, between analogy and dialectics, between transcendent glory and liberation. Slavoj Žižek is a philosopher and cultural critic. He has published over thirty books, including *Looking Awry*, *The Puppet and the Dwarf*, and *The Parallax View* (these three published by the MIT Press). John Milbank is an influential Christian theologian and the author of *Theology and Social Theory: Beyond Secular Reason* and other books. Creston Davis, who conceived of this encounter, studied under both Žižek and Milbank.

Why sexuality is at the point of a “short circuit” between ontology and epistemology. Consider sublimation—conventionally understood as a substitute satisfaction for missing sexual satisfaction. But what if, as Lacan claims, we can get exactly the same satisfaction that we get from sex from talking (or writing, painting, praying, or other activities)? The point is not to explain the satisfaction from talking by pointing to its sexual origin, but that the satisfaction from talking is itself sexual. The satisfaction from talking contains a key to sexual satisfaction (and not the other way around)—even a key to sexuality itself and its inherent contradictions. The Lacanian perspective would make the answer to the simple-seeming question, “What is sex?” rather more complex. In this volume in the *Short Circuits* series, Alenka Zupan approaches the question from just this perspective, considering sexuality a properly philosophical problem for psychoanalysis; and by psychoanalysis, she means that of Freud and Lacan, not that of the kind of clinician practitioners called by Lacan “orthopedists of the unconscious.” Zupan argues that sexuality is at the point of a “short circuit” between ontology and epistemology. Sexuality and knowledge are structured around a fundamental negativity, which unites them at the point of the unconscious. The unconscious (as linked to sexuality) is the concept of an inherent link between being and knowledge in their very negativity.

As in the bestselling *The Alphabet Versus the Goddess*, Leonard Shlain's provocative new book promises to change the way readers view themselves and where they came from. *Sex, Time, and Power* offers a tantalizing answer to an age-old question: Why did big-brained *Homo sapiens* suddenly emerge some 150,000 years ago? The key, according to Shlain, is female sexuality. Drawing on an awesome breadth of research, he shows how, long ago, the narrowness of the newly bipedal human female's pelvis and the increasing size of infants' heads precipitated a crisis for the species. Natural selection allowed for the adaptation of the human female to this environmental stress by reconfiguring her hormonal cycles, entraining them with the periodicity of the moon. The results, however, did much more than ensure our existence; they imbued women with the concept of time, and gave them control over sex—a power that males sought to reclaim. And the possibility of achieving immortality through heirs drove men to construct patriarchal cultures that went on to dominate so much of human history. From the nature of courtship to the evolution of language, Shlain's brilliant and wide-ranging exploration stimulates new thinking about very old matters.

In this compelling book, Colin Wilson argues that thousands of years before ancient Egypt and Greece held sway, there was a great

civilization whose ships traveled the world from China to Antarctica. Their advanced knowledge of science, mathematics, and astronomy was passed on to descendants who escaped to Egypt and South America. From Atlantis to the Sphinx bases this assertion on a true fact: that archaeologists and geologists are at odds over the age of the Sphinx. Archaeologists claim that the Sphinx dates to classical dynastic Egypt, around 2,400 b.c. But some geologists claim that it could have been built as early as 7,000 to 10,500 b.c. The geologists' claim is based on the curious fact that the erosion of the Sphinx is more characteristic of water erosion than that of wind and sand. Starting from the assumption that there was an advanced civilization in existence much earlier than previously thought, Wilson goes on to claim that it could very well be Atlantis--not a literal island that sank, but more of a great civilization that either declined naturally or experienced a great catastrophe, passing on only a fraction of its knowledge to other peoples. From Atlantis to the Sphinx delves into what might have been a completely different knowledge system from that of modern man--one as alien to us as that of the Martians. The book sets out to reconstruct that ancient knowledge in a fascinating exploration of the remote depths of history, a ground-breaking attempt to understand how these long-forgotten peoples thought, felt, and communicated with the universe.

Sailing into New York Harbor, Sigmund Freud stood on the deck and gazed upon a statue that was meant to symbolize someone else's vague notion of freedom. The embryonic field of psychology--so very interested to hear this theory, which excavated the depths of the psyche--anticipated his arrival in America with lamentably eager fanfare. Whether out of hubris or prescience Freud could only whisper, "They don't realize we are bringing them the plague." It was a theory that undercut our creative justifications for every action and belief, and it suggested our anxious identities are charted by a big Other--one we cannot begin to comprehend. As psychoanalysis undergoes a resurgence of interest within religious studies, political theory, and cultural criticism, its innovative and peculiar claims remain difficult to grasp without any guide for the perplexed. In *God Is Unconscious: Psychoanalysis and Theology*, Tad DeLay explores the provocative teaching of psychoanalyst Jacques Lacan and its implications for Christianity. Partly an introductory exposition of Freud, Žižek, and Lacan, and partly an application of psychoanalysis to religion and politics, this book is organized as a theological meditation on an incendiary theory.

Restoring Nietzsche to a Nietzschean context—examining the definitive element that animates his work. What is it that makes Nietzsche Nietzsche? In *The Shortest Shadow*, Alenka Zupan*?* counters the currently fashionable appropriation of Nietzsche as a philosopher who was "ahead of his time" but whose time has finally come—the rather patronizing reduction of his often extraordinary statements to mere opinions that we can "share." Zupan*?* argues that the definitive Nietzschean quality is his very unfashionableness, his being out of the mainstream of his or any time. To restore Nietzsche to a context in which the thought "lives on its own credit," Zupan*?* examines two aspects of his philosophy. First, in "Nietzsche as Metapsychologist," she revisits the principal Nietzschean themes—his declaration of the death of God (which had a twofold meaning, "God is dead" and "Christianity survived the death of God"), the ascetic ideal, and nihilism—as ideas that are very much present in our hedonist postmodern condition. Then, in the second part of the book, she considers Nietzsche's figure of the Noon and its consequences for his notion of the truth. Nietzsche describes the Noon not as the moment when all shadows disappear but as the moment of "the shortest shadow"—not the unity of all things embraced by the sun, but the moment of splitting, when "one turns into two." Zupan*?* argues that this notion of the Two as the minimal and irreducible difference within the same animates all of Nietzsche's work, generating its permanent and inherent tension.

Roberto Esposito, a leading Italian philosopher, deconstructs the notion of community by examining its etymological roots in the Latin *munus*, or gift, and then reads against classical political interpretations of community.

A brilliant dissection and reconstruction of the three major faith-based systems of belief in the world today, from one of the world's most articulate intellectuals, Slavoj Žižek, in conversation with Croatian philosopher Boris Gunjević. In six chapters that describe Christianity, Islam, and Judaism in fresh ways using the tools of Hegelian and Lacanian analysis, *God in Pain: Inversions of Apocalypse* shows how each faith understands humanity and divinity—and how the differences between the faiths may be far stranger than they may at first seem. Chapters include (by Žižek) (1) "Christianity Against Sacred," (2) "Glance into the Archives of Islam," (3) "Only Suffering God Can Save Us," (4) "Animal Gaze," (5) "For the Theologico-Political Suspension of the Ethical," (by Gunjević) (1) "Mistagogy of Revolution," (2) "Virtues of Empire," (3) "Every Book Is Like Fortress," (4) "Radical Orthodoxy," (5) "Prayer and Wake."

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 small 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.

A new, philosophically grounded theory of the voice—the voice as the lever of thought, as one of the paramount embodiments of the psychoanalytic object. Plutarch tells the story of a man who plucked a nightingale and finding but little to eat exclaimed: "You are just a voice and nothing more." Plucking the feathers of meaning that cover the voice, dismantling the body from which the voice seems to emanate, resisting the Sirens' song of fascination with the voice, concentrating on "the voice and nothing more": this is the difficult task that philosopher Mladen Dolar relentlessly pursues in this seminal work. The voice did not figure as a major philosophical topic until the 1960s, when Derrida and Lacan separately proposed it as a central theoretical concern. In *A Voice and Nothing More* 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 (objet a). Dolar proposes that, apart from the two commonly understood 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—the linguistics of the voice, the metaphysics of the voice, the ethics of the voice (with the voice of conscience), the paradoxical relation

between the voice and the body, the politics of the voice—and he scrutinizes the uses of the voice in Freud and Kafka. With this foundational work, Dolan gives us a philosophically grounded theory of the voice as a Lacanian object-cause. The apostle Paul has reemerged as a force on the contemporary philosophical scene. Some of the most powerful recent affirmations of nonrepresentational, materialist, and event-oriented philosophies repeat topics and tropes of the ancient apostle. Other thinkers find in Paul and his numerous cultural "afterlives" the ideal figure to contest both identity politics and the postmodern political fetish of endless openness and the deferral of presence. Paul is appropriated both for and against Kantian cosmopolitanism, psychoanalytic models of subjectivity and power, Schmittian political theologies, Derridean messianism, political universalism, and an ongoing refashioning of identity politics within postsecular contexts. This book provides the most comprehensive constellation to date of current thinking about Paul and his cultural or philosophical "afterlives" in ancient, modern, and contemporary contexts. It is a groundbreaking international and multidisciplinary exploration of the vexed political history of Paulinisms in philosophy and of philosophies in Paulinism. From his very first utterances, Paul's pronouncements as the self-proclaimed apostle of Jesus were curiously intertwined with philosophical discourse, with Paul presenting himself as both philosopher and anti-philosopher. Early Christian receptions of Paul then carefully managed his legacy in relation to the philosophical schools, presenting him alternately as an exemplary Platonist, a purveyor of Stoic spiritual exercises, and someone whose authority outstrips philosophy altogether. In the modern period, various types of Paulinism were imagined serially as possible escapes of philosophical thought from the domination of inherited metaphysics or ontotheology. The contributors to this volume bring unprecedented multidisciplinary expertise to both the historical reception and the contemporary relevance of a thinker who may come to be seen as the defining figure of our political and intellectual moment.

Within the NSK organization are a number of divisions, the best-known of which is Laibach, an alternative music group known for its blending of popular culture with subversive politics, high art with underground provocation - reflecting the political and cultural chaos of its time."

This substantial volume of thirty-three original chapters covers the full range of issues in religious diversity. An indispensable guide for scholars and students, its essays make novel contributions and are crafted by recognized experts who represent a wide variety of religious and philosophical perspectives and backgrounds.

An original analysis of the parallels between the arrested moment in photography and in the traumatized psyche.

One of our most daring intellectuals offers a Lacanian interpretation of religion, finding that early Christianity was the first revolutionary collective. Slavoj Žižek has been called "an academic rock star" and "the wild man of theory"; his writing mixes astonishing erudition and references to pop culture in order to dissect current intellectual pieties. In *The Puppet*

and the Dwarf he offers a close reading of today's religious constellation from the viewpoint of Lacanian psychoanalysis. He critically confronts both predominant versions of today's spirituality—New Age gnosticism and deconstructionist-Levinasian Judaism—and then tries to redeem the "materialist" kernel of Christianity. His reading of Christianity is explicitly political, discerning in the Pauline community of believers the first version of a revolutionary collective. Since today even advocates of Enlightenment like Jurgen Habermas acknowledge that a religious vision is needed to ground our ethical and political stance in a "postsecular" age, this book—with a stance that is clearly materialist and at the same time indebted to the core of the Christian legacy—is certain to stir controversy.

Here, 13 major scholars reassess the place of Hegel in contemporary theory and the philosophy of religion. The contributors focus not only on Hegelian analysis but also on the transformative value of his thought in relation to our current 'turn to religion'.

The concept of disparity has long been a topic of obsession and argument for philosophers but Slavoj Žižek would argue that what disparity and negativity could mean, might mean and should mean for us and our lives has never been more hotly debated. Disparities explores contemporary 'negative' philosophies from Catherine Malabou's plasticity, Julia Kristeva's abjection and Robert Pippin's self-consciousness to the God of negative theology, new realisms and post-humanism and draws a radical line under them. Instead of establishing a dialogue with these other ideas of disparity, Slavoj Žižek wants to establish a definite departure, a totally different idea of disparity based on an imaginative dialectical materialism. This notion of rupturing what has gone before is based on a provocative reading of how philosophers can, if they're honest, engage with each other. Slavoj Žižek borrows Alain Badiou's notion that a true idea is the one that divides. Radically departing from previous formulations of negativity and disparity, Žižek employs a new kind of negativity: namely positing that when a philosopher deals with another philosopher, his or her stance is never one of dialogue, but one of division, of drawing a line that separates truth from falsity.

A Lacanian approach to murder scene investigation. What if Jacques Lacan—the brilliant and eccentric Parisian psychoanalyst—had worked as a police detective, applying his theories to solve crimes? This may conjure up a mental film clip starring Peter Sellers in a trench coat, but in Lacan at the Scene, Henry Bond makes a serious and provocative claim: that apparently impenetrable events of violent death can be more effectively unraveled with Lacan's theory of psychoanalysis than with elaborate, technologically advanced forensic tools. Bond's exposition on murder expands and develops a resolutely Žižekian approach. Seeking out radical and unexpected readings, Bond unpacks his material utilizing Lacan's neurosis-psychosis-perversion grid. Bond places Lacan at the crime scene and builds his argument through a series of archival crime scene photographs from the 1950s—the period when Lacan was developing his influential theories. It is not the horror of the ravished and mutilated corpses that draws his attention; instead, he interrogates seemingly minor details from the everyday, isolating and rephotographing what at first seems insignificant: a single high heeled shoe on a kitchen table, for example, or carefully folded clothes placed over a chair. From these mundane details he carefully builds a robust and comprehensive manual for Lacanian crime investigation that can stand beside the FBI's standard-issue Crime Classification Manual.

A philosophical examination of the treatment of logic and God in Lacan's later psychoanalytic theory. In The Not-Two, Lorenzo Chiesa examines the treatment of logic and God in Lacan's later work. Chiesa draws for the most part from Lacan's Seminars of the early 1970s, as

they revolve around the axiom "There is no sexual relationship." Chiesa provides both a close reading of Lacan's effort to formalize sexual difference as incompleteness and an assessment of its broader implications for philosophical realism and materialism. Chiesa argues that "There is no sexual relationship" is for Lacan empirically and historically circumscribed by psychoanalysis, yet self-evident in our everyday lives. Lacan believed that we have sex because we love, and that love is a desire to be One in face of the absence of the sexual relationship. Love presupposes a real "not-two." The not-two condenses the idea that our love and sex lives are dictated by the impossibility of fusing man's contradictory being with the heteros of woman as a fundamentally uncountable Other. Sexual liaisons are sustained by a transcendental logic, the so-called phallic function that attempts to overcome this impossibility. Chiesa also focuses on Lacan's critical dialogue with modern science and formal logic, as well as his dismantling of sexuality as considered by mainstream biological discourse. Developing a new logic of sexuation based on incompleteness requires the relinquishing of any alleged logos of life and any teleological evolution. For Lacan, the truth of incompleteness as approached psychoanalytically through sexuality would allow us to go further in debunking traditional onto-theology and replace it with a "para-ontology" yet to be developed. Given the truth of incompleteness, Chiesa asks, can we think such a truth in itself without turning incompleteness into another truth about truth, that is, into yet another figure of God as absolute being?

Probably the most famous living philosopher, Slavoj Žižek explores the meaning of events in this short and digestible book. An event can be an occurrence that shatters ordinary life, a radical political rupture, a transformation of reality, a religious belief, the rise of a new art form, or an intense experience such as falling in love. Taking us on a trip that stops at different definitions of event, Žižek addresses fundamental questions such as: are all things connected? How much are we agents of our own fates? Which conditions must be met for us to perceive something as really existing? In a world that's constantly changing, is anything new really happening? Drawing on references from Plato to arthouse cinema, the Big Bang to Buddhism, *Event* is a journey into philosophy at its most exciting and elementary.

Opening with the provocative query "what might an anthropology of the secular look like?" this book explores the concepts, practices, and political formations of secularism, with emphasis on the major historical shifts that have shaped secular sensibilities and attitudes in the modern West and the Middle East. Talal Asad proceeds to dismantle commonly held assumptions about the secular and the terrain it allegedly covers. He argues that while anthropologists have oriented themselves to the study of the "strangeness of the non-European world" and to what are seen as non-rational dimensions of social life (things like myth, taboo, and religion), the modern and the secular have not been adequately examined. The conclusion is that the secular cannot be viewed as a successor to religion, or be seen as on the side of the rational. It is a category with a multi-layered history, related to major premises of modernity, democracy, and the concept of human rights. This book will appeal to anthropologists, historians, religious studies scholars, as well as scholars working on modernity.

"Through dazzling close readings of a wide variety of cultural texts, from the "Battlestar Galactica" reboot to post-9/11 pornography, Howie is able to demonstrate how the politics and poetics of witnessing' have come to structure the experience of American popular culture in the past decade."--Jeff Melnick, University of Massachusetts, Boston.

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Slavoj Žižek, "the wild man of theory" famously mixes astonishing erudition and references to pop culture in his dissections of current intellectual pieties. In this BIT, he considers religion from the viewpoint of Lacanian psychoanalysis, pondering a dialectical materialist theology and comparing monotheistic and polytheistic violence.

Read Online The Puppet And Dwarf Perverse Core Of Christianity Slavoj Zizek

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