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Slavoj Žižek and Christianity

A comprehensive overview of Slavoj Zizek's thought, including all of his published works to date. Provides a solid basis in the work of an engaging thinker and teacher whose ideas will continue to inform philosophical, psychological, political, and cultural discourses well into the future Identifies the major currents in Zizek's thought, discussing all of his works and providing a background in continental philosophy and psychoanalytic theory necessary to its understanding Explores Zizek's growing popularity through his engagement in current events, politics, and cultural studies Pertains to a variety of fields, including contemporary philosophy, psychology, cultural studies, sociology, political science, esthetics, literary theory, film theory, and theology

Incontinence of the Void

This highly original interpretation of Paul by the Jewish philosopher of religion Jacob Taubes was presented in a number of lectures held in Heidelberg toward the end of his life, and was regarded by him as his "spiritual testament." Taubes engages with classic Paul commentators, including Karl Barth, but also situates the Pauline text in the context of Freud, Nietzsche, Benjamin, Adorno, Scholem, and Rosenzweig. In his distinctive argument for the apocalyptic-revolutionary potential of Romans, Taubes also takes issue with the "political theology" advanced by the conservative Catholic jurist Carl Schmitt. Taubes's reading has been crucial for a number of interpretations of political theology and of Paul--including those of Jan Assmann and Giorgio Agamben--and it belongs to a wave of fresh considerations of Paul's legacy (Boyarin, Lyotard, Badiou, Žižek). Finally, Taubes's far-ranging lectures provide important insights into the singular experiences and views of this unconventional Jewish intellectual living in post-Holocaust Germany.

God in Pain

Arguably the most prolific and most widely read philosopher of our time, Slavoj Žižek has made indelible interventions into many disciplines of the so-called human sciences that have transformed the terms of discussion in these fields. Although his work has been the subject of many volumes of searching criticism and commentary, there is no assessment to date of the value of his work for the development of these disciplines. *Zizek Now* brings together distinguished critics to explore the utility and far-ranging implications of Žižek's thought and provide an evaluation of the difference his work makes or promises to make in their chosen fields. As such, the volume offers chapters on quantum physics and Žižek's transcendentalist materialist theory of the subject, Hegel's absolute, materialist Christianity, postcolonial violence, eco-politics, ceremonial acts, and the postcolonial revolutionary subject. Contributors to the volume include Adrian Johnston, Ian Parker, Todd McGowan, Bruno Bosteels, Erik Vogt, Verena Conley, Joshua Ramey, Jamil Khader, and Žižek himself.

The Artist's Joke

In *Civilization and Its Discontents*, Freud made abundantly clear what he thought about the biblical injunction, first articulated in Leviticus 19:18 and then elaborated in Christian teachings, to love one's neighbor as oneself. "Let us adopt a naive attitude towards it," he proposed, "as though we were hearing it for the first time; we shall be unable then to suppress a feeling of surprise and bewilderment." After the horrors of World War II, the Holocaust, Stalinism, and Yugoslavia, Leviticus 19:18 seems even less conceivable—but all the more urgent now—than Freud imagined. In *The Neighbor*, three of the most significant intellectuals working in psychoanalysis and critical theory collaborate to show how this problem of neighbor-love opens questions that are fundamental to ethical inquiry and that suggest a new theological configuration of political theory. Their three extended essays explore today's central historical problem: the persistence of the theological in the political. In "Towards a Political Theology of the Neighbor," Kenneth Reinhard supplements Carl Schmitt's political theology of the enemy and friend with a political theology of the neighbor based in psychoanalysis. In "Miracles Happen," Eric L. Santner extends the book's exploration of neighbor-love through a bracing reassessment of Benjamin and Rosenzweig. And in an impassioned plea for ethical violence, Slavoj Žižek's "Neighbors and Other Monsters" reconsiders the idea of excess to rehabilitate a positive sense of the inhuman and challenge the influence of Levinas on contemporary ethical thought. A rich and suggestive account of the interplay between love and hate, self and other, personal and political, *The Neighbor* will prove to be a touchstone across the humanities and a crucial text for understanding the persistence of political theology in secular modernity.

From Atlantis to the Sphinx

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.

The Neighbor

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.

The Neighbor

Part of the acclaimed 'Documents of Contemporary Art' series of anthologies. This title traces the role humour plays in transforming the practice and experience of art, from the early twentieth-century avant-gardes, through Fluxus and Pop, to the diverse, often uncategorizable works of some of the most influential artists today. Artists' writings are accompanied and contextualized by the work of critics and thinkers including Freud, Bergson, Hélène Cixous, Slavoj Žižek, Jörg Heiser, Jo Anna Isaak and Ralph Rugoff, among others. Artists surveyed include: Leonora Carrington, Maurizio Cattelan, Marcel Duchamp, Marlene Dumas, Fischli & Weiss, Andrea Fraser, Guerilla Girls, Hannah Höch, Mike Kelley, Martin Kippenberger, Barbara Kruger, Sarah Lucas, Paul McCarthy, Bruce Nauman, Claes Oldenbourg, Raymond Pettibon, Francis Picabia, Pablo Picasso, Richard Prince, Arnulf Rainer, Ad Reinhardt, Ed Ruscha, Carolee Schneemann, David Shrigley, Robert Smithson, Annika Ström, Kara Walker and Andy Warhol. Writers include: Hugo Ball, Henri Bergson, André Breton, Hélène Cixous, Sigmund Freud, Jörg Heiser, Dave Hickey, Jo Anna Isaak, Ralph Rugoff, Peter Schjeldahl, Sheena Wagstaff, Hamza Walker and Slavoj Žižek.

Formations of the Secular

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.

Paul's New Moment

Northern whites in the post-World War II era began to support the principle of civil rights, so why did many of them continue to oppose racial integration in their communities? Challenging conventional wisdom about the growth, prosperity, and racial exclusivity of American suburbs, David M. P. Freund argues that previous attempts to answer this question have overlooked a change in the racial thinking of whites and the role of suburban politics in effecting this change. In *Colored Property*, he shows how federal intervention spurred a dramatic shift in the language and logic of residential exclusion—away from invocations of a mythical racial hierarchy and toward talk of markets, property, and citizenship. Freund begins his exploration by tracing the emergence of a powerful public-private alliance that facilitated postwar suburban growth across the nation with federal programs that significantly favored whites. Then, showing how this national story played out in metropolitan Detroit, he visits zoning board and city council meetings, details the efforts of neighborhood “property improvement” associations, and reconstructs battles over race and housing to demonstrate how whites learned to view discrimination not as an act of racism but as a legitimate response to the needs of the market. Illuminating government’s powerful yet still-hidden role in the segregation of U.S. cities, *Colored Property* presents a dramatic new vision of metropolitan growth, segregation, and white identity in modern America.

Interrogation Machine

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.

The Monstrosity of Christ

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.

Sex, Time, and Power

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."

Zizek Now

Cover -- Half-title -- Title -- Copyright -- Contents -- Acknowledgments -- ONE: Introduction -- TWO: Symbolic Goods as Media of Exchange in Paul's Gift Economy -- THREE: The Benefactor's Account Book: The Rhetoric of Gift Reciprocation According to Seneca and Paul -- FOUR: Gift or Commodity? On the Classification of Paul's Unremunerated Labor -- FIVE: Classification and Social Relations: The Dark Side of the Gift -- SIX: The Gift of Status -- SEVEEN: Spiritual Gifts and Status Inversion -- EIGHT: Summary and Conclusions -- Appendix: Letters and Events Significantly Shaping Paul's Relations with the Corinthian Assembly: A Relative Chronology -- List of Abbreviations -- Notes -- Bibliography -- Index of Subjects -- A -- B -- C -- D -- E -- F -- G -- H -- I -- J -- K -- L -- M -- N -- O -- P -- R -- S -- T -- W -- Index of Modern Authors -- A -- B -- C -- D -- E -- F -- G -- H -- I -- J -- K -- L -- M -- N -- O -- P -- R -- S -- T -- V -- W -- Index of Biblical and Early Jewish Sources -- Index of Greek and Roman Sources

The Shortest Shadow

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.

Black Freethinkers

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 Zupančič 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." Zupančič 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," Zupančič 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." Zupančič 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.

Critical Theory and Interaction Design

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.

The Political Theology of Paul

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.

Fidelity of Betrayal

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'.

Hegel & the Infinite

Black Freethinkers is the first study to offer a comprehensive historical treatment of African American freethought (including atheism, agnosticism, and secular humanism) from the nineteenth century to the present.

The Fragile Absolute

"About 30 years ago, I came across the evocative phrase 'religionless Christianity' in Dietrich Bonhoeffer's later writings, and it has stayed with me ever since. In his new book *The Fidelity of Betrayal*, Peter Rollins has teased out - as Bonhoeffer never had the chance to do - profound possibilities hidden in the phrase. As a huge fan of Peter's first book, I find his second no less thoughtful, stimulating, and at times unsettling - always in a most (de)constructive way. His subversive parables, his clever turns of phrase, and his beguiling clarity all conspire to tempt the reader into that most fertile and terrifying of activities - to think to the very rim of one's understanding, and then to faithfully imagine the Truth that lies far beyond." - Brian McLaren, author/activist (www.brianmclaren.net) What if one of the core demands of a radical Christianity lay in a call for its betrayal, while the ultimate act of affirming God required the forsaking of God? And what if fidelity to the Judeo-Christian Scriptures demanded their renunciation? In short, what would it mean if the only way of finding real faith involved betraying it with a kiss? Employing the insights of mysticism and deconstructive theory, *The Fidelity of Betrayal* delves into the subversive and revolutionary nature of a Christianity that dwells within the church while simultaneously undermining it.

Zizek and Heidegger

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.

Lacan at the Scene

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 Zizek, in conversation with Croatian philosopher Boris Gunjévić. 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 Zizek) (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 Gunjevic) (1) "Mistagogy of Revolution," (2) "Virtues of Empire," (3) "Every Book Is Like Fortress," (4) "Radical Orthodoxy," (5) "Prayer and Wake."

On Belief

Slavoj Zizek and Srećko Horvat combine their critical clout to emphasize the dangers of ignoring Europe's growing wealth gap and the parallel rise in right-wing nationalism, which is directly tied to the fallout from the ongoing financial crisis and its prescription of imposed austerity. To general observers, the European Union's economic woes appear to be its greatest problem, but the real peril is an ongoing ideological-political crisis that threatens an era of instability and reactionary brutality. The fall of communism in 1989 seemed to end the leftist program of universal emancipation. However, nearly a quarter of a century later, the European Union has failed to produce any coherent vision that can mobilize people to action. Until recently, the only ideology receptive to European workers has been the nationalist call to "defend" against immigrant integration. Today, Europe is focused on regulating the development of capitalism and promoting a reactionary conception of its cultural heritage. Yet staying these courses, Zizek and Horvat show, only strips Europe of its power and stifles its political ingenuity. The best hope is for Europe to revive and defend its legacy of universal egalitarianism, which benefits all parties by preserving the promise of equal representation.

Colored Property

In *Civilization and Its Discontents*, Freud made abundantly clear what he thought about the biblical injunction, first articulated in Leviticus 19:18 and then elaborated in Christian teachings, to love one's neighbor as oneself. "Let us adopt a naive attitude towards it," he proposed, "as though we were hearing it for the first time; we shall be unable then to suppress a feeling of surprise and bewilderment." After the horrors of World War II, the Holocaust, and Stalinism, Leviticus 19:18 seems even less conceivable—but all the more urgent now—than Freud imagined. In *The Neighbor*, three of the most significant intellectuals working in psychoanalysis and critical theory collaborate to show how this problem of neighbor-love

opens questions that are fundamental to ethical inquiry and that suggest a new theological configuration of political theory. Their three extended essays explore today's central historical problem: the persistence of the theological in the political. In "Toward a Political Theology of the Neighbor," Kenneth Reinhard supplements Carl Schmitt's political theology of the enemy and friend with a political theology of the neighbor based in psychoanalysis. In "Miracles Happen," Eric L. Santner extends the book's exploration of neighbor-love through a bracing reassessment of Benjamin and Rosenzweig. And in an impassioned plea for ethical violence, Slavoj Žižek's "Neighbors and Other Monsters" reconsiders the idea of excess to rehabilitate a positive sense of the inhuman and challenge the influence of Levinas on contemporary ethical thought. A rich and suggestive account of the interplay between love and hate, self and other, personal and political, *The Neighbor* has proven to be a touchstone across the humanities and a crucial text for understanding the persistence of political theology in secular modernity. This new edition contains a new preface by the authors.

The Puppet and the Dwarf

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, disenchanted 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.

The Puppet Called Theology

By placing classic texts from the tradition of critical theory next to commentary by leading experts in the fields of HCI and design, the editors of this volume hope to show how interactive design can benefit from humanities and social science based criticism. The editors take the position that diverse disciplines contribute to HCI, and that each distinctive resource can offer useful designs, good experiences and improve the interaction design that mediates everyday reality. This volume includes classic essays by philosophers ranging from Aristotle to Slavojek, and then situates those traditions in the contemporary field of HCI through essays by such luminaries as Paul Dourish, Erik Stolterman, and Carl DiSalvo. The editors and authors show how theories normally relegated to the humanities (art theory, feminism, postcolonialism, etc.) can all play significant roles in how we understand interaction design-- Publisher.

Zizek's Jokes

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.

God Is Unconscious

No Marketing Blurb

A Spiritual Economy

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.

Saint Paul

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

Freud as Philosopher

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.

The Parallax View

Fills a genuine gap in Žižek interpretation - through examining his relationship with Martin Heidegger, the author offers a new and useful overview of Žižek's work.

Looking Awry

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.

Tragic Views of the Human Condition

Using Jacques Lacan's work as a key, Boothby reassesses Freud's most ambitious-and misunderstood-attempt at a general theory of mental functioning: metapsychology

What Does Europe Want?

Slavoj Žižek provides a virtuoso reading of the psychoanalytic theory of Jacques Lacan through the works of contemporary popular culture, from horror fiction and detective thrillers to popular romances and Hitchcock films.

Disparities

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 *Incontinent 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 sexuation 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 Zupancic'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 economico-philosophical perspective, Zizek extrapolates from ontological excess to Marxian surplus value to Lacan's surplus enjoyment. In true Zizekian fashion, *Incontenance of the Void* focuses on eternal topics while detouring freely into contemporary issues from the Internet of Things to Danish TV series.

The Dash#The Other Side of Absolute Knowing

Can tragic views of the human condition as known to Westerners through Greek and Shakespearean tragedy be identified outside European culture, in the Indian culture of Hindu epic drama? In what respects can the Mahabharata epic's and the Bhagavadgita's views of the human condition be called 'tragic' in the Greek and Shakespearean senses of the word? Tragic views of the human condition are primarily embedded in stories. Only afterwards are these views expounded in theories of tragedy and in philosophical anthropologies. Minnema identifies these embedded views of human nature by discussing the ways in which tragic stories raise a variety of anthropological issues—issues such as coping with evil, suffering, war, death, values, power, sacrifice, ritual, communication, gender, honour, injustice, knowledge, fate, freedom. Each chapter represents one cluster of tragic issues that are explored in terms of their particular (Greek, English, Indian) settings before being compared cross-culturally. In the end, the underlying question is: are Indian views of the human condition very different from Western views?

Zizek

An argument that what is usually dismissed as the “mystical shell” of Hegel's thought—the concept of absolute knowledge—is actually its most “rational kernel.” This book sets out from a counterintuitive premise: the “mystical shell” of Hegel's system proves to be its most “rational kernel.” Hegel's radicalism is located precisely at the point where his thought seems to regress most. Most current readings try to update Hegel's thought by pruning back his grandiose claims to “absolute knowing.” Comay and Ruda invert this deflationary gesture by inflating what seems to be most trivial: the absolute is grasped only in the minutiae of its most mundane appearances. Reading Hegel without presupposition, without eliminating anything in advance or making any decision about what is essential and what is inessential, what is living and what is dead, they explore his presentation of the absolute to the letter. *The Dash* is organized around a pair of seemingly innocuous details. Hegel punctuates strangely. He ends the *Phenomenology of Spirit* with a dash, and he begins the *Science of Logic* with a dash. This distinctive punctuation reveals an ambiguity at the heart of absolute knowing. The dash combines hesitation and acceleration. Its orientation is simultaneously retrospective and prospective. It both holds back and propels. It severs and connects. It demurs and insists. It interrupts and prolongs. It generates nonsequiturs and produces explanations. It leads in all directions: continuation, deviation, meaningless termination. This challenges every cliché about

the Hegelian dialectic as a machine of uninterrupted teleological progress. The dialectical movement is, rather, structured by intermittency, interruption, hesitation, blockage, abruption, and random, unpredictable change—a rhythm that displays all the vicissitudes of the Freudian drive.

Spectral Evidence

Zizek as comedian: jokes in the service of philosophy.

Event

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.

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