

The Shortest Shadow

NIETZSCHE'S PHILOSOPHY OF THE TWO

ALENKA ZUPANČIČ



The Shortest Shadow Nietzsches Philosophy Of The Two Short Circuits

Slavoj Zizek, John Milbank



The Shortest Shadow Nietzsches Philosophy Of The Two Short Circuits:

The Shortest Shadow Alenka Zupancic, 2003-09-26 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 i 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 i 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 i 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 i 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

The Shortest Shadow Alenka Zupančič, 2003-01 Restoring Nietzsche to a Nietzschean context examining the definitive element that animates his work **Post-theory, Culture, Criticism** Ivan Callus, Stefan Herbrechter, 2004 From the contents Transforming theory cultural studies and the public humanities Donald Morton Appropriate nineteenth century texts questions concerning the popular culture of theory Andrew Cooper The fate of culture Thomas Docherty Rights in the margins an eccentric view of culture Rainer Emig The joy of things Scott Wilson Science as post theory discourses of evolution in Christine Brooke Rose s Subscript Stefania Cassar Reading Derrida post theoretically Ivan Callus **Difficult Atheism** Christopher Watkin, 2011-05-16 Reassesses the term atheism in the context of contemporary French philosophy Drawing primarily on the work of Alain Badiou Jean Luc Nancy and Quentin Meillassoux Watkin explores post theological reassessments of atheism through the ideas of the death of God and nihilism in contemporary French philosophy and probes the limits of any atheistic politics He argues that rigorous atheism is elusive and that Continental thought even in its most stridently atheistic guises has yet fully come to terms with the death of God *The Art of Complicity in Martial and Statius* Erik Gunderson, 2021 *The Art of Complicity in Martial and Statius* examines the relationship between politics and aesthetics in two poets from the reign of Domitian Gunderson argues that power and politics are intimately involved in Latin praise poetry Alterity and Capitalism in Speculative Fiction Tomás Vergara, 2023-10-04 Speculative fiction has been traditionally studied in Marxist literary criticism following Darko Suvin s paradigmatic model of science fiction according to a hierarchical division of its multiple subgenres in terms of their assumed inherent political value By drawing on an alternative genealogy of

Marxist criticism this book presents a non hierarchical understanding of the estrangement connecting all varieties of speculative fiction outlining the political potential shared across the spectrum of speculative fiction along with the specific narrative strategies by which it critically engages with its historical context of production This study s main point of contention is that speculative fiction performs an estrangement effect on historical reality that can potentially render visible the role of fantasies in the organisation of capitalist social practice This narrative effect enables an estranged perspective by which the novel interprets and conceptualises historical reality in a totalising manner **The Not-Two** Lorenzo

Chiesa,2016-04-08 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 Subjectivity and Otherness Lorenzo Chiesa,2007-09-28 The evolution of the concept of subjectivity in the works of Jacques Lacan Countering the call by some pro Lacanians for an end to the exegesis of Lacan s work and the dismissal by anti Lacanians of Lacan as impossibly impenetrable Subjectivity and Otherness argues for Lacan as a paradoxically systematic thinker and for the necessity of a close analysis of his texts Lorenzo Chiesa examines from a philosophical perspective the evolution of the concept of subjectivity in Lacan s work carrying out a detailed reading of the Lacanian subject in its necessary relation to otherness according to Lacan s orders of the Imaginary the Symbolic and the Real Chiesa emphasizes the continuity underlying apparently incompatible phases of Lacan s examination of the subject describing Lacan s theory as a consistent philosophical system but one that is constantly revised and therefore problematic Chiesa analyzes each old theory of the

subject within the framework of a new elaboration and reassesses its fundamental tenets from the perspective of a general psychoanalytic discourse that becomes increasingly complex From the 1960s on writes Chiesa the Lacanian subject amounts to an irreducible lack that must be actively confronted and assumed this subjectivized lack Chiesa argues further offers an escape from the contemporary impasse between the death of the subject alleged by postmodernism and a return to a traditional substantialist notion of the subject An original treatment of psychoanalytic issues Subjectivity and Otherness fills a significant gap in the existing literature on Lacan taking seriously the need for a philosophical investigation of Lacanian concepts

Incontinence of the Void Slavoj Žižek, 2019-02-26 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 Župan'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

The Emperor's New Nudity Yuval Kreminitzer, 2024-12-10 An analysis of contemporary authoritarianism and the medium in which it flourishes the internet as well as what lies at the complex intersection of authority and technology In recent decades a new style of authoritarian politics has taken hold throughout the liberal democratic world The new authority figures are characterized by obscene transgressive behavior reminiscent of the crowd leader as theorized by Freud only far less transient In *The Emperor's New Nudity* Yuval Kreminitzer considers the fraught intersection of authority and technology the internet being the medium that has allowed contemporary authoritarianism to thrive asking foundational questions such as How can we think of the network as a social phenomenon What can social and political phenomena teach us about the nature of the new technology And how does technology reshape the very fabric of social and political life Technology Kreminitzer writes leads us toward an impersonal and hyper-rational world to such an extent that it renders human subjectivity outmoded Authority on the other hand anchors our subjective identifications to certain figures and seems to be hopelessly primitive and irrational What is required then is a dialectics of the primal a study

of the way in which what strikes us as essential enters into the dynamics of historical change From this perspective authority and technology can be said to be divided by a common object the unwritten law and the special knowledge that pertains to it a knowledge without knowers

What IS Sex? Alenka Zupancic, 2017-09-08 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 i 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 i 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

Comptes Rendus Philosophiques ,2004

The Trouble with Pleasure Aaron Schuster, 2016-02-26 An investigation into the strange and troublesome relationship to pleasure that defines the human being drawing on the disparate perspectives of Deleuze and Lacan Is pleasure a rotten idea mired in negativity and lack which should be abandoned in favor of a new concept of desire Or is desire itself fundamentally a matter of lack absence and loss This is one of the crucial issues dividing the work of Gilles Deleuze and Jacques Lacan two of the most formidable figures of postwar French thought Though the encounter with psychoanalysis deeply marked Deleuze s work we are yet to have a critical account of the very different postures he adopted toward psychoanalysis and especially Lacanian theory throughout his career In *The Trouble with Pleasure* Aaron Schuster tackles this tangled relationship head on The result is neither a Lacanian reading of Deleuze nor a Deleuzian reading of Lacan but rather a systematic and comparative analysis that identifies concerns common to both thinkers and their ultimately incompatible ways of addressing them Schuster focuses on drive and desire the strange convoluted relationship of human beings to the forces that move them from within the trouble with pleasure Along the way Schuster offers his own engaging and surprising conceptual analyses and inventive examples In the *Critique of Pure Complaint* he provides a philosophy of complaining ranging from Freud s theory of neurosis to Spinoza s intellectual complaint of God and the Deleuzian great complaint Schuster goes on to elaborate among other things a theory of love as mutually compatible symptoms an original philosophical history of pleasure including a hypothetical Heideggerian treatise and a Platonic theory of true pleasure and an exploration of the 1920s literature of the death drive including Thomas

Mann Italo Svevo and Blaise Cendrars **The Dash-The Other Side of Absolute Knowing** Rebecca Comay, Frank Ruda, 2018-05-04 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 abruptness and random unpredictable change a rhythm that displays all the vicissitudes of the Freudian drive *All for Nothing* Andrew Cutrofello, 2014-08-22 *All For Nothing* **Radical Philosophy**, 2004 [What's That Smell?](#) Simon Hajdini, 2024-03-05 How our sense of smell engages with philosophy psychoanalysis and political economy and how it can help enrich our understanding of the nature of truth language economy and sexuality Why is it that in Indo-European languages at least we have no language to describe smells leaving us and famously Juliet no choice but to call the scent of a rose simply sweet In *What's That Smell* a groundbreaking exploration of the intersection between philosophy psychoanalysis and the oft-neglected sense of smell Simon Hajdini sets out to answer this complex question Through new readings of traditional and modern philosophical texts Hajdini places smell at the very center of a philosophical critique of the traditional notion of truth challenging the idea that smell is the antiphilosophical sense par excellence Through fresh engagements with fundamental philosophical issues original analyses of modern literature and film and the novel use of scientific research into smell within a humanities context Hajdini situates problems of olfaction at the very point of inception of cultural life He proposes that ontology civilization and capitalist economy alike can be said to amount to shit management And only by following the philosophically most deplorable of the senses the book argues can we better understand the central philosophical psychoanalytical and political issues of truth sex and exploitation **A Voice and Nothing More** Mladen Dolar, 2006-02-03 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 Dolar gives us a philosophically grounded theory of the voice as a Lacanian object cause

The Monstrosity of Christ Slavoj Žižek, John Milbank, 2011-02-25 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 i ek 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 i ek and Milbank

How to Research Like a Dog Aaron Schuster, 2024-12-10 A provocative book that proposes a new and surprising inspiration for philosophy today the canine thinker from Kafka s story Investigations of a Dog Written toward the end of Kafka s life Investigations of a Dog Forschungen eines Hundes 1922 is one of the lesser known and most enigmatic works in the author s oeuvre Kafka s tale of philosophical adventure is that of a lone maladjusted dog who challenges the dogmatism of established science and pioneers an original research program in pursuit of the mysteries of his self and his world In How to Research Like a Dog Aaron Schuster uses the canine as a guide dog to rediscover Kafka s fictional universe while taking up the cause of this ingenious possessed melancholy comical and revolutionary thinker Neither an exercise in literary criticism nor a traditional philosophical commentary this charming and idiosyncratic book aligns itself with the research program of Kafka s dog It constructs an impossible system based on the fourfold division of nourishment music incantation and freedom or stated a bit differently enjoyment art institutions and freedom From Plato to Flaubert Lispector and Lacan Schuster puts the dog in dialogue with psychoanalytic theory the history of philosophy and modern literature Imagining the Unknown University that Kafka s new science calls for the book enlists new comrades in the dog s struggle

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