

# Abstracts

## The Varieties of Surplus

*Slavoj Žižek*

This article begins with a discussion of the paradoxical nature of Lacan's notion of surplus-enjoyment by analyzing its proximity to Marx's notion of surplus-value as its conceptual predecessor. The said paradoxical logic is then applied to the constitution and functioning of scientific knowledge, ideological belief and political power. The final section of the article attempts to move beyond the initially analyzed homology and to elaborate on the disparate or parallax structure of their relation.

Key words: Lacan, Marx, surplus-enjoyment, surplus-value.

## Philosophy and Courage

*Frank Ruda*

This article proposes the first conceptual coordinates for a renewal of the concept of courage. By distinguishing two forms of conceptualizing courage (as a male and military virtue based upon knowledge, on the one side, and as an element of becoming a subject constitutive of truth, on the other) that originate in Plato, it shows how one of these forms was taken up by an Aristotelian strand within the history of philosophy, whereas the other leads from Plato through Hegel and ultimately to Lacan and Badiou. The central thesis is that today it is the latter logically female version of courage that might be useful and even needed for rethinking not only contemporary forms of political action but subjectivization in general. The article suggests that a rendering of such a concept of courage must be conceived of as a specific form of working with anxiety.

Key words: anxiety, Aquinas, Aristotle, Badiou, courage, Hegel, Lacan, Plato, virtue.

## Of Drives and Culture

*Mladen Dolar*

It is commonly assumed that drives are indomitable instinctual forces and that culture is called upon to mold them, restrict them and channel them, and since this conflict can never be happily resolved, we seem to be doomed to a perpetual discontent in civilization. This is the point that seems to be implied in the very title of Freud's *Civilization and Its Discontents* (1930). The aim of the article is to dismantle this common understanding, for in psychoanalysis everything depends on doing away with its presuppositions. The paper will consider the placement of psychoanalysis in the rift between sciences of nature and humanities/social sciences, hence the very divide between nature and culture and the paradoxical ways in which psychoanalysis envisages that divide.

Key words: culture, drive, Freud, Lacan, nature.

## Back and Forth from Letter to Homophony

*Jean-Claude Milner*

This article attempts to pinpoint what is at stake in Lacan's later work. Two major changes take place. On the one hand, homophony becomes the central phenomenon that materializes the dimension of the Real in *lalangue*. On the other hand, mathematized physics ceases to be the major representative of modern science. This function is devolved to molecular biology, which is literalized rather than mathematized. A connection is established between these two changes.

Key words: biology, DNA, homophony, *lalangue*, letter.

## Lying on the Couch

*Alenka Zupančič*

Rather than taking it as a moral or epistemic phenomenon, this article reflects on lying as a cultural phenomenon. More precisely, it argues that the "culture of lying" is to be situated at a particular point in culture,

namely in the very gap in its positive foundations. With the help of (Lacanian) psychoanalysis the article attempts to propose a conceptualization of this gap, and of the paradoxes related to it, while also sketching out a logic and dialectics of lying at work in different cultural phenomena.

Key words: culture, lying, psychoanalysis, speech, truth.

## The Subject of Chinglish

*Rey Chow*

Tourists in the People's Republic of China often encounter "Chinglish" signs giving directions, instructions, or warnings. Why are these signs so funny? The article explores this question by drawing on the perspectives of the PRC government, sinologists, sociolinguists, and literary critics. Citing Alenka Zupančič's work on comedy, she argues that Chinglish exemplifies the condition in which a subject-supposed-to-know stumbles and falls into flesh.

Key words: Chinglish, comic, incarnation, subject, translation, translingual.

## Comedy from *a* to *Z*: On the Subject-Matter of Ideological Interpellation

*Simon Hajdini*

Against the backdrop of an analysis of Preston Sturges' 1944 comedy *The Miracle of Morgan's Creek*, this article revisits the topic of the Lacanian critique of Althusser's concept of ideological interpellation in an attempt to more closely examine the critique's main premises, as well as its consequences for a psychoanalytical notion of subjectivity. The article then goes on to propose and develop the concept of psychoanalytic interpellation.

Key words: Althusser, comedy, discourse, psychoanalytic interpellation, Lacan, Sturges.

## The Impossible Object of Love: Shakespeare, Billy Wilder and Freud

*Gregor Moder*

This article analyzes elements of the doctrine of the king's two bodies in a passage from Shakespeare's *Hamlet* and follows Lacan's suggestion that it should be explained through a reading of sonnet 20, dedicated to a beautiful youth and his "addition." The main part of the article's argument revolves around the interpretation of the sonnet as an example of a joke, pointing to other similar examples in Billy Wilder's *Some Like It Hot* and Sigmund Freud's book on *Jokes*. The article claims that the split between the political and the natural body of the king is not a simple distinction between the office and the person, but rather the concept of incommensurability of the symbolic order and the human being. The Lacanian term for the inscription of the symbolic order into the texture of the body is phallus, which happens to be the very same curious object that is at the center of Shakespeare's sonnet 20.

Key words: body, comedy, love, phallus, political theology, Shakespeare.

## Heidegger's Movies: National Socialism and the End of Philosophy

*Jan Voelker*

This article reads Heidegger's engagement with National Socialism in the 1930s as an attempt to interrupt the film of modernity. For Heidegger, the modern audiovisual technology produces an infinity of sameness, while the combination of sight and hearing provides the essential structure of a polis: The combination of idea and language is the ground of politics. Therefore, Heidegger's critique of technology is also a political critique, so that history as opposed to the reign of technology needs to be understood as depending on a decision that directs sight and hearing toward the openness of Being, reconnecting it to Being as a question. But Heidegger's own decision seeks an answer; it is a decision that is not purely a thought, but also displays the will to overcome philosophy. Philosophy, like technology, brings about its own end.

Key words: film, Heidegger, idea, language, National Socialism, philosophy, technology.

## On Ambivalence

*Tadej Troha*

This article discusses the concept of ambivalence in Freud. The term was coined in 1910 by Eugen Bleuler and Freud adopted it immediately. He did not pay much attention to Bleuler's conceptualization but rather used the term as a tool helping him develop his own theoretical project. Thus, ambivalence became associated with all the main problems of psychoanalysis, without it being formulated as a definite concept. Lacan on the other hand renounced the term but at the same time reaffirmed the central position of ambivalence as *l'hainamoration*.

Key words: ambivalence, drive, Freud, hate, Lacan, love, psychoanalysis.