

Abstracts

Suicide as a Political Factor: Edith Wharton, Tana French, Terblanche Delport

Slavoj Žižek

The text takes its cue from the Hegelian negation of negation, read here as a failure of negation. Since the ultimate example of self-negation is suicide, the article considers three examples of a failed suicide from Edith Wharton's *Ethan Frome* (1911), Tana French's *Broken Harbour* (2013), and the one provided by Terblanche Delport, who shocked a conference audience in Johannesburg by suggesting a symbolic suicide of white South Africans.

Key words: negation, suicide, Wharton, French, Delport, Lacan, Afro-pessimism

Scarred Tissues: Trauma, Desire, and Class Struggle in Tana French's *Dublin Murder Squad Series*

Mirt Komel

The article focuses on Tana French's *Dublin Murder Squad Series* through a Marxist and psychoanalytical perspective on the development of the detective novel genre. In the first part of the article a general theoretical framework is developed along with an overview of the development of the genre of detective novels, while the second and main part proceeds with detailed analyses of six novels of the series, namely: *In the Woods*, *The Likeness*, *Faithfull Place*, *Broken Harbour*, *The Secret Place*, and *The Trespasser*.

Key words: Tana French, Dublin Murder Squad Series, Marxism, theoretical psychoanalysis

On Man's Right to Be Jealous, and Woman's Duty to Induce Her Own Demise

Lidija Šumah

Jealousy is most commonly discussed as a juridical or practical problem. However, with Kant, jealousy becomes a pragmatic solution. Against the backdrop of Kant's doctrine of matrimonial law and Foucault's take on Kant's *Anthropology*, the article discusses the mutual interconnectedness of (the) right (to be jealous) and (the) duty (to induce jealousy). The article shows that, read together, this duality provides us with Kant's idea of marriage.

Key words: Foucault, jealousy, Kant, Lacan, law, love, Lévi-Strauss, nothing, psychoanalysis, structural anthropology

Aesthetics for Hypochondriacs: Kantian Illusions, Sex Phobia, and Self-Soothing Philosophy

Eric Reinhart

A self-soothing philosophy of the subject relied upon by a sexless hypochondriac has shaped not only modern epistemology and rationality but has also been interwoven with philosophies of history around which contemporary theorization of the political continues to be organized, or so goes the argument of this essay. In the wake of the co-constitutive advent of European Enlightenment, capitalism, and colonialism, 'experience' has been widely structured by epistemological systems formulated by European philosophers and the normative regimes of subjectivity, economy, and government with which they have been entwined. Immanuel Kant's transcendental aesthetic is central to this ideological formation within which contemporary being and politics remain largely subsumed. It is with the hope of unsettling this subsumption that I return to Kant's concept of time in *Critique of Pure Reason* and consider it alongside the management of his own self-diagnosed hypochondriasis, sexual desire, and fear of insanity. By bringing the philosopher's psychic needs and the work of philosophy into explicit interrelation, I attempt

to read the latent desire and its phobic inversions embedded in Kantian epistemology and to trace their persistent operation in subsequent Hegelian and Marxist theorizations of history and revolutionary form.

Key words: hypochondriasis, Kant, sex phobia, time and temporality, transcendental aesthetic

“Who baptized Marx, Hegel or Kant?” On Alfred Sohn-Rethel and Beyond

Mladen Dolar

The paper investigates the ambition and the legacy of Alfred Sohn-Rethel, particularly through his notorious notion of real abstraction and his claim that Kantian transcendental subjectivity is the clue to the commodity form. The paper examines the weaknesses of Sohn-Rethel's treatment of Hegel and poses a broader question concerning the nature of Hegelian abstraction. In the history of Marxism, Hegel has served both as a model of the process of emancipation (albeit in idealist disguise) and as a model for circulation, growth, and accumulation of capital itself, engulfing all particularities in analogy with the Hegelian idea. The paper argues that the real abstraction of capital rather presents a perversion, an excrescence, a metastasis of the Hegelian abstraction, something that cannot be sublated by the logic of reason, a universality run amok, which escapes the logic of the Hegelian idea.

Key words: Sohn-Rethel, real abstraction, Kant, transcendental subjectivity, commodity form, Hegel, capital

Freedom and Alienation; Or, Humanism of the Non-All

Matthew Flisfeder

Today, the popular concept of the Anthropocene, used to denote the *human* geological age, puts to question the centrality of human subjectivity as an ethical agency. Critical posthumanism, in this context, demands

the de-centring of the human subject, which in its apparently hubristic disregard for the non-human, seems to have set the world on fire. But what if the human subject is already *constitutively* de-centred and self-alienated? What purpose is served by aiming to de-centre the already de-centred subject? Beginning with Freudian and Marxist conceptions of a social humanity, this article ties together Hegelian and Lacanian conceptions of ontological incompleteness to argue that it is precisely in our constitutive alienation that we discover the freedom required for ethical action. In contrast to posthumanist and Marxist humanist conceptions of subjectivity, the article shows that it is precisely in the movement from the hysterical discourse to the analytical discourse, in the Lacanian sense, and with it the Hegelian conception of love, that we may discover a dialectical humanism capable of helping us to grapple with the material conditions that plague us today.

Key words: alienation, freedom, Hegel, humanism, Lacan, posthumanism

Holding the Frame/Playing the Game: Transference as Political Potentiality

William Mazzarella

Starting from a rethinking of Freud's arguments about authoritarian leadership, this paper explores how the psychoanalytic concept of transference may help us better understand the authority of leaders and people's readiness to be addressed and animated by it. In particular, the paper brings together Freud on transference and Benjamin on mimesis to ask how the relationship between repetition, transformation, and creativity may be understood at collective political level.

Key words: transference, leadership, authority, mimesis, creativity

What Does Art Work Through?

Samo Tomšič

The paper returns to Hegel's introductory lectures in aesthetics to discuss the way they address the problematic of labor in the field of art. The intricacies of artistic labor are already pinpointed in Hegel's distinction between "servile art" and "free art". The latter is supposedly untangled from every valorization, be it economic, epistemic, or aesthetic. However, Hegel does not simply postulate artistic practice as a realm of "untroubled" freedom. Rather, free art is the Hegelian name for a specific tension in artwork, which reflects in its double character. Hegel indicates this in a symptomatic wordplay: *Kunstwerk*, *Kunststück*. The paper then links this Hegelian take on artwork to the problematic of labor in critique of political economy and psychoanalysis.

Key words: art, labor, value, Hegel, Marx

A Reading of "Analysis Terminable and Interminable"

Mohamed Tal

In "Analysis Terminable and Interminable" Freud describes how the experience of analysis crashes at the limit of castration—which he calls a bedrock—and with it all its previous conceptual coordinates. At that point, Freud doesn't provide a theory, but he provides evidence in the form of an ineffaceable scar or a last plea. What does Freud defend so dearly, to the point of giving to the failure of analysis—as a cure—the status of a terminus? I respond to this question by providing a close reading of "Analysis Terminable and Interminable." Specifically, I aim to show that what Freud indicates as a bottoming out of analysis in the castration complex is a subjective destitution.

Key words: end of analysis, castration complex, theory of mourning, drive, compulsion to repeat, *la passe*, subjective destitution