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JACQUES LACAN INTRODUCTION

Jacques Marie Émile Lacan was born on April 13, 1901 and died on September 9 1981. He was a French psychoanalyst and philosopher and was a very controversial figure on the French psychoanalytic scene. He was a polymathic intellectual presence across a number of fields of human inquiry, whose work has had strong influences on psychiatry, psychoanalysis, philosophy, literary and critical theory and film studies. He was a presence in the Student revolts in 1968, and his work has been increasingly translated into English. A selection from his writings entitled *Écrits – A Selection*, and a volume from his ongoing seminar series, *Four Fundamental Concepts of Psychoanalysis*, both published in 1977, and translated by Alan Sheridan, were the books that brought him to the attention of students of literature and theory in the Anglophone world. He gave a seminar in Paris for 27 years, which attracted all of the major intellectual figures of the time, and these books are being translated and published in English on an ongoing basis. His essay on ‘The mirror stage’, which would become “The Mirror Stage as Formative of the I Function as Revealed in Psychoanalytic Experience”,

delivered in its initial form in 1936 at the Marienbad conference was one of the cornerstones of the popularisation of literary and cultural theory, and has been widely cited since its appearance in *Écrits*. His son in law, Jacques Alain Miller, is supervising the translations of volumes of the seminar and these, in turn, are generating more critical and hermeneutical commentary as they are published. His work is notoriously gnomic and enigmatic as well as being prone to change as his ideas on core concepts such as the unconscious, the Other, the phallus, the mirror stage, desire, the drive, his triadic system of understanding knowledge: the imaginary, the symbolic and the real – all underwent changes over the course of his life and work. His work has become even more influential after his death, with the new full *Écrits* germinating a secondary literature that is comprehensive and ever-expanding. The publication of each new book of the Seminar also generates sustained critical interest. Jacques Lacan is probably the most influential psychoanalyst since Freud (of the roughly 20,000 psychoanalysts in the world, about half are Lacanians) yet most people know nothing about him.

BOOKS BY JACQUES LACAN

Primary Texts

Lacan's most familiar works in English has been *Écrits*, which was first published by Éditions du Seuil in 1966. In 1977, a selection of essays, chosen by Lacan himself, was published by Tavistock and translated and selected by Alan Sheridan (1977a). In the same year, Sheridan also translated volume eleven of the seminar, *The Four Fundamentals of Psychoanalysis* (1977b). These two books gradually introduced Lacan to the Anglophone world, and his influence began to spread gradually across a number of areas. The publication of a complete translation of the *Écrits* by Bruce Fink (2000), has probably been the major publishing event in Lacanian studies and will remain so until the future volumes of the seminar are published. The bulk of Lacan's teachings were carried out in his seminars (*Le séminaire*) a series of lectures or 'Lessons', and volumes of his 27-year seminar are in the process of being collated, edited and published by his son-in-law and former pupil Jacques-Alain Miller. Gradually, are being collated, edited and translated by Jacques Alain Miller, and these are gradually being published in English. There are a number of private translations by Cormac Gallagher, but these are generally only available within the clinical and literary fields and do not have the imprimatur of the estate. A number of the seminar volumes have now been published in English, as have some essays and individual pieces by Lacan, most notably, some books of the seminar on Freud's technique (1988) and on the Ego (1988) and the *Ethics of Psychoanalysis* (1992). I have listed the titles of the 27 volumes of *le séminaire* below. I have indicated with an asterisk those which will be referred to in the subsequent annotations, I have listed the English translations of complete volumes that have been published. It is planned that all of the books will be published in translation in English, and then the Lacanian canon will be complete.

Le Séminaire de Jacques Lacan 1953-54 – 1963-64:

Book I: *Les écrits techniques de Freud, 1953-1954* (Seuil, 1975) *

Book II: *Le moi dans la théorie de Freud et dans la technique de la psychanalyse, 1954-1955* (Seuil, 1978)*

Book III: *Les psychoses, 1955-1956* (Seuil, 1981) *

Book IV: *La relation d'objet et les structures freudiennes, 1956-1957* (Seuil, 1994)

Book V: *Les formations de l'inconscient, 1957-1958* (Seuil, 1998) *

Book VI: *Le désir et son interprétation, 1958-1959* (La Martinière 2013)

Book VII: *L'éthique de la psychanalyse, 1959-1960* (Seuil, 1986) *

Book VIII: *Le transfert, 1960-1961* (2nd edition Seuil, (1991) 2001) *

Book IX: *L'identification, 1961-1962* (Paris, Éditions du Piranha)

Book X: *L'angoisse, 1962-1963* (Seuil, 2004)*

Le Séminaire de Jacques Lacan 1963-64 – 1973-74:

Book XI: *Les quatre concepts fondamentaux de la psychanalyse, 1963-1964* (Seuil, 1973) *

Book XII: *Problèmes cruciaux pour la psychanalyse, 1964-1965* (unpublished)

Book XIII: *L'objet de la psychanalyse, 1965-1966* (unpublished)

Book XIV: *La logique du fantasme, 1966-1967* (unpublished)

Book XV: *L'acte psychanalytique, 1967-1968* (unpublished)

Book XVI: *D'un Autre à l'autre, 1968-1969* (Seuil, 2006)

Book XVII: *L'envers de la psychanalyse, 1969-1970* (Seuil, 1991) *

Book XVIII: *D'un discours qui ne serait pas du semblant, 1970-1971* (Seuil, 2006)

Book XIX: *...ou pire, 1971-1972* (Seuil, 2011)

Book XX: *Encore, 1972-1973* (Seuil, 1975) *

Book XXI: *Les non-dupes errant, 1973-1974* (unpublished)

Le Séminaire de Jacques Lacan 1974-75 – 1979-80

Book XXII: *RSI, 1974-1975* (unpublished)

Book XXIII: *Le sinthome, 1975-1976* (Seuil, 2005) *

Book XXIV: *L'insu que sait de l'une-bévue s'aile à mourre, 1976-1977* (unpublished)

Book XXV: *Le moment de conclure, 1977-1978* (unpublished)

Book XXVI: *La topologie et le temps, 1978-1979* (unpublished)

Book XXVII: *Dissolution, 1979-1980* (unpublished)

Lacan, Jacques. *Écrits: A Selection*. Edited and translated by Alan Sheridan. London: Tavistock, 1977 (Seuil, 1966)

This was the original Lacanian text in English, taken from *Écrits*, 1966, and it contained nine programmatic essays such as 'The Mirror Stage as Formative of the Function of the I'; 'The Function and Field of Speech and Language in Psychoanalysis'; 'The Agency of the Letter in the Unconscious or Reason Since Freud'; 'The Signification of the Phallus' and 'A seminal text for literary theory in English.

Lacan, Jacques. *Écrits: The First Complete Edition in English*. Translated by Bruce Fink in collaboration with Héloïse Fink and Russell Grigg. New York: W.W. Norton and Company, 2006 (Seuil, 1966)

This contains all of the thirty-five essays that were published in the original volume in French. The translations differ slightly from those of Sheridan. This collection has transformed Lacanian scholarship in the Anglophone world, with access to other interesting aspects of Lacan's writing, including: 'The Freudian Thing, or the Meaning of the Return to Freud in Psychoanalysis'; 'Psychoanalysis and Its Teaching' and 'On Freud's "Trieb" and the Psychoanalyst's Desire.'

Lacan, Jacques. *The Seminar Book XI: The Four Fundamental Concepts of Psychoanalysis*. Edited by Jacques-Alain Miller. Translated by Alan Sheridan. New York: W.W. Norton and Company, 1977 (Seuil, 1973)

This was the second book published in English and set out the four concepts, namely the unconscious, desire, transference and the drive as the eponymous fundamental themes of psychoanalysis. The seminar was given in 1964 and marked a new phase of his writing and thought as he moves away from Freud and offers his own readings of these concepts, and his own specific use of psychoanalytic terms.

Lacan, Jacques. *The Seminar Book I: Freud's Papers on Technique, 1953–1954*. Edited by Jacques-Alain Miller. Translated by John Forrester. New York: W.W. Norton and Company, 1988 (Seuil, 1975)

This marks Lacan's aim to return to Freud and to the book in which he set out the paradigm of psychoanalysis. Focusing on notions of resistance and transference, as well as looking at Freud through his own perspective on the imaginary, this work offers the origins of Lacan. The chapter entitled 'Truth emerges from the mistake' is typically Lacanian in its gesture towards a non-rational form of knowledge.

Lacan, Jacques. *The Seminar Book II: The Ego in Freud's Theory and in the Technique of Psychoanalysis, 1954–1955*. Edited by Jacques-Alain Miller. Translated by Sylvana Tomaselli. New York: W.W. Norton and Company, 1988 (Seuil, 1973)

Looking at the connection between language and the subject, Lacan examines aspects of resistance in Freud's work. He sets out his Scheme L, which relates the imaginary, the symbolic, the real and the Other – a protean concept in his work, but one which constitutes the subject. He also offers his analysis of Poe's purloined letter as an example of the interplay between language, the subject and the unconscious.

Lacan, Jacques. *The Seminar Book III: The Psychoses, 1955–1956*. Edited by Jacques-Alain Miller. Translated by Russell Grigg. New York: W.W. Norton and Company, 1993 (Seuil, 1981)

Developing his connection between language and the unconscious, he discusses psychosis and neurosis and explains how the former is related to the connection between signified and signifier. He sees it as a form of foreclosure of aspects of the signifier. He develops his sense of the relationship between the imaginary and the unconscious. He also introduces his 'quilting point' and his detailed discussions of metaphor and metonymy.

Lacan, Jacques. *The Seminar Book V: Formations of the Unconscious, 1957-1958*. Edited by Jacques-Alain Miller. Translated by Russell Grigg. Cambridge: Polity Press, 2015 (Seuil, 1998)

In this book, Lacan focuses on two of the most important aspects of his teaching, the phallus as a core cultural signifier and a different notion of castration. The seminar looks at Freud's notions of wit through examples and uses them to stress the plurality of the signifier. The graph of desire is introduced and discussed here, and Lacan's own view of desire is discussed at some length.

Lacan, Jacques. *The Seminar Book VII: The Ethics of Psychoanalysis, 1959-1960*. Edited by Jacques-Alain Miller. Translated by Dennis Porter. New York: W.W. Norton and Company, 1992 (Seuil, 1986)

Lacan sees the ethical dimension of psychoanalysis as the "entrance into the I," and he first offers a long discussion of the thing, which he sees as the ultimate object of desire. His sense of this thing as unknowable and beyond symbolisation has clear links with Kant's *Ding an sich*, while the idea that it is an unattainable object is underlined by a sense that attaining it would actually bring pain.

Lacan Jacques. *The Seminar Book VIII: Transference: 1960-1961*. Edited by Jacques Alain Miller. Translated by Bruce Fink. Cambridge: Polity Press, 2015 (Seuil, 1991, 2nd edition 2001)

The focus here is on love and the scene used is Plato's Symposium, foregrounding the deeply philosophical strain running through Lacan. It outlines the dialectic of love as well as putting reason and the unconscious, in the shape of the drunken Alcibiades, in dialectical conversation. It also looks at the epistemological value of metaphorical substitution, and the dynamics of psychoanalytic transference, and the recognition of the desire of the other.

Lacan, Jacques. *The Seminar Book X: Anxiety 1962-1963*. Edited by Jacques Alain Miller. Translated by A. R. Price. Cambridge: Polity Press, 2014 (Seuil, 2004)

In this seminar, Lacan outlines a different notion of anxiety to that of Freud. For Lacan, anxiety is connected to desire, and like desire, its object is never fully clear. Anxiety is intrinsically connected to lack, and to the Other, and is focused on a real object but one that cannot be symbolised. This causes the subject to act out in an attempt to find this object.

Lacan, Jacques. *The Seminar Book XVII: The Other Side of Psychoanalysis, 1969-1970*. Edited by Jacques-Alain Miller. Translated by Russell Grigg. New York: W.W. Norton and Company, 2007 (Seuil, 1991)

This seminar was given just after the student riots in Paris and has strong cultural and political resonances. He argues that all human discourse can be described in four categories: those of: the master, the university, the analyst, and the hysteric. He explores this theory through analyses of politics, language, marketing and culture. This seminar is also the beginning of his expression of his ideas and concepts in mathemes.

Lacan, Jacques. *The Seminar Book XX: Encore On Feminine Sexuality, 1972-1973*. Edited by Jacques-Alain Miller. Translated by Bruce Fink. New York: W.W. Norton and Company, 1998 (Seuil, 1975)

In this seminar, Lacan looks at the ongoing debate between desire for love and the pursuit of knowledge, between the emotional and the rational. He moves through the work of Aristotle, Marx and Freud, looking at sexual difference, the ideas and processes of sexualization, and finally to woman as symptom. He examines what psychoanalysts and philosophers have often called the 'problem' of the feminine in a new and interesting manner.

Lacan, Jacques. *The Seminar Book XXIII: The Sinthome 1975-1976*. Edited by Jacques Alain Miller. Translated by A. R. Price. Cambridge: Polity Press, 2015 (Seuil, 2005)

This has been seen as a significant work in Lacan's later writing. He reinvents the symptom through the term "sinthome" by an analysis of the work of James Joyce. Like Joyce, this work is quite opaque and resists ready interpretation, and is full of neologisms and idiosyncratic terms. Full of knots, mathemes and diagrams, it is a difficult work, attempting to push language beyond its normal bounds.

Lacan, Jacques. *My Teaching*. Edited by Jacques-Alain Miller. Translated by David Macey. London: Verso, 2008 (Seuil 2005)

The text is made up of 3 essays, "The Place, Origin and End of My Teaching," "My Teaching, Its Nature and Its Ends," and "So, You Will Have Heard Lacan." He sees psychoanalysis as more an art than a science with each interaction changing the system slightly. He uses sewage as an interesting metaphor for the relationship between psychoanalysis and philosophy, and sees the subject as the source of the system.

Lacan, Jacques. *Television/A Challenge to the Psychoanalytic Establishment*. Edited by Joan Copjec. Translated by Denis Hollier, Rosalind Krauss, Annette Michelson and Jeffrey Mehlman. New York: W.W. Norton and Company, 1990 (Seuil, 1973)

This is a text of an interview between Jacques-Alain Miller and Lacan, and it covers significant areas of his work such as semiotics, the language of the unconsciousness and the name-of-the-father. This edition includes an introductory text by Jacques-Alain Miller, "Microscopia" and an introduction to the Institutional Debate by Joan Copjec. The final section of the book deals with Lacan's scission with the International Psychoanalytic Association in 1953.

Lacan, Jacques. *On the Names-of-the-Father*. Edited by Jacques-Alain Miller. Translated by Bruce Fink. Cambridge: Polity Press, 2013 (Seuil 2005)

It consists of two parts: "The Symbolic, the Imaginary, and the Real", a talk given in 1953, and "Introduction to the Names-of-the-Father", given ten years later. Part 1 looks at his use of the three terms in the context of the clinical situation, and situates the Trinitarian terms in the context of speech as different from language. Part 2 looks at the names of the father as structuring devices.

Lacan Jacques. *The Triumph of Religion preceded by Discourse to Catholics*. Edited by Jacques-Alain Miller. Translated by Bruce Fink. Cambridge Polity Press, 2013 (Seuil 2005)

Lacan's Catholic formative education is clear in this book. He speaks of religion and psychoanalysis and points to shared notions of language and of the law and the father. Lacan speaks of his prime concern with ethics. He traces Freud's own notions of religion, and

contrasts them with his own. He discusses the golden rule and categorical imperative from a psychoanalytic perspective. The book concludes with a rather testy interview.

Critical Studies on Jacques Lacan

There has been a proliferation of secondary literature on the work of Lacan, as critics have brought his theoretical writings to bear on areas as diverse as literature, culture, science, the media, feminism, postmodernism, subjectivity, politics and semiotics. More and more, in a world increasingly dominated by the image, Lacanian theory is seen as a lens through which our screen-saturated contemporary lifestyle can be better understood. His probing of the primacy of desire in contemporary capitalist culture has also been of major significance, and has led to his ideas being discussed across numerous interdisciplinary and multidisciplinary fora. His work has been central in the growing areas of literary and cultural theory, and is also has a strong philosophical dimension, as witnessed by his connections with a significant number of writers and thinkers from the tradition of continental philosophy

Lacanian Dictionaries

Given his prolix nature and the notorious difficulty of his writing, it is no surprise that a number of books seeking to explain his terms and his specific usage of words have been published. Given the nature of his writing, these are valuable assets for any student of his work. All of these texts are complimentary as opposed to offering the same type of explanation. Glowinski *et al* (2001) offers longer explanations of specifically selected terms, whereas Evans (1996) offers a comprehensive guide to most of Lacan's original usages, while Nobus (1998) focuses on eight specific topics and offers essays of some broad Lacanian themes by experts in the field. Clarke (2013) provides an excellent bibliography of all of Lacan's works.

Glowinski, Huguette, Zita M. Marks and Sara Murphy. *A Compendium of Lacanian Terms*. London: Free Association Books, 2001.

This book has some 40 entries looking at key terms used by Lacan. Each entry averages six pages in length and so provides a reasonably full account of the development of each concept and where it fits in Lacan's overall system. The development of the terms, and Lacan's changing use of terms, is also covered. A list of references is provided at the end of each entry.

Evans, Dylan. *An Introductory Dictionary of Lacanian Psychoanalysis*. London, Routledge, 1996.

This is a necessary resource for any serious student of Lacan. Evans provides cross-referenced entries on over 200 topics, and provides comprehensive primary quotations in his discussion of each concept. The explanations trace the development of the concepts, and also guide the reader to the pages in the primary texts where these concepts originate and are developed. Because it is single-authored, there is a great sense of coherence in this book.

Nobus, Dany. *Key Concepts of Lacanian Psychoanalysis*. New York: Other Press, 1998.

In *Key Concepts of Lacanian Psychoanalysis*, eight crucial Lacanian ideas are explained through detailed exploration of the theoretical and/or practical context in which Lacan introduced them, the way in which they developed throughout his works, and the questions they were designed to answer. The book does not presuppose any familiarity with Lacanian theory on the part of the reader, nor a prior acquaintance with *Écrits* or the *Seminars*.

Clarke, Michael. *Jacques Lacan: An Annotated Bibliography, Volumes 1 and 2*. London: Routledge, (1988) 2013.

This bibliography in two volumes, originally published in 1988, lists and describes works by and about Jacques Lacan published in French, English, and seven other languages including Japanese and Russian. It incorporates and corrects where necessary all information from earlier published bibliographies of Lacan's work. Also included as background works are books and essays that discuss Lacan in the course of a more general study.

Introductions to Lacan

Because his complete oeuvre has not yet been translated, introductions to Lacan have been very popular as they attempt to place his thoughts into a coherent system, which makes sense of what he is saying. These range from very straightforward attempts to simplify his work, to far more complex books, which set out his work into a systemic whole, inasmuch as this is possible. Grosz (1990) is a detailed feminist account of Lacan, while Hill (1997) offers a very readable overview that presupposes no previous knowledge. Dor (1998) looks at language and the unconscious in a complex way, while Benvenuto and Kennedy (1986) offer an early overview of the general thought. Žižek (1991) provides an idiosyncratic reading of Lacanian concepts through popular culture, and Homer (2005) provides one of the best and most coherent accounts of his thought as a system. Leader *et al* (1996) offers almost a graphic novel as an introduction, and Lee (1990) offers a more complex overview of the work, while Levine (2008) looks at images of the visual in Lacan's writing.

Grosz, Elizabeth. *Jacques Lacan: A Feminist Introduction*. London: Routledge, 1990.

An exceptionally thorough and clearly written account of Lacan's work up to this time. Grosz's work is more an exceptionally clear survey of Freud's and Lacan's basic theories, with the connections between language and the unconscious being dealt with particularly well. The feminist perspective is particularly strong and the value of Lacan's work for feminist theory is made very clear. Densely written, it is not an easy read, but it is valuable.

Hill, Philip. *Lacan for Beginners*. Illustrated by David Leach. New York: Writers and Readers Publishing Inc., 1997.

This book does not presuppose any prior knowledge of Lacan, and using illustrations and cartoons, it offers a very good overview of Lacan's thinking. It is clever and accurate and is especially good on explaining Lacan's category of 'the real' which is 'the impossible to say' (27), and when we try to find words to touch this experience, we change the experience. Lots of examples from popular culture.

Dor, Joël. *Introduction to the Reading of Lacan: The Unconscious Structured Like a Language*. Edited by Judith Feher Gurewich. Translated by Susan Fairfield. New York: Other Press, 1998.

This book uses Freudian theory as a baseline on which to build a study of Lacan's works. It is structured around Linguistics as a foundation of the unconscious, the paternal metaphor as key to subjectivity and desire and the unconscious. The connections between language and the unconscious are explored in some depth here, with their source, the Other, seen as the "beyond" of speech (211). Major Lacanian concepts are discussed.

Benvenuto, Bice and Roger Kennedy. *The Works of Jacques Lacan: An Introduction*. London: Free Association, 1986.

A very clear and thoughtful account of Lacan's thought and its development. It focuses on the original *Écrits* and on Sheridan's translation, and on some of the early seminars. It traces his conceptual development and connects his work with that of Freud. It is organised chronologically around prominent Lacanian works like "Beyond the Reality Principle", "The Rome Discourse" and "The Purloined Letter", concluding with *Encore*. A good introduction to the work.

Žižek, Slavoj. *Looking Awry: An Introduction to Jacques Lacan through Popular Culture*. Cambridge, MA: MIT Press, 1991.

Žižek approaches the work of Lacan by showing how aspects of his thinking illuminate different meanings in texts of 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*. He sees Lacan as offering a different perspective on drive, desire and the split subject. It is an entertaining and enlightening read, stressing concrete examples in a witty style.

Homer, Sean. *Jacques Lacan*. New York: Routledge, 2005.

One of the best serious guides to the thinking and writing of Lacan. Homer explains with precision and clarity, the relationship between Lacan, his background, the intellectual context and philosophy. The sections on 'Why Lacan' and 'Key Ideas' really contextualise the topic well. It does not presuppose any prior knowledge and has a very good guided reading list with good reviews of each book. Essential reading.

Leader, Darian, Judy Groves, and Richard Appignanesi. *Introducing Lacan*. Cambridge: Icon Books, 1996.

This is almost like a graphic novel in terms of its presentation, with a lot of images, pictures and cartoons which have captions and textual insets. Leader has written a lot about Lacan, and manages to make the concepts clearer through this very reader-friendly presentation format. No prior knowledge required, and there is a connection with Lacan's biography and also with contemporary contexts. An easy point of entry to Lacan

Lee, Jonathan Scott. *Jacques Lacan*. Boston: Twayne Publishers, 1990.

This is a far more complex introduction, which requires that one have some knowledge of Lacan to gain any benefit from it. The chapters are based on conceptual themes: "The Family and the Individual"; "From the Imaginary to the Symbolic"; "from the Symbolic to the real", and

there are plenty of quotations from all of his texts including the seminars. Style can be difficult but it is a scholarly work.

Levine, Steven Z. *Lacan Reframed: A Guide for the Arts Student*. London: I.B. Tauris, 2008.

In this original work, Levine focuses on the visual dimensions of Lacan's thinking, and sees these as offering insights that other explorations may miss. The main focus is on the notions of the image and the gaze, and looking at works discussed by Lacan himself, Holbein's famous "The Ambassadors" and Velazquez's "Las Meninas". The broader notion of the place of the aesthetic in human culture is also addressed. An enjoyable book.

Collections of Essays

Given the very broad range of applications of his theories, collections of essays are a strong element of research work on Lacan. These collections are both multidisciplinary and interdisciplinary and span the full range of disciplines which have been influenced by Lacanian theory. They are a very good way of studying Lacan as each essay will often focus on a single aspect of his theory, or a single node, and can shed light on aspects that can often be lost in more general overviews of his work. Rabaté (2003) edits the canonical Cambridge Companion, which offers an overview of the work, with Stewart *et al* (2004) offering an account of his reception in the German-speaking world. Smith and Kerrigan (1983) look at the connections between psychiatry and the human sciences while Ragland-Sullivan and Milovanovic (2004) examine Lacan's use of shapes and knots, with McGowan and Kunkle (2004) looking at Lacanian film theory. Ragland (1999) has an early collection on his work up to that time. Žižek (2003) has an interesting range of essays on Lacan's psychoanalytic practices and concepts.

Rabaté, Jean-Michel, ed. *The Cambridge Companion to Lacan*. Cambridge: Cambridge University Press. 2003.

This book is written by a who's who of Lacanian scholars, and offers a really broad and detailed overview of his work. Writers such as Bruce Fink, Dany Nobus, Elisabeth Roudinesco and Rabaté himself are all strong. Newer areas to Lacanian studies are also represented, such as Queer Theory, Perversion, Tragedy and Lacan's very specific notions of science and maths. The further reading section is highly instructive.

Stewart, Elizabeth, Maire Jaanus, and Richard Feldstein, eds. *Lacan in the German-Speaking World*. New York: State University of New York Press, 2004.

This book does very much what the title says, offering an account of Lacan's reception in Germany. It is divided into 4 sections: "Cultural", "Sexual", "Clinical" and "Philosophical", and it focuses on areas which have been of intellectual interest and debate in Germany such as questions of trauma, historical memory, politics, fascism, and democracy. It looks at his category of the real in detail in terms of a breakdown in meaning.

Smith, Joseph H., and William Kerrigan, eds. *Interpreting Lacan, Psychiatry and the Humanities*. New Haven: Yale University Press, 1983.

This book is one generally focused on the application of Lacanian theory to areas of the clinic and the humanities. The first section looks at Lacan's work in terms of therapy (Kristeva's essay is interesting here), while the longer second section looks at literary and philosophical applications. Connections and influences between Lacan, Hegel and Heidegger are teased out, followed by a Lacanian reading of *Bleak House* by Christine van Boheemen-Saaf.

Ragland-Sullivan, Ellie, and Dragan Milovanovic, eds. *Lacan: Topologically Speaking*. New York: Other Press, 2004.

Topology is the study of how something can change shape while still retaining the same properties, and this became a strong focus in the later teaching of Lacan. This collection focuses on the two main topological areas of his work: surfaces, like the torus and the Moebius strip, and knots, like the Borromean knot and the sinthome. It suggests that these structures embody how language acts on the material world.

McGowan, Todd and Sheila Kunkle, eds. *Lacan and Contemporary Film*. New York: Other Press, 2004.

This volume looks at a number of films through a Lacanian lens, especially the role of the real in film, and how this captures aspects of human existence that can be both disruptive and challenging to notions of coherent subjectivity. The films analyzed include *Memento*, *Eyes Wide Shut*, *Breaking the Waves*, and *Fight Club*, and the essays are free of jargon and very strong on analysis of the films themselves.

Ragland, Ellie, ed. *Critical Essays on Jacques Lacan*. New York: G.K. Hall, 1999.

One of Lacan's most prolific interpreters edited this collection. She sees his work as outlining a broader meaning of the literary, namely as something that "embraces more of the truths about how we as humans *actually think*" (xi). The essays focus on the applications of Lacan to literature as well as examining how his work enhances the value of literature. Ragland's own essay on Antigone is well worth reading.

Žižek, Slavoj, ed. *Jacques Lacan: Critical Evaluations in Cultural Theory Volume 1 Psychoanalytic Theory and Practice*. London: Routledge, 2003.

In this collection, the first of four volumes, the essays examine Lacan as a psychoanalyst, and look at his ideas and influence on this field. The essays focus on issues of technique such as "the hysteric's discourse", "the unconscious structured as a language" and "the end of analysis", they also look at the politics that were rife in French psychoanalysis at the time, and at Lacan's role in these conflicts.

Biographical Context and Criticism

There are a number of biographies of Lacan, chief among them being the monumental volume by Elizabeth Roudinesco (1997), which is the state of the art work for anyone interested in Lacan's life and work, while her (1990) book places his work in the broader intellectual context of Francophone psychoanalysis, something which Marini (1992) had also addressed. Turkle (1981) locates how Lacan introduced Freud to the French intellectual scene as something of a radical presence. Finally, Roudinesco (2014) provides an affectionate retrospective of Lacan's life, work and legacy. Badiou

and Roudinesco (2014) offer a series of interviews on Lacan, which are revealing and very perceptive.

Roudinesco, Elisabeth. *Jacques Lacan: Outline of a Life, History of a System of Thought*. Translated by Barbara Bray. New York: Columbia University Press, 1997.

This is the groundbreaking biography on Lacan in English. Roudinesco, herself a gifted interpreter of Lacan's work, and a strong theorist in her own right, has provided a comprehensive, erudite and encyclopedia account of the development of Lacan's life, work and thought. It is both a biography and an intellectual biography and contains a very comprehensive bibliography of his work, both published and unpublished. The section titles are droll.

Roudinesco, Elisabeth. *Jacques Lacan & Co.: A History of Psychoanalysis in France, 1925–1985*. Translated by Jeffrey Mehlman. Chicago: University of Chicago Press, 1990.

This book situated Lacan in the context of the tortured world of French psychoanalytic politics, an area about which Roudinesco seems to have a wide-ranging knowledge. Her accounts of Lacan's dealings with the IPA and his own *Ecole Freudienne de Paris* are fascinating. She also traces Lacan's (sometimes termed "his majesty") relationships with the galaxy of other intellectuals active in Paris at that time. A really interesting book.

Marini, Marcelle. *Jacques Lacan: The French Context*. Translated by Anne Tomiche. New Brunswick: Rutgers University Press, 1992.

Marini's book, which was very popular in its French original, looks at the intellectual and psychoanalytic context within which Lacan worked. It describes the politics and the many disputes and wrangles involved in the different associations. In the second half of the book, there is a year-by-year outline of Lacan's work, including his lectures, many of which have not been published.

Turkle, Sherry. *Psychoanalytic Politics: Freud's French Revolution*. Cambridge, MA: MIT Press, 1981.

This book locates Lacan's work within the French psychoanalytic context. Lacan is seen as almost a Freudian apostle, winning over the doubting French establishment to the cause of Freud in the 1950s and 1960s. Lacan associated Freud's ideas with the radical elements in the French intelligentsia. This edition has a new preface and afterword, with the final chapter looking at the strife in psychoanalytic circles after Lacan's death.

Roudinesco, Élisabeth. *Lacan: In Spite of Everything*. Translated by Gregory Elliott. London: Verso, 2014,

A mixture of biography, retrospective and overview, this book looks back on Lacan's life and contribution to ideas and to culture from a point thirty years after his death. Affectionate in tone, it provides some lovely pen-pictures of the man, his life and his thought. Elements of warts and all do not disguise the real affection that the author has for her subject. A fitting tribute to Lacan.

Badiou, Alain and Élisabeth Roudinesco. *Jacques Lacan Past and Present - A Dialogue*. Translated by Jason E. Smith. New York: Columbia University Press, 2014.

A fascinating book that takes the form of interviews between on the topic of Lacan's life, work and legacy. It takes the form of interviews with Badiou and Roudinesco and results in real enlightenment: "we find the brilliance of clear sentences that are easily fixed into place, and on the other side he takes the winding paths of a language that cannot be grasped, that diffracts itself into infinite and enigmatic echoes" (41)

Lacan and Feminisms

Initially feminist theory had issues with Lacan's seemingly phallogocentric descriptions of language and culture, especially with his notion of the phallus as the privileged signifier in a cultural and linguistic context. Over time, his work has now come to be seen as descriptive of an existing situation at an unconscious level, as opposed to setting out a prescriptive paradigm. Mitchell and Rose (1982) offer translations of work later to appear in his seminars, and their introductory essays are excellent. Soler (2006) looks at female subjectivity in a Lacanian context, while Verhaege (1999) looks at female hysteria in Freud and Lacan, while his later book (2001) looks at psychoanalysis as a way of redefining gender. Copjec (2002) focuses on the connections in Lacan between ethics and sublimation in a female context. Wright (200) analyses Lacan and postfeminism while Campbell (2004) looks at feminist epistemology in his work. Ragland (2004) examines sexualisation in the western tradition, while Barzilai (1999) looks at the role of the mother as trope and significant figure in Lacan's writing.

Mitchell, Juliet and Jacqueline Rose. *Feminine Sexuality: Jacques Lacan and the École Freudienne*. Edited by Juliet Mitchell. Translated by Jacqueline Rose. New York: W.W. Norton and Company, 1982.

This book offers a series of essays by Lacan that deal with feminine sexuality (two of these essays are from *Seminar XX*). The essays can be accessed elsewhere but the collection is worth reading for the two introductory essays by Rose and Mitchell, who each offer intriguing connections between Lacan's work and their own particular type of feminism. They each provide a differing but complimentary overview of Lacan's work feminine sexuality.

Soler, Colette. *What Lacan Said About Women: A Psychoanalytic Study*. Translated by John Holland. New York: Other Press, 2006.

Soler looks at Lacan and his specific conception of female subjectivity, pursuing topics such as masochism, femininity and hysteria, love and death, and the impossible sexual relation. She also looks at the role of the mother with respect to the unconscious in Lacan's system of thought, as well as looking at the issue of depression and how it manifests itself. She offers examples from cultural studies as well.

Verhaeghe, Paul. *Does the Woman Exist?: From Freud's Hysteric to Lacan's Feminine*. New York: Other Press, 1999.

This book traces the connections between Freud and Lacan with respect to their ideas on women and psychoanalysis. It looks at Freud's work on hysteria and at how Lacan managed to develop this. Lacan made the leap from Freud's notion of actual traumas to the idea that

imagined or unconscious trauma could be just as causal a factor of hysterical symptoms. A complicated dialectical relationship is explained between the two writers.

Copjec, Joan. *Imagine There's No Woman: Ethics and Sublimation*. Cambridge, MA: MIT Press, 2002.

Copjec takes the Freudian idea of sublimation and shows how Lacan takes this and makes it central to his idea of Ethics, which sees a world waiting for our invention. This is exemplified by analyses of Antigone's burial of her brother, Pasolini's *Salo*, the film *Laura*, and the Zapruder film of the Kennedy assassination. The dialectic between sublimation and the superego is rehearsed through Kant's notion of radical evil.

Wright, Elizabeth. *Lacan and Postfeminism: Postmodern Encounters*. Cambridge: Icon Books, 2000.

In this book, Wright analyses Lacan's concepts and shows how they develop from the quite essentialist views of Freud into something far more fluid. She makes the point that for Lacan, the floating of the signifier over the signified suggests the possibility of change and development for gender roles in society, in keeping with postfeminist ideals. Lacanian feminism "would imply a fundamental recognition of the singularity of the feminine element" (55).

Campbell, Kirsten. *Jacques Lacan and Feminist Epistemology*. London: Routledge, 2004.

This book sets out a new psychoanalytic social theory, drawing on the work of third wave feminism. Reading Lacan through feminism posits a new "sociality" wherein women are seen, not as other or as embodying lack, but rather as "speaking subjects who are members of the sociality. In this way, feminist discourses produce another social contract and symbolic order" (4). An unusual and very interesting book setting Lacan in a social context.

Ragland, Ellie. *The Logic of Sexuation: from Aristotle to Lacan*. Albany: State University of New York Press, 2004.

This book looks at Lacan's ideas on how the process of sexuation works. Moving from the biology of Freud to a more linguistic and cultural set of predicators, this book explains the Lacanian process very well. She places it within a logical structure and sees it as central to his thinking. Indeed, she argues that he sees the learning of sexual difference as what makes it possible to think dialectically.

Paul Verhaeghe. *Beyond Gender: From Subject to Drive*. New York: Other Press, 2001.

In this volume, psychoanalytic theory is seen as a way of redefining gender. Looking at how Lacan has developed Freud's notions of gender, Verhaeghe develops the relationship between the body and the psyche, between what the subject actually knows and the forces that drive the subject to which s/he does not have any access. He writes about the Real, the drive, *jouissance*, object a, and the original lack with great clarity.

Barzilai, Shuli. *Lacan and the Matter of Origins*. Stanford: Stanford University Press, 1999.

This is an accessible work, which focuses on the role of the mother in Lacan's thinking, a trope that has not been the subject of much criticism. It offers a reevaluation of his thought from the perspectives of literary criticism, biography and cultural studies. It looks at

connections with Saint Augustin, and sees the figure of the mother, like Alice's Cheshire Cat, as appearing and disappearing throughout Lacan's work.

Lacan and Politics

There have been a number of studies looking at the political implications of Lacan's theories. The movement from the study of the individual subject to that of subjects living together socially and culturally has been strong in Lacanian studies. His physical mirror stage can also be seen as a metaphor for how society reflects back to us an image of ourselves with which we may, or may not, choose to identify. Either way, such social reflections can have significant effects on the individual. The connection between psychoanalysis and democracy is the subject of Swedlow (2010), while Brenna (1993) looks at Lacan and history. Stavrakakis (1999) has an overview of Lacan's relationship with politics and in his later book (2007), he looks at the Lacanian Left movement in some detail. Tomšič and Zevnik (2016) examine Lacan's engagement with political theory, ethics and justice, while a year earlier, Tomšič (2015) examined the relationships between Lacan and Marx, while Newman (2001) looks at Lacan as a source of anti-authoritarian ideas. Copjec (1994) offers an engagement between Lacan, psychoanalysis and historicism, while Žižek (2003) has a lot of interesting essays on this topic.

Swedlow, Wesley C. *Against the Personification of Democracy: A Lacanian Critique of Political Subjectivity*. London: Continuum, 2010.

In this book, political subjectivity is discussed through the lens of desire, specifically desire as it is explained in Lacanian theory. He uses Lacan to read the ideas of political philosophers such as Hobbes and Locke, as well as Hannah Arendt, looking at how we are shaped by our political and cultural contexts. He proposes a new form of political organisation, with people meeting locally and sovereignty being shared and diffused.

Brennan, Teresa. *History after Lacan*. London: Routledge, 1993.

Brennan suggests that Lacan was not an ahistorical post-structuralist, and demonstrates the validity of her thesis by tracing his theory of history. Reading Marx, Spinoza and Freud, and also using contemporary feminist theory, Brennan posits a new connection between Marxism and psychoanalysis, which is guided by Lacan's work. She examines what she terms social psychosis and explains why this is significant for modernity and postmodernity.

Stavrakakis, Yannis. *Lacan and the Political*. London: Routledge, 1999.

In this book, Lacan's ideas on time, history, language, alterity, desire and sexuality are examined from a political perspective. The first part reads Lacan's concepts and ideas in political terms while the second offers examples of the value of Lacan's work as Green ideology, the question of democracy and advertising in contemporary culture. Lacan is explained with great clarity here though some might see the adequation with the politics as reductionist.

Stavrakakis, Yannis. *The Lacanian Left: Psychoanalysis, Theory, Politics*. Edinburgh: Edinburgh University Press, 2007.

In this book, Lacan is seen as a figure whose work inspires a particular kind of political commitment and ideological position that is necessarily shifting and mutable. The book is a collection of essays looking at figures who can all be seen as Lacanian: Castoriadis, Laclau, Žižek, and Badiou, which are central to a Lacan-inspired “critical re-orientation of political theory and political analysis” (15). A really original and interesting reading.

Tomšič, Samo and Andreja Zevnik, eds. *Jacques Lacan: Between Psychoanalysis and Politics*. London: Routledge, 2016.

This edited volume is split into three parts. The first section looks at Lacan’s general engagement with politics and political theory. The second section looks at different key ideas and concepts in Lacan’s thought including ethics, justice, discourse, the object a, the symptom and *jouissance*. The final section looks at practical engagements between Lacanian thought and politics critical theory, international relations, political theory and political philosophy.

Tomšič, Samo. *The Capitalist Unconscious: Marx and Lacan*. London: Verso, 2015.

As is clear from the title, this book traces connections between Lacan and Marx. Moving carefully from readings of Saussure and Marx to Freud, this book traces Lacan’s unorthodox reading of Marx through such concepts as alienation, *jouissance* and the Freudian labour theory of the unconscious. The result is a complex Lacanian theory that attempts to read capitalist culture in a way that will suggest an oppositionary discourse.

Newman, Saul. *From Bakunin to Lacan: Anti-Authoritarianism and the Dislocation of Power*. Lanham, Md.: Lexington Books, 2001.

This book, which sets up a dialogue between poststructural and anarchistic thought, focuses on power and its usages. Writing via the thought of Bakunin, Lacan, Stirner and Foucault, Newman probes whether the human being is either a source of critique of power or else a site of domination. Lacanian thought is seen in the light of important epistemological, ontological, and political questions. Good on the political dimensions of Lacan’s ideas.

Copjec, Joan. *Read My Desire: Lacan against the Historicists*. Cambridge, MA: MIT Press, 1994.

In this book, Lacan is read against the work of Michel Foucault, offering a dialectic between psychoanalysis and historicism. She suggests that Lacan’s work recognises that the structures of language are part of the social and cultural real. Her goal is to inspire a form of cultural critique that is “literate in desire” (14), and which can offer an analysis of what has gone unseen heretofore.

Žižek, Slavoj, ed. *Jacques Lacan: Critical Evaluations in Cultural Theory Volume 3 Society, Politics, Ideology*. London: Routledge, 2003.

In this collection, the third of four volumes, Lacan’s importance in the areas of politics, culture and ideology are examined by significant intellectual presences such as Louis Althusser, Fredric Jameson, Ernesto Laclau, and the topics covered range from Lacan’s relation with Freud, to his influence on Marxism, as well as across themes such as ethics, the fetish, the uncanny and Lacan’s three orders – the imaginary, the real and the symbolic.

Lacan and Culture

The significance of Lacan's ideas on the subject and on desire has been addressed in a number of studies. Given the prevalence of screens and images in contemporary culture, it is not surprising that his work has become so popular as a way of theorizing our contemporary experience. More and more studies of culture are looking at the unconscious, and at the connections between the unconscious and signification, areas about which Lacan has a lot to say. Bracher (1993) was one of the first to look at Lacan and cultural change, while MacCannell (1986) looks at rhetoric and the role it plays in understanding the cultural unconscious in his work, and Chaitin (1996) also examines Lacanian rhetoric and culture. Golan (2006) analyses the definitions and role of love in the works of Freud and Lacan, and McGowan (2004) looks at Lacan and notions of social and cultural enjoyment (*jouissance*). Glynos and Stavrakakis (2002) looks at how Lacan's work relates to science and notions of truth. Žižek (2003) has a really interesting range of essays on this topic.

Bracher, Mark. Lacan, *Discourse, and Social Change: A Psychoanalytic Cultural Criticism*. Ithaca, N.Y.: Cornell University Press, 1993.

Bracher offers a new mode of cultural criticism that avails of Lacan's work and demonstrates the value of this through an ongoing analysis of audience response to different texts: the political speeches of Ronald Reagan and Jesse Jackson, anti-abortion propaganda, pornography, Keats's "To Autumn", and Conrad's *Heart of Darkness*. By analysing audience response, he can probe the unconscious fantasies and identifications aroused by these texts, as well as psychological conflicts.

MacCannell, Juliet Flower. *Figuring Lacan: Criticism and the Cultural Unconscious*. Lincoln: University of Nebraska Press, 1986.

In this book, Lacan is read as a creator of language and of a system that is unique and coherent: "I wrote this book because I was convinced, after reading through Lacan that he had a 'system'" (xix). It examines this system with specific reference to literature in terms of its focus on a language that touches the real, but that can never quite capture it. Well-written study.

Golan, Ruth. *Loving Psychoanalysis: Looking at Culture with Freud and Lacan*. London: Karnac, 2006.

In this book, Golan looks at culture through a reading of the theories of Freud, Lacan and Slavoj Žižek. She notes that psychoanalysis, the science of the particular (135), was born in the clinic. Culture is seen as a locus through which we become aware of Other, trauma, feminine *jouissance* and the Real, and examples are taken from the work of Moshe Gershoni, Lucian Freud, Paul Celan, Primo Levi and others.

Chaitin, Gilbert D. *Rhetoric and Culture in Lacan, Literature, Culture, Theory*. Cambridge: Cambridge University Press, 1996.

Chaitin offers Lacan's theory of poetry as a way of interpreting culture in a more complete manner. Lacan's incorporation of historical necessity into the formation of subjectivity enables him to illuminate the role literature plays in the creation of selfhood. The explanations of

Lacan's ideas on metaphor and metonymy, through a detailed analysis of Lacan's use of a tree as example, are really valuable. Well written and convincing.

McGowan, Todd. *The End of Dissatisfaction?: Jacques Lacan and the Emerging Society of Enjoyment*. Albany: State University of New York Press, 2004.

An enjoyable book with a clear argument. Using the ideas of Lacan, Žižek and Joan Copjec He suggests that we have moved from a society of prohibition to one of almost namely that we are now living in a society where enjoyment is almost mandatory. Offering an understanding and critique of global capitalism, and original readings of a number of texts, it is a highly useful application of Lacan to social issues.

Glynos, Jason and Yannis Stavrakakis, eds. *Lacan & Science*. London: Karnac, 2002.

This book makes connections between the work of Lacan and different aspects of science, with *Lacan's Science and Truth* (1989) as a core text. His thinking is explored through different areas of science such as mathematics, linguistics, addiction studies, psychology, and a very good essay by Jacques-Alain Miller on Lacan and epistemology, which looks at the 'difference between knowledge and science' (148) from a Lacanian perspective.

Žižek, Slavoj, ed. *Jacques Lacan: Critical Evaluations in Cultural Theory Volume 4 Culture*. London: Routledge, 2003.

In this collection, the fourth of four volumes, the place of Lacan in any analysis of culture is set out, beginning with a number of essays on suture, including one by Alan Badiou. Mladen Dolar's analysis of the Lacanian concept of voice is paralleled by Michel Chion's *The Voice in Cinema*. There are essays on cinema, art and visual arts, opera and Jacqueline Rose's detailed reading of Sylvia Plath's "Daddy".

Lacan and the Subject

Psychoanalysis as an activity derives very much from the situations of individuals and from an attempt to understand this situation. The desire to come to a fuller understanding of each subject is at the core of clinical practice, and a desire to explain how this happens, and how language, images and culture and society effect the individual, is at the core of much writing on psychoanalysis. One could say that all of Lacan's work can be returned to the idea of understanding the speaking subject. Parker (2011) shows how Lacan has changed definitions and understanding of subjectivity in his work, with Van Haute (2002) offering a close reading of Lacan's most famous essay on subjectivity "The Subversion of the Subject and the Dialectic of Desire in the Freudian Unconscious". Ror Malone and Friedlander (2000) have a selection of essays on his theories of subjectivity and their applications across a number of socio-cultural issues. Neil (2011) looks at the implications of Lacan's theory of subjectivity for ethics. Eidelsztein (2009) offers a careful reading of the graph of desire and its different iterations.

Parker, Ian. *Lacanian Psychoanalysis: Revolutions in Subjectivity*. London: Routledge, 2011.

Parker argues here that clinical practice is at the root of any understanding of Lacan's ideas and writing, and focuses his study on the four main areas that surround such clinical practice: psychiatry, psychology, psychotherapy and spirituality. Much of the focus is on the clinical

experience of the analyst and the analysand and how the clinical experience can be a catalyst for personal and social change.

Philippe Van Haute. *Against Adaptation: Lacan's 'Subversion' of the Subject, a Close Reading*.

Translated by Paul Crowe and Miranda Vankerck. New York: Other Press, 2002.

This is a very close reading of Lacan's essay: "The Subversion of the Subject and the Dialectic of Desire in the Freudian Unconscious", which he sees as seminal to an understanding of Lacan. The book also addresses in detail Lacan's graphs of desire, which are notoriously difficult to understand. A detailed and painstaking book, it is a rewarding if intense study of the Lacanian essay and its broader contexts.

Malone, Kareen Ror, and Stephen R. Friedlander, eds. *The Subject of Lacan: A Lacanian Reader for Psychologists*. Albany: State University of New York Press, 2000.

This is a book written with an audience of American psychologists in mind. The topics covered and the themes are psychological in nature: cognitive science, family therapy, psychoanalytic technique, psychotherapy versus psychopharmacology, gender and sexuality, psychology of religion, psycholinguistics, and cultural diversity. The method is to revisit Lacanian concepts in the reading of different texts to build up a layered conception of them. This method works very well.

Neill, Calum. *Lacanian Ethics and the Assumption of Subjectivity*. Basingstoke: Palgrave Macmillan, 2011.

This is a clear account of the connections between Lacan's specific definition of subjectivity and a sustained ethical position. He looks at the relationship between the subject and law, morality, responsibility, guilt and desire. Seeing Lacan's position as an ethics of the real, he argues that the ethical, for Lacan, "emerges in response to a lack of knowing, but does not itself dispense with all knowledge" (237). A convincing argument.

Eidelsztein, Alfredo. *The Graph of Desire: Using the Work of Jacques Lacan*. London: Karnac, 2009.

The "graph of desire" is central to Lacanian studies, and in this very singular study, Eidelsztein has immersed himself in "The Subversion of the Subject and the Dialectic of Desire in the Freudian Unconscious". It is a diagram by diagram analysis of the theory involved, and is technically adroit and very carefully written. This book is for advanced students who need to understand the technical specifics of these graphs.

Lacan and Freud

Lacan often spoke of his work as being a return to Freud, and indeed often saw his work as a reinterpretation of Freud. Generally, he has been seen to redirect a lot of Freud's more biological ideas into the realms of language and structures, and this has been probed in a number of books. An understanding of Freud is probably essential to fully understand Lacan's own work, and a lot of books have been written on this topic. Ragland-Sullivan (1995) focuses on death in Freud and Lacan, while Weber (1991) looks at Lacan as a reader of Freud and other theorists. Nobus (2000) looks at clinical practice and the connections between the two thinkers. Dufresne's collection of essays (1996) examines the general relationship between Freud and Lacan, while Cho (2009) concentrates on the

area of education. Boothby (1991) focuses on how Lacan read Freud's notion of "the death instinct", and his 2001) book looks at Lacan's philosophy in the light of his reading of Freud. Nasio (2004) focuses on the notion of pain in both writers. Johnston (2005) looks at Lacan's development of the Freudian notion of the drive.

Ragland-Sullivan, Ellie. *Essays on the Pleasures of Death: From Freud to Lacan*. London: Routledge, 1995.

In this book, Ragland looks to situate the Lacan/Freud relationship: "Jacques Lacan's exegesis of Freud attempted to paraphrase the original meanings implicit in Freud's texts within a larger framework" (1), so it is both a return and a reanimation of ideas. This makes use of a lot of material in the seminars, and attempts to show Lacan's development of a number of Freudian concepts, namely psychosis, narcissism, the body and the death drive.

Weber, Samuel. *Return to Freud: Jacques Lacan's Dislocation of Psychoanalysis*. Cambridge: Cambridge University Press, 1991.

Weber sees Lacan's return to Freud as a "return to reading" and as a relearning of "how to be struck by the signifier" (151). He also traces Lacan's relationships with Hegel, Saussure and Jakobson in his work, and in his rereading of Freud. There is good analysis of the imaginary and symbolic orders and a good chapter on the phallus as the "signifier of signification in general" (147).

Nobus, Dany. *Jacques Lacan and the Freudian Practice of Psychoanalysis*. New York: Routledge, 2000.

This book has five main areas: diagnosis, the analyst's position during the treatment, the management of transference, the formulation of interpretations, and the organisation of analytic training. Clinical practice and therapy is seen as central to Lacan's work. He is very good on explaining terms and on avoiding jargon; he quotes Lacan judiciously and contextualises the more arcane statements. There is also the first complete bibliography in English of Lacan's work.

Dufresne, Todd, ed. *Returns of the 'French Freud': Freud, Lacan and Beyond*. London: Routledge, 1996.

Amazing list of contributors including Paul Roazen, Francois Roustang, John Forrester, Rodolphe Gasche, Mikkel Borch-Jacobsen and Jacques Derrida. The essays examine the relationship between Freud and Lacan, as well as critiquing psychoanalysis for its often dark view of human nature and its problematic relationship with history and also its tendencies towards mystification and discipleship. High standard of argument and of writing. At times polemical.

Cho, K. Daniel. *Psychopedagogy: Freud, Lacan, and the Psychoanalytic Theory of Education*. Education, Psychoanalysis, Social Transformation. New York: Palgrave Macmillan, 2009.

Examining the work of Lacan and Freud, Cho argues that a theory of pedagogy is already embedded within psychoanalysis, and he calls this psychopedagogy. Citing Freud's ideas that psychoanalysis, education and politics are all impossible professions, he looks to find the

impossible at the heart of two of these, the real of education and psychology. A sustained argument that is theoretically sophisticated, revealing the inherent connections between psychoanalysis and education.

Boothby, Richard. *Death and Desire: Psychoanalytic Theory in Lacan's Return to Freud*. London: Routledge, 1991.

In this book the focus is on one of the most controversial points of Freud's theory - the concept of a self-destructive drive or "death instinct". The term is reimagined in a Lacanian sense, with Boothby seeing Lacan as connecting death and desire in a new system of integrated thought. He sees Lacan as a gifted reader and interpreter of Freud and his own connection of death and desire.

Boothby, Richard. *Freud as Philosopher: Metapsychology after Lacan*. London: Routledge, 2001.

Despite the title, the focus of this book is on the philosophy of Lacan. He sees the representation of the unconscious in Lacan as a dialectic between the image (the imaginary) and words (the symbolic) with the gap in representation being the real. A detailed and complex discussion of the meaning and value of Lacan's ideas with especially interesting views on the paternal metaphor and also the idea of sacrifice

Nasio, Juan-David. *The Book of Love and Pain: Thinking at the Limit with Freud and Lacan*. Albany: State University of New York Press, 2004.

The focus of this book is how Freud and Lacan deal with psychic pain. Nasio is a practising psychoanalyst and addresses the issues involved in attempting to deal with psychic pain. Included are discussions of the pain of mourning, the pain of *jouissance*, unconscious pain, pain as an object of the drive, pain as a form of sexuality, pain and the scream, and the pain of silence.

Johnston, Adrian. *Time Driven: Metapsychology and the Splitting of the Drive*. Evanston: Northwestern University Press, 2005.

Freud outlined two conflicts in the drive (*Trieb*) – that between the drives and reality and that between drives (*Eros* and *Thanatos*) Johnston adds a third, namely that embedded within each drive. He then discusses the effects of this in Lacanian theory in the broader context of Continental philosophy, structuralism and phenomenology. A desire that can never be sated as an essential part of the human condition is also explored.

Lacan and Language:

Lacan's views on language, and its seminal role in the construction of the individual in society and culture have been examined in a variety of ways. The human is seen as a speaking subject, and in Lacan's famous formulation "the unconscious is structured like a language" (*Écrits*, 223). Many have seen the tenor of his work as a movement of the focus of psychoanalysis from looking at the body, in a Freudian manner, to looking more at language and how it structures our subjectivity and our reactions to, and interactions with society, culture and what he terms the big Other. Shepherdson (2008) looks at Lacan's use of language in the context of his readings of Heidegger and his ideas on *jouissance*. Ragland-Sullivan and Bracher (1991) look at connections between language and the

subject, while Muller (1982) offers a close reading of the language of *Écrits: A Selection*. Grigg (2008) looks at language and philosophy in Lacan's work, and Fink (1995) looks at how language has shaped Lacan's own theories of psychoanalysis. Dolar (2006) looks at spoken language and the voice in Lacan's work.

Shepherdson, Charles. *Lacan and the Limits of Language*. New York: Fordham University Press, 2008.

This book looks at three broad themes in Lacanian thought. It compares Lacan's and Heidegger's notions of temporality, before going on to examine the status of the body and the somatic in Lacan's thinking, with especial focus on the notion of *jouissance*. The final theme is the intersection of psychoanalysis with race, biology, and evolutionary theory. Good close readings of *Antigone*, Ovid's *Metamorphoses*, *Hamlet*, and Wordsworth.

Ragland-Sullivan, Ellie and Mark Bracher, eds. *Lacan and the Subject of Language*. London: Routledge, 1991.

Edited collection with strong contributors including Jacques-Alain Miller, Russell Grigg, Colette Soler and Slavoj Žižek. The book is comprised of three sections: "Lacan and the Subject of Language", "Lacan and the Subject of Psychoanalysis" and "Lacan and the Subject of Literature". Essays focus very much on the nature of language and the nature of the subject. It offers new ideas and connections to conventional Lacanian thinking.

Muller, John P., William J. Richardson. *Lacan and Language: A Reader's Guide to Écrits*. New York: International Universities Press, 1982.

This is a chapter by chapter close reading of *Écrits, A Selection (1977)*, translated by Alan Sheridan. The authors describe it accurately as a "kind of workbook for the reading of Lacan's *Écrits*" (24). Each of the nine essays is read in overview initially, and then the structure of the thought-process is carefully explained. Finally note and contextual information is supplied for each point where it is felt to be necessary.

Grigg, Russell. *Lacan, Language, and Philosophy*. Albany: State University of New York Press, 2008.

This book offers clinical and philosophical examinations of Lacan's thinking, and it looks at what has been called the linguistic turn in psychoanalysis. The first section is entitled "Psychosis, Neurosis, and the Name-of-the-Father", and focuses on how Lacan theorises these areas. The second section is entitled "Analyzing Philosophers: Descartes, Kant, Žižek, Badiou, and Jakobson" and does exactly that, by looking at their own use of and interpretations of Lacan's work.

Fink, Bruce. *The Lacanian Subject: Between Language and Jouissance*. Princeton: Princeton University Press, 1995.

This book presents the theory of subjectivity found in the work of Jacques Lacan. Fink has been trained in the Lacanian School in Paris, and brings a strong clinical knowledge to the analysis. He traces the theory of the subject looking at concepts like the Other, the object a, the idea of the unconscious as structured like a language, alienation and separation, the paternal metaphor, *jouissance*, and sexual difference.

Dolar, Mladen. *A Voice and Nothing More*. Cambridge, MA: MIT Press, 2006.

This is an intriguing analysis of Lacan's notions of the human voice. Dolar analyses Lacan's claim that the voice is one of the paramount embodiments of the psychoanalytic object (the *objet a*). He proposes that, apart from the voice as a vehicle of meaning and as a source of aesthetic admiration, there is a third level at which it operates: the voice as the lever of thought. Ambitious but convincing.

Lacan and Literature

Lacanian readings of literature have long been popular and are examined across a range of studies. Indeed, it could be said that it was through the criticism of literature that psychoanalysis became popular in the Anglophone world. Given the primacy of language in the Lacanian scheme, it is not surprising that the area of literature should be an important site of Lacanian interpretation. His work has been seen to be particularly apposite in reading that of James Joyce. Coats (2004) applies Lacan to readings of fantasy in children's literature, and Rabaté (2001) looks at a number of authors through a Lacanian lens, showing the literary origins of some of Lacan's core terms and concepts. Harari (2002) offers a reading of *Seminar XXIII*, which deals with Joyce, and Brivic (2008) looks at the same seminar, making strong connections between Lacan and Joyce. Brivic's earlier book (1991) looked at how Lacan can reveal aspects of Joyce's own theory of perception in his work. Van Boheemen (1986) shows how reading Joyce can be very beneficial when trying to understand both Derrida and Lacan. Gherovici and Steinkoler (2006) look at the significance of comedy in Lacanian theory.

Rabaté, Jean-Michel. *Jacques Lacan: Psychoanalysis and the Subject of Literature*. Basingstoke: Palgrave, 2001.

Rabaté, whose writing is always interesting, propounds a Lacanian theory of literature in this book. Looking at connections with Freudian ideas, he outlines Lacan's theories on literature through Lacanian close readings of the works of Poe, Gide, Shakespeare, Plato, Claudel, Genet, Duras and Joyce. He also shows how significant terms like the 'letter' and the 'symptom' were dependent on literature for their genesis and developments.

Coats, Karen. *Looking Glasses and Neverlands: Lacan, Desire, and Subjectivity in Children's Literature*. Iowa City: University of Iowa Press, 2004.

Coats suggests that Lacan's work is especially suited to reading some texts from children's literature. Connecting the imaginary and the symbolic to fantasy writing, she sees these imagined worlds as metaphorical mirror stages that are reflective and creative of the child's subjectivity. She sees stories as essential creative mirrors, and explains her argument through close readings of *Charlotte's Web*, *Stellaluna*, *Holes*, *Tangerine* and *The Chocolate War*.

Harari, Roberto. *How James Joyce Made his Name: A Reading of the Final Lacan*. New York: Other Press, 2002.

In this original reading of *Seminar XXIII, The Sinthome*, Harari shows how Lacan examines the connections between creativity and neurosis using the works of James Joyce. There are strong points of connection between Joyce and Lacan, and Harari points out the connections between Lacan's analytic theory and Joyce's aesthetic one. He sees Joyce as a prime originator of Lacan's sinthome and his knots, and the argument is coherent and convincing.

Brivic, Sheldon. *Joyce through Lacan and Žižek*. New York: Palgrave Macmillan, 2008.

Brivic sees reading *Seminar XXIII The Sinthome*, as a means of liberating new meanings from the works of James Joyce. He sees Lacan's view of the unconscious as "aiming at an object it can never reach", and Joyce's project of "projecting words into a world he can never occupy" (xi), as very similar and he teases out their connections through a number of Lacanian readings of Joycean texts. A strong book.

Brivic, Sheldon. *The Veil of Signs: Joyce, Lacan, and Perception*. Urbana: University of Illinois Press, 1991.

Making extensive use of Lacan's seminars, in this book, Brivic looks at the way Lacan can help us to fully understand Joyce's representation of perception in his texts. He sees Lacan's ideas of subjectivity being largely created in the field of the other as paralleling Joyce's "process of outgoing and return in the field of the other" (30). This book is an excellent example of Lacan in use as a critical device.

Van Boheemen, Christine. *Joyce, Derrida, Lacan, and the Trauma of History: Reading, Narrative, and Postcolonialism*. Cambridge: Cambridge University Press, 1986.

In this interesting text it is argued that Joyce's works provide a "textbook illustration of Derrida's and Lacan's major concepts" (27), and the areas explored here are the gaze, castration, *jouissance*, the split subject, the materiality of the signifier and Lacan's notion of two deaths. These are exemplified through close readings of part of Joyce's texts. There is a strong postcolonial perspective at work here as well.

Gherovici, Patricia and Manya Steinkoler, eds. *Lacan, Psychoanalysis, and Comedy*. Cambridge: Cambridge University Press, 2006

Laughter is central to humans. As Lacan writes in *My Teaching*, "dreams, failure, and laughter are attributes specific to the speaking subject" (79). In this book, the first section, appropriately entitled "The Laughing Cure", looks at humour in Lacan from theoretical perspectives, while the second section "Comedy on the Couch" looks at readings of laughter for psychoanalytic perspectives, in literary texts. An excellent introduction sets the tone in this book.

Lacan and Literary Theory

This is probably the discipline through which most people first encountered the writings of Jacques Lacan. His *Écrits: A Selection* and *The Four Fundamental Concepts of Psychoanalysis* were first taught in literary theory lectures and seminars, and the notions of the mirror stage and the triadic imaginary, symbolic and real were also popular in this area. It was through literary theory that his work developed in the Anglophone world, especially in the UK and in the USA, where he became very

popular in a short time. Pluth (2007) reads Lacan in the context of other theorists such as Saussure, Derrida and Badiou, while Nasio (1998) looks at how Lacan's concepts can give rise to a special form of listening to the ambiguity of texts. Davis (1983) edits a collection looking at how Lacan can help in reading narrative, while Bracher *et al* (1994) looks at the area of subjectivity in texts and in culture from a Lacanian perspective. Zafiroopoulos (2010) connects Lacan and Levi-Strauss in terms of their reading of Freud. Ruti (2015) looks at the connections, at the level of ethics, between Lacan and Emmanuel Levinas, and Harasym (1998) pioneered this connection between the two thinkers in a collection of essays, which stressed points of connection. Fryer (2004) looks at both Lacan and Levinas in terms of Posthuman ethics. Johnston (2014) looks at the four major Lacanian discourses in the context of literary theory while Lacoue-Labarthe and Nancy (1992) offer a close reading of "The Agency of the Letter in the Unconscious or Reason since Freud".

Pluth, Ed. *Signifiers and Acts: Freedom in Lacan's Theory of the Subject*. Albany: State University of New York Press, 2007.

This book suggests that Lacan's theory of subjectivity is deeply entwined with ideas of agency and also freedom (the antithesis of the early views of Lacan as anti-humanist). Making effective use of some unpublished seminars, he rehearses Lacan's connections with Saussure, Sartre, Derrida, Lacoue-Labarthe, and Nancy, as well as those of Alain Badiou, Judith Butler, and Slavoj Žižek, situating him centrally in an intellectual constellation.

Nasio, Juan-David. *Five Lessons on the Psychoanalytic Theory of Jacques Lacan*. Translated by David Pettigrew and François Raffoul. Albany: State University of New York Press, 1998.

The five lessons in question are the unconscious and *jouissance*, the existence of the unconscious, the concept of the *objet a*, fantasy and the body. Nasio stresses the clinical context, and suggests that Lacan's central concepts actually overflow the body, giving rise to what Nasio calls a "special listening" (116). Connecting fantasy and the body, it is an original work and a very valuable one.

Davis, Robert Con, ed. *Lacan and Narration: The Psychoanalytic Difference in Narrative Theory*. Baltimore: Johns Hopkins University Press, 1983. (Initially published in a special issue of *Modern Language Notes: Comparative Literature*, Volume 98, Number 5, 1983)

Nine distinguished scholars assess the influence of Jacques Lacan on literary theory, specifically in the area of narrative. From various perspectives, they pursue the implications for narrative theory of Lacanian reading and attempt to position Lacan's thinking in the context of current discussions of narration and narratology. Shoshana Felman's chapter "Beyond Oedipus: The Specimen Story of Psychoanalysis" is excellent, as is Robert Con Davis's introduction: "Lacan and Narration".

Bracher, Mark, Marshall W. Alcorn, Jr., Ronald J. Corthell, and Françoise Massardier-Kenney. *Lacanian Theory of Discourse: Subject, Structure, and Society*. New York: New York University Press, 1994.

This collection introduces and develops Lacanian thought concerning the relations among language, subjectivity, and society. One could see the essays as suggesting that subjectivity

is a Borromean knot of these three areas, with different aspects consciously and unconsciously influencing nascent and developing subjectivity. Especially interesting are: Žižek's "A Hair of the Dog That Bit You", Jacques-Alain Miller's "Extimité" and Serge Andre's "Otherness of the Body".

Zafiroopoulos, Markos. *Lacan and Levi-Strauss, or, The Return to Freud (1951-1957)*. London: Karnac Books, 2010.

The connection between Lacan and Levi-Strauss, which is the focus of this study, is seen as an important step in Lacan's ongoing engagement with Freud's thinking. Zafiroopoulos shows how Lacan's theories of the symbolic function, of the power of language, of the role of the father and even of the unconscious itself owe a major debt to Levi-Strauss. Very good on Lacan's early ideas, and on his structuralist phase.

Ruti, Mari. *Between Levinas and Lacan: Self, Other, Ethics*. New York: Bloomsbury, 2015.

At first glance, there would seem to be little connection between these two thinkers, but Mari's argument is that each sees subjectivity as something that does not exist without an other. Levinas talks of our failure to ethically meet the other, while Lacan speaks of the difficulty of escaping from the demands of his version of the other. Connections are also made with Judith Butler, Žižek, and Badiou.

Harasym, Sarah, ed. *Levinas and Lacan: The Missed Encounter*. Albany: State University of New York Press, 1998.

Harasym looks at the ethical position of each thinker. The essays look for points of connection, and also look at how each thinker has questioned the legacies of other thinkers like Descartes, Kant, Hegel, Heidegger, Sartre, and Merleau-Ponty. Overall the essays constellate around the shared perception of both Levinas and Lacan on the importance of language, subjectivity, alterity, and ethics. Good levels of intertextual and interdisciplinary connections across the essays.

Fryer, David Ross. *The Intervention of the Other: Ethical Subjectivity in Levinas and Lacan*. New York: Other Press, 2004.

The notion of the Other connects these two disparate thinkers in this book. They were interested in many of the same questions, especially the nature of the subject and a suitable ground for an ethical theory. He sees both Lacan and Levinas as necessary for a post-humanist ethics, arguing that a "proper vision of ethical subjectivity must account for *both* ethical signification and an 'ethics' of desire" (238).

Johnson, T. R. *The Other Side of Pedagogy: Lacan's Four Discourses and the Development of the Student Writer*. Albany: State University of New York Press, 2014.

This idiosyncratic discussion of Lacan shows how his four discourses – master, university, hysteric and analyst – are used to explain the parameters used to develop the student writer. The work of a number of writers and thinkers, such as including Franz Kafka, Keith Richards, David Foster Wallace, Hannah Arendt, among other, is used to illustrate this thesis, which is to offer a psychoanalytic model of student development.

Lacoue-Labarthe, Philippe and Jean-Luc Nancy. *The Title of the Letter: A Reading of Lacan*. Albany: State University of New York Press, 1992.

This book comes with an endorsement from Lacan himself 'have never been read so well -- with so much love ...' (*Seminar XX*, vii). The book is a very close reading of 'The Agency of the Letter in the Unconscious or Reason since Freud', in *Écrits*, which is seen as influenced by Freud, Hegel and Heidegger. They also focus on the dialectic between systematicity and *bricolage* in the article.

Lacan and Film

Given that so much of Lacan's imaginary order has to do with mirrors, both real and metaphorical, and with issues of the look and the gaze and reflections and refractions of subjectivity to and from the big other of society and culture, it is no surprise that more and more writers are using his theories and ideas when looking at film and television. Lacan would be especially useful for the interaction that occurs in the experience of watching a film, and also in an ability to theorise and analyse the different modes of identification that take place between the spectator and the screen through the gaze. McGowan (2007) looks at the Lacanian gaze and how it can make identification complex, and McGowan and Kunkle (2004) previously examined the role of the real in Lacanian film theory and offered readings of a number of films in this light. Nolan (2009) offers a Lacanian reading of religion and film, both in comparative terms as discourses and readings of individual films. Bond (2009) looks at the importance of the still image in Lacan's work, by examining photographs of crime scenes and offering a Lacanian reading of them. Nusselder (2009) provides a Lacanian theorisation of cyberspace and fantasy. Munk Rösing (2016) examines a number of Pixar films through a Lacanian perspective.

McGowan, Todd. *The Real Gaze: Film Theory after Lacan*. Albany: State University of New York Press, 2007.

A sustained and well-structured application and explication of Lacanian film theory. The book is divided in to 4 sections looking at the cinema of fantasy, of desire, of integration and of intersection. This is well-written and fascinating as McGowan foregrounds the gaze but orients it within the filmic apparatus, and looks at its potential to challenge ideas of identity and ideology of the spectators. An enjoyable and informative book.

Nolan, Steve. Film, *Lacan and the Subject of Religion: A Psychoanalytic Approach to Religious Film*. London: Continuum, 2009.

Religion and film are both seen as representational media. The argument is that in each discourse, subjects identify with a represented other, where they become participants in an ideological reality. He traces this argument through a number of films featuring priest roles, *The Bells of St. Mary's*, *The Mission* and Henry Fonda in *The Fugitive*. An excellent and sustained analysis of Lacan's use in film theory.

McGowan, Todd and Sheila Kunkle, eds. *Lacan and Contemporary Film*. New York: Other Press, 2004.

These essays, all from experienced Lacanian interpreters, bring new developments in Lacanian theory to bear on film and film analysis. A focus of the book is on the role of the Lacanian real, which can be seen to disrupt and interrogate the complacency of the spectators. These essays redress that balance, with excellent readings of films like *Memento*, *Eyes Wide Shut*, *Breaking the Waves* and *Fight Club*.

Bond, Henry. *Lacan at the Scene*. Cambridge, Mass.: London: MIT Press, 2009.

With chapter titles like 'Lacanian Detectives' and 'The Perverse Crime Scene', the premise of the book sees Lacan as a crime investigator whose analysis can bring to light significant details. Connecting psychoanalytic observation with close-up photography, using the work of Walter Benjamin, this book offers an intriguing analysis of various photos of crime scenes from a Lacanian perspective, which uncovers the Barthesian *punctum* (5). An idiosyncratic but valuable book.

Nusselder, André. *Interface Fantasy: A Lacanian Cyborg Ontology. Short Circuits*. Cambridge, Mass.: MIT Press, 2009.

The central thesis of this book is that "the computer screen functions in cyberspace as a psychological space—as the screen of fantasy ... in Lacanian theory" (5). He sees the avatar as illustrating Lacan's triadic structure, and as an index of desire, and he extrapolates from this to discuss issues such as why we love our devices and how the virtual image can provide physical satisfaction. An original reading.

Munk Rösing, Lilian. *Pixar with Lacan: The Hysteric's Guide to Animation*. London: Bloomsbury Academic, 2016

This book reads a number of Pixar films such as *Toy Story*, *A Bug's Life*, *Finding Nemo*, *The Incredibles*, *Cars*, *Ratatouille* and *Up*, through the lens of Lacanian film theory. It makes the point that "in Pixar's films the Other animating the characters' desire is often a figure emanating from the screen (6). It is a fascinating application of Lacan and the examples are well taken and well documented.

Overviews of Lacan

As well as introductions to his work, there have been a number of studies which attempt to offer an overview of this very complex thinker. Pace the difficulty of attempting this when all of his works have not been published in English, some excellent studies have been produced. They often look to offer a view of Lacan's thought as a system, and look at it either chronologically or else in terms of concepts or themes that run through his work. These are often very useful in providing a panoptic view of Lacan's work and of showing how the various elements of it work as a whole. Lemiare (1977) offers a very good outline of his work up to this time, while Bowie (1991) is one of the classics of Anglophone Lacanian studies. Borch-Jacobsen (1991) looks at Lacan's oeuvre through the lenses of Hegel and Heidegger. Fink (2004) reads through each of the essays in *Écrits: A Selection*, also referring to the seminars. Mellard (2006) looks at the overall legacy of post-Lacanian critique, while Pettigrew and Raffoul (1996) offer a good overview looking at his effect on, and borrowings from, other discourses.

Mellard, James M. *Beyond Lacan*. Albany: State University of New York Press, 2006.

In *Beyond Lacan*, Mellard ponders 'so which Lacan of many' (49) should we focus on? Through readings of a number of works, like Ellison's *Invisible Man* and O'Connor's *Wise Blood* to short stories by Glaspell and Fitzgerald, he suggests that Lacanians produce a 'middle Lacan emerged retroactively, after late Lacan' (3). He goes on to look at the role of Žižek, and his very specific post-Lacanian critique.

Lemaire, Anika. *Jacques Lacan*. London: Routledge & Kegan Paul, 1977.

This book, published by a former student of Lacan's, is a very partial account of his life and work. Lacan offers a typically idiosyncratic and quite rambling preface to the book, Lemaire sees him as a structuralist, and most of the references are to the selected *Écrits*, so it is quite an early study, which looks at language and the unconscious in some detail

Bowie, Malcolm. *Lacan*. Cambridge, MS.: Harvard University Press, 1991.

This has been a staple Lacanian overview for a long time. Bowie gives an intelligent and clear outline of the major areas of Lacan's texts. The chapter dealing with what he calls Lacan's rhetorical style is especially good, as are his analyses on the development of Freud's ideas that we constantly find in Lacan, what he terms "dissenting assent" (6). A necessary read for any students of Lacan.

Borch-Jacobsen, Mikkel. *Lacan: The Absolute Master*. Stanford: Stanford University Press, 1991.

This is a densely written study, which quotes extensively from Lacan's texts. It locates Lacanian theory within the contexts of Hegel's theory of spirit and Heidegger's being-to-death. He explains Lacan's concepts of paranoia, the mirror stage, the Imaginary and the Symbolic, full and empty speech, sign and subject, the phallus and desire. He also sees Lacan's relationship with Freud as paralleling the Hegelian dialectic of Master and slave.

Fink, Bruce. *Lacan to the Letter: Reading Écrits Closely*. Translated by Heloise Fink and Russell Gregg Bruce Fink. Minneapolis: University of Minnesota Press, 2004.

A rewarding and painstaking reading of the selected *Écrits*. Often reading line by line, Fink explores Lacan's focus on the Other, the symbolic and social aspects that are always already embedded in the subject, and he stresses how the unconscious is the voice of this other, which is always at work within the subject. The text also makes good use of the Seminars. A necessary book for any Lacanian.

Pettigrew, David and François Raffoul, eds. *Disseminating Lacan*. Albany: State University of New York Press, 1996.

This edited collection provides an account of Lacan's influence in a number of areas. The essays are uniformly well-written. The sections focus on different areas: philosophy, science, aesthetics and literature, sexuality and gender and psychoanalytic theory and practice. The book looks at Lacan's borrowings from other discourses, the effect of his thinking on other discourses and offer critical readings of his work. A good overview.

Readings of the Seminar

The gradual publications of books from his seminar has given rise to an almost sub-genre of Lacanian studies in the shape of books devoted to the analysis of each single volume of the seminar. As each volume is translated, collections of essays are published analysing the seminar in question, and also making connections between the different seminars in terms of how core Lacanian concepts and terms develop and evolve. Clemens and Grigg (2006) have an edited collection on Seminar *XXIII*, looking at social dimensions of the seminar, and Moncayo (2017) has a monograph devoted to a detailed reading of the same seminar. Bernard and Fink (2002) have a collection on *Seminar XX*, looking at love and sexuality. Freedland (2013) looks at ethics in *Seminar VII*, focusing on Lacan's readings of Antigone, and Fink (2007) reads the fundamentals of Lacanian teaching, outlined in *Seminar XI*, a book that Feldstein *et al* (1995) had studied in a collection some years earlier, from a more literary and cultural perspective. Fink (2016) provides a good contextual reading of Lacan's *Seminar VIII, Transference*. De Kesel and Jottkandt (2009) trace Lacan's developing ethical position in *Seminar VII*, and Pierrakos (2006) offers a personal and interesting account of watching Lacan at close quarters in his seminars.

Clemens, Justin and Russell Grigg, eds. *Jacques Lacan and the Other Side of Psychoanalysis: Reflections on Seminar XVII*. Durham: Duke University Press, 2006.

A sustained commentary on *Seminar XVII*, delivered after the student demonstrations of 1968, in which his thought moved from the purely psychoanalytic to the social and political dimensions of his thinking. The essays engage with shame and guilt, literature and intimacy, femininity, perversion, authority and revolt, and the discourse of marketing and political rhetoric. There is also discussion of the role of psychoanalysis within the university.

Barnard, Suzanne and Bruce Fink, eds. *Reading Seminar XX: Lacan's Major Work on Love, Knowledge, and Feminine Sexuality*. Albany: State University of New York Press, 2002.

This collection provides a sustained commentary on *Seminar XX, Encore*. There are discussions of his conception of womanhood and his thoughts on love, but the essays also look how there is a rupture in contemporary society between reality as produced by science and rational knowledge and his own specific sense of the real. Complex working through of ideas cross a range of socio-cultural areas.

Pierrakos, Maria and Angela M. Brewer. *Transcribing Lacan's Lectures: Memoirs of a Disgruntled Keybasher Turned Psychoanalyst*. London: Free Association Books, 2006.

A short book of some 66 pages, by a former transcriber of Lacan. It is a mixture of theoretical critique, looking at the difficulty of reconciling the clinical individual application of psychoanalysis, with the need to have a system that can be taught in universities: "How does one go about teaching what cannot be taught?" (28). It also has some very personal reminiscences, such as

Freedland, Charles. *Antigone, in Her Unbearable Splendour: New Essays on Jacques Lacan's The Ethics of Psychoanalysis*. Albany: State University of New York Press, 2013.

This reading of *The Ethics of Psychoanalysis* focuses on Lacan's use of *Antigone*. Locating Lacan within the western philosophical tradition, he reads his work on ethics in the contexts of

both the classical Greek tradition of Socrates, Plato, and Aristotle, and the Enlightenment tradition of Kant, Hegel, and de Sade. He sees Lacan as opening the philosophical tradition to a deeper knowledge in his writing.

Fink, Bruce. *Fundamentals of Psychoanalytic Technique: A Lacanian Approach for Practitioners*. New York: W. W. Norton, 2007.

This book addresses the impact of Lacanian psychoanalysis on clinical practice. Fink is a superb writer on Lacan, and in this book, he poses questions about the impact of Lacan's ideas on clinical practice, on the relationship between analysand and psychoanalyst. There are good explanations of Lacan's techniques on punctuation, scansion and oracular interpretation, in which Fink uses some of his own experiences to clarify what he means.

Fink, Bruce. *Lacan and Love: An Exploration of Lacan's Seminar VIII, Transference*. Cambridge: Polity Press, 2016.

In this book, Fink looks specifically at *Seminar VIII*, but it is a general study as well, looking at how love is treated as a topic in Freud and Lacan, and it connects with lots of Lacan's broader concepts such as narcissism, imaginary, symbolic, real, demand, desire, drive and jouissance, to mention but a few. His style is that of close reading in a broad context and this is a fine book.

Kesel, Marc De and Sigi Jottkandt. *Eros and Ethics: Reading Jacques Lacan's Seminar VII*. Albany: State University of New York Press, 2009.

This is a very good thorough reading of *Seminar VII*. He traces Lacan's own ethical propositions in terms of relationships with Aristotle, Freud, Bentham and Kant. He discusses how Lacan places radical evil at the centre of his ethical programme: "The Good we consciously long for is, at the level of the unconscious, a radical evil" (125), and goes on to explain its relevance in Lacanian theory.

Feldstein, Richard, Bruce Fink and Maire Jaanus, eds. *Reading Seminar XI: Lacan's Four Fundamental Concepts of Psychoanalysis*. Albany: State University of New York Press, 1995.

This book provides a sustained and in-depth commentary on this, the first of Lacan's seminars to be widely accessible in the Anglophone world. The 16 essays look at the four concepts - the unconscious, transference, drive, and repetition – and provide examples from literature, film and culture to make their points. Bruce Fink also provides a translation of Lacan's companion piece to *Seminar XI*, "Position of the Unconscious".

Moncayo, Raul. *Lalangue, Sinthome, Jouissance, and Nomination: A Reading Companion and Commentary on Lacan's Seminar XXIII on the Sinthome*. London: Karnac, 2017.

This very detailed book by a Lacanian practitioner offers section-by-section readings and commentaries of *Seminar XXIII*. It selects central Lacanian themes that can also be found in this text, and uses the text to explain the terms in more detail. He makes an interesting connection between Lacan's Real cool heat lantern and Joyce's notion of the epiphany.

The Lacanian Real

Of Lacan's three orders, the imaginary, the symbolic and the real, it is the real that has been the subject of significant attention from thinkers and critics. The work of Žižek has been a factor here as he tends to focus on the real as a core aspect of the later Lacan. It is often seen as that which lurks behind the symbolic, and which is known in some way but which cannot be articulated. In this sense it is the Lacanian trope par excellence, as his work stresses the desire for knowledge and closure, but also that this desire will always be thwarted by what cannot be accessed or expressed, but which nevertheless is there. Evers (2012) sees the real as connected with the body and the somatic, while Soler (2016) also looks at affects and at the role of the body in knowledge and in subjectivity. Julien (1994) looks at the connections between Freud and the imaginary, symbolic and real, with Voruz and Wolf (2007) providing a series of essays on major themes on the later work, stressing the primacy of the real. Chiesa (2016) discusses notions of God in Lacan, in the context of the real. Zupanovic (2000) looks at the Lacanian real from the perspective of the real. Davis *et al* (2015) look at the discourse of theology and at how this can be compared to forms of the real. Ruti (2012) looks at the real, ethics and the singularity of experience in Lacan's work.

Zupanovic, Alenka. *Ethics of the Real: Kant, Lacan*. London: Verso, 2000.

This book reads Lacan's notion of ethics against that of Kant, who argued that ethics had little to do with any established moral law, or of human inclination. For Lacan, Kant's ideas of ethics went beyond the pleasure principle: "ethics is ultimately the ethics of desire - that is to say, the Kantian moral law is the imperative of desire" (x). A well-written and coherent book, which makes its point.

Evers, Tom. *Lacan and the Concept of the 'Real'*. Basingstoke: Palgrave Macmillan, 2012.

Here, the real is seen as the most significant of Lacan's ideas, and as intimately connected to the imaginary and symbolic. Interestingly, Evers sees the real as part of Lacan's theorisation of the body and of the material, and as important to his revision of Freud's primary narcissism. He quotes Lacan's comment from *Seminar 1*, "it is not for nothing that the real is always in the background" (219).

Soler, Colette. *Lacanian Affects: The Function of Affect in Lacan's Work*. London: Routledge, 2016.

Affect is seen as the initial symptom (suffering) that gives rise to psychoanalytic intervention. For Lacan, affects are part of 'what we would call the real' (13). She argues that affects, though puzzling to the subject, are bearers of knowledge residing in the real unconscious. It is a closely argued work and very dense but worthwhile in terms of gleaning more from Lacan's thought.

Voruz, Véronique, and Bogdan Wolf, eds. *The Later Lacan: An introduction*. Albany: State University of New York Press, 2007.

This book demarcates a specific phase in Lacanian thought. It sees the later Lacan as beginning with Seminar XX. It sees this phase as focusing on the real, and examines this in both the theoretical and clinical contexts: the real becomes "the real of the body" and "the real of speech" (xi). Boasting a strong list of contributors, this is book presupposes a good level of engagement with Lacan.

Julien, Philippe. *Jacques Lacan's Return to Freud: The Real, the Symbolic, and the Imaginary*. Translated by Devra Beck Simiu. New York: New York University Press, 1994.

Julien joined Lacan's *Ecole Freudienne de Paris* in 1968, examines Lacan's triadic system in the context of his return to Freud. The focus is on the unconscious, which is seen to disappear almost as soon as it is discovered and identified, is strong in this book, and Lacan's three orders are all seen to be attempts to grasp the unconscious as a fluent and fluid structure.

Chiesa, Lorenzo. *The Not-Two: Logic and God in Lacan*. Cambridge, MA.: MIT Press, 2016.

In *The Not-Two*, Lorenzo Chiesa examines the treatment of logic and God in Lacan's later work. The book is organised around the dictum from Television that 'there is no sexual relation' (134), suggesting that love is the desire to be 'not-two' (as becoming one is impossible). A dense argument that sees incompleteness as a defining human trait, focuses on the real, which is mentioned 217 times in the book.

Davis, Creston, Marcus Pound and Clayton Crockett eds. *Theology after Lacan: The Passion for the Real*. Cambridge: James Clarke & Co, 2015.

This book looks at the discourse of theology in the light of the Lacanian real. The real, like notions of God, cannot be fully expressed in language, but is "nevertheless present in its very absence of the act of trying to symbolize it" (2). Given this perspective, Lacan's work can provide an interesting lens for something like negative theology and the essays tend to explore this idea.

Ruti, Mari. *The Singularity of Being: Lacan and the Immortal Within*. New York: Fordham University Press, 2012.

This book looks at the connection between Lacan's notion of the real and the symbolic order that tries, though never successfully, to express it. She then uses this relationship to suggest a different form of Lacanian ethics, an ethics of sublimation. The book is coherently argued, and also engages with thinkers and writers Žižek, and focuses on the singularity of each and every human being.

Lacan and Žižek

Slavoj Žižek has been one of the primary writers who has popularized Lacan's ideas within the fields of contemporary culture. His work is well worth reading in its own right as he is a significant and idiosyncratic cultural critic whose range of exemplary material spans the full range of genres and cultural paradigms. As an explicator of Lacan, he is excellent, teasing out the implications of Lacanian ideas as well as showing how they can open up new layers of meaning in cultural situations and in different genres. One of his core strengths is to explain Lacan through applying his ideas to readings of specific cultural texts. This makes Lacan's opaque ideas more readily available through their applications, and demonstrates their power as social lenses of understanding. Žižek and Salecl (1996) look at two drives, the gaze and the choice as signifiers of love, and Žižek and Scott-Railton (2014) look at Lacan's connections with Hegel throughout his work. Žižek (2006) assembles a collection of essays which look for Lacanian themes in different aspects of culture, with Žižek (1998)

examining the unconscious implications of the *cogito*. Žižek (2001) looks at Lacan's cultural influence through close readings of a number of Hollywood films and Žižek (1992) reads Hitchcock's films in a similar manner. Žižek (2007) he uses Lacan to read a number of significant writers in order to show how his ideas work.

Žižek, Slavoj and Renata Salecl, eds. *Gaze and Voice as Love Objects*. Durham: Duke University Press, 1996.

This book looks at both the gaze and the voice as love objects from a Lacanian perspective. It is an eclectic collection looking at these topics in philosophy from Plato to Kant, in ideology from early Christianity to contemporary cynicism, in music Richard Wagner, in literature from *Age of Innocence* to *The Remains of the Day*, and in cinema from *Peeping Tom* to *A Short Film on Love*.

Žižek, Slavoj, and Thomas Scott-Railton. *The Most Sublime Hysteric: Hegel with Lacan*. Cambridge: Polity Press, 2014.

This book originates in Žižek's doctoral thesis, which looks at Lacan's through the lens of Hegel: "to my eyes, Lacan was fundamentally Hegelian, but did not know it" (3). Calling him a sublime hysteric means that he experiences his own desire as if it were the desire of the other. We see Lacan as indebted to Hegel in this work, which is shot through with examples from culture and literature.

Žižek, Slavoj, ed. *Lacan: The Silent Partners*. London: Verso, 2006.

This collection is one which is eclectic in the extreme has the aim of encouraging readers "to discern Lacanian themes everywhere" (3), and this is very much what the contributors do.

The range of topics and themes is impressive. The contributors include Badiou, Copjec, Zupančič, Pfaller, Jameson, Dolar and three essays by Žižek himself on the Thing, Wagner and Henry James. An interesting read.

Žižek, Slavoj, ed. *Cogito and the Unconscious*. Durham: Duke University Press, 1998.

The Cartesian *cogito* "I think therefore I am" has long been seen as the basis of rational thinking. In these essays, Žižek looks at the unconscious dimension of this, what he sees as "the obsessional compulsion to think— "if I stop thinking, I will cease to exist" (2). It is a very focused collection, looking at many aspects of the *cogito*, in philosophy, psychoanalysis, cultural studies, and theories of ideology.

Žižek, Slavoj. *Enjoy Your Symptom!: Jacques Lacan in Hollywood and Out*. New York: Routledge, 2001.

In this book, Žižek traces Lacan's influence on culture through American films. Each of the five chapters looks at a specific Lacanian concept: the letter, woman, repetition, the phallus and the father. Each chapter elucidates the concept through examples from films and then the same notion is elaborated as it is "in itself", in its inherent content (xi). . My favourite book by Žižek on Lacan and it is very enjoyable.

Žižek, Slavoj, ed. *Everything You Always Wanted to Know About Lacan... But Were Afraid to Ask Hitchcock*. London: Verso, 1992.

A book possibly more about Hitchcock than Lacan, but it also offers rich Lacanian insights. Close readings of many of his films are with three divisions: “universal: themes”; “particular: films”; and “the individual: Hitchcock’s universe”. The essays offer good insights into the films and also demonstrate the Lacanian concepts as they unveil new meanings in the films, especially ideological and psychic mechanisms that are not immediately obvious.

Žižek, Slavoj. *How to read Lacan*. New York: W.W. Norton & Co, 2007.

Again, Žižek analyses the concepts of Lacan by demonstrating how they can help us to understand issues of cultural and social interest. He sees Lacan’s psychoanalysis as a form of reading the subject, and in each chapter he used Lacan to read other exemplary texts such as Hegel, Hitchcock, Shakespeare and Dostoevsky. A very good opening text for anyone who wants to understand the value of Lacan.

Lacan and Derrida

These two writers are almost synecdoches for French literary theory and there has been some work done on the similarities that exist between their respective systems of thought. While often seen as antagonistic to each other, from a critical and theoretical perspective, strains of similarity can be found in their thinking, and a number of recent studies have sought to draw attention to some of these. Lewis (2008) looks at their connections in the area of language, while Forrester (1990) sees connections between their views on language and ethics and the nature of truth. DeNeef (1988) connects Traherne, Heidegger, Lacan, and Derrida, with Payne (1993) connecting both writers with Julia Kristeva. Hurst (2008) looks at broader connections between deconstruction and psychoanalysis.

Lewis, Michael. *Derrida and Lacan: Another Writing*. Edinburgh: Edinburgh University Press, 2008.

This book argues that Derrida and Lacan together offer a comprehensive analysis of language and thought. Seeing the combination of Derrida’s critique of logocentrism with Lacan’s analysis of the Symbolic order as a way of accessing the real, Lewis makes his case using close readings of texts from both writers. He sees them as combining the “genetic and the transcendental approaches to the signifier” (6), and looks to demarcate that intersection.

Forrester, John. *The Seductions of Psychoanalysis: Freud, Lacan, and Derrida*. Cambridge: Cambridge University Press, 1990.

This is one of the early classics in Lacanian criticism. Forrester traces the numerous connections between the three thinkers involved in a lucid style, which reads aspects of their texts very closely. He sees the three writers as pondering the nature of the truth which psychoanalysis offers and its relationship to the real. He also examines the relationship between psychoanalysis and the feminine, and gossip, and on seduction and rape.

DeNeef, A. Leigh. *Traherne in Dialogue: Heidegger, Lacan, and Derrida*. Durham: Duke University Press, 1988.

In this book, Lacan figures as one of the putative interlocutors of imagined conversations with Thomas Traherne, along with Heidegger, Lacan, and Derrida. Lacan’s mirror stage, and his

notion of how the other affects the creation of subjectivity, is used to read Traherne's *Centuries of Meditation*: "Traherne, like Lacan, is primarily concerned with the psychic structures of desire" (115). An interesting use of Lacan to read a specific author.

Payne, Michael. *Reading Theory: An Introduction to Lacan, Derrida and Kristeva*. Oxford: Basil Blackwell, 1993.

This book offers a detailed treading of some core texts by the three authors. With an introduction that links at them together. Payne offers a reading of each of the nine chapters in *Écrits: A Selection*, and the readings are almost page-by-page and offer a very clear outline of what is happening in each essay. It is a very lucid explanation of the essays and of Lacan's thought-process.

Hurst, Andrea. *Derrida Vis-à-vis Lacan Interweaving Deconstruction and Psychoanalysis*. New York: Fordham University Press, 2008.

Hurst sees the connection between these two thinkers in terms of their approach to the transcendental philosophical tradition. She compares Lacan's psychoanalytic theories to Derrida's logic of the aporia, seeing Lacan's "real" as another name for what Derrida describes as *différance*. She compares their respective readings of Freud and sees a deeper theoretical connection between them both in Derrida's seemingly reductive reading of "The Purloined Letter."

Lacan and Clinical Practice

While his work is more popular in the fields of theory and culture, there has been a strong strain of work done on his applicability within the clinical field. Lacanian psychoanalysts number some 10,000 world-wide and are very popular in North and South America, as well as in France. A number of writers on Lacan are themselves psychoanalytic practitioners, and the discussions of case studies is fascinating in understanding how his ideas can be used to intervene in the lives of people suffering all sorts of psychic pain. It is another way of looking at Lacan's concepts and his ways of understanding the human experience. Verhaeghe (2004) looks at Lacan in the context of diagnosing clinical disorders and Moncayo (2008) looks at the specifics of Lacan's psychoanalytic technique as he practised it in his clinical work. Van Haute and Geyskens (2012) look at hysteria on the works of Freud and Lacan, while Fink (1997) looks at Lacanian therapy and the training of analysts. Dor (1997) looks at how language is used in Lacanian clinical practice, and Apollon *et al* (2002) look at a specific Lacanian group in Quebec and how they combine Lacanian and analytic approaches to treatment. Schneiderman and Clavreul (1980) has pieces by Lacanian analysts and a transcript of Lacan interviewing a patient in analysis himself. Rabaté (2000) looks at how Lacanian theory and practice has been changed by an American context. Moncayo (2008) looks at issues of gender identity, narcissism and depression, while Fink (2014) sees understanding as less important in analysis than looking for examples of the unconscious.

Paul Verhaeghe. *On Being Normal and Other Disorders: A Manual for Clinical Psychodiagnostics*. Translated by Sigi Jottkandt. New York: Other Press, 2004.

The core of this book suggests that one's identity and subjectivity is derived in large part from intersubjective relationships, or what Lacan would term the big other. Looking at the *Diagnostic and Statistical Manual of Mental Disorders*, he argues that intersubjective relationships need to be taken into consideration when making diagnoses. A very clinically-focused account of Freud and Lacan, and on how diagnoses can be influenced by their work.

Moncayo, Raul. *Evolving Lacanian Perspectives for Clinical Psychoanalysis: On Narcissism, Sexuation, and the Phases of Analysis in Contemporary Culture*. London: Karnac Books, 2008.

This book looks at what might be called the practicalities of the Lacanian psychoanalytic practice. It analyses issues such as the variable session, how Lacan's clinical supervision worked, and the relation between his work and issues of cultural diversity and social class. It also looks at narcissism and depression, and issues of gender identity in c=society and in culture. A carefully argued work.

Haute, Philippe van and Tomas Geyskens. *A Non-Oedipal Psychoanalysis?: A Clinical Anthropology of Hysteria in the Works of Freud and Lacan, Figures of the Unconscious*. Leuven: Leuven University Press, 2012.

The thesis of this book is that Freud suggests that psychopathologic syndromes are often exaggerations of the basic structures of human existence. These structures are culturally as well as individually prevalent. Freud sees humans as a liminal area between the animal instincts and culture and Lacan is read here as developing this thesis across his own work. It suggests that Lacan sets out a non-oedipal psychoanalytic anthropology.

Fink, Bruce. *A Clinical Introduction to Lacanian Psychoanalysis: Theory and Technique*. Cambridge, Mass.: Harvard University Press, 1997.

Citing Lacan's own comment that "the goal of my teaching has always been, and remains, to train analysts" (*Seminar XI*, 209), Fink focuses on how Lacan approaches therapy and how this differs from other approaches. The book looks at how Lacanian therapy approaches patients and how it encourages change. There are very enlightening analyses of Lacan's views on neurosis, perversion and psychosis and the rationale behind treatment options and choices.

Fink, Bruce. *Against Understanding: Commentary and Critique in a Lacanian Key*. London: Routledge, 2014

In this book, Fink argues that understanding the patient is actually not necessarily the most important aim for the clinician. He suggests that the search for rational or conscious understanding of behaviour tends to miss glimpses of the unconscious through slips of the tongue, slurred speech, mixed metaphors, and other instances of misspeaking. Numerous examples from clinical examples make Fink's points very convincing.

Dor, Jöel. *The Clinical Lacan*. Northvale, N.J.: J. Aronson, 1997.

This work examines the concept of the psychic structures of desire. Using a lot of clinical examples, Dor looks at symptoms that can actually be objectively grasped, and psychic symptoms that can only be read through language and discourse of the patient. There is a

strong focus on the roles of the father and mother, on the phallus and on hysteria and perversion. The examples make difficult concepts more easily understood.

Apollon, Willy, Danielle Bergeron, Lucie Cantin, Robert Hughes, and Kareen Ror Malone. *After Lacan: Clinical Practice and the Subject of the Unconscious*. Albany: State University of New York Press, 2002.

A multi-authored, as opposed to edited book, this explores how a specific group of psychoanalysis in Quebec have combined Lacanian treatment of psychoses with their own analytical approach. Dense and highly theoretical, it explores Lacanian concepts and also introduces new terminology to explain the analytic approach. Case histories of individual people in pain looking for help are a central part of this book, and add to its value.

Schneiderman, Stuart, and Jean Clavreul. *Returning to Freud: Clinical Psychoanalysis in the School of Lacan*. New Haven: Yale University Press, 1980.

This book is divided into four sections: “The Psychoanalytic Interview”; “Neurosis”; “Psychosis” and “Perversion”, and is a collection of clinical essays by practitioners who use Lacanian methods. The book begins with a psychoanalytic interview between Lacan and a patient in front of an audience of psychiatrists and analysts. This is fascinating as it is possibly the only such interview that has been published. Jacques-Alain Miller offers an interpretation of the interview, which is very revealing.

Rabaté, Jean-Michel. *Lacan in America*. New York: Other Press, 2000.

In this book, Rabaté sets out to return to Lacan’s “texts in all their layered complexity” (xxi) in the English-speaking world. By looking at his work in an American context, these essays demonstrate how a Big Other can change the nature of the texts and their reception. There is no attempt to see Lacan’s work as a seamless system, but attention is given to hesitations, contradictions, and evolutions.

Lacan and Philosophy

Lacan’s work, very like that of Freud, began as psychoanalysis but has gradually come to be seen as outlining a philosophical position. This is an aporetic notion, as by definition, psychoanalysis is a particularist practice wherein ideas are applied on an individual and differential basis bearing in mind the needs of each individual patient. To take such practices and agglomerative them into a philosophy would seem counter intuitive. There have been a number of works which implicitly see him as outlining a philosophy of the human being in culture and society, and others which explicitly deal with his thought as approaching a form of systematicity. Ragland-Sullivan (1986) outlines a full philosophy of Lacanian ideas, with Themí (2014) looks at Lacan’s ethics and compares them with those of Nietzsche. Frie (1997) looks at subjectivity in Lacan in the context of Sartre, Binswanger and Habermas, and Bugliani (1999) looks at Lacan and Gabriel Marcel in the context of the genre of tragedy. Chiesa (2007) examines otherness and subjectivity in Lacan from a philosophical perspective, while Chiesa (2014) looks at Lacan’s philosophy from the perspective of a new generation of critics. Simms (2007) looks at Lacan in the context of the work of Paul Ricoeur, and Kordela (2007) looks at Lacan as the inheritor of many of the ideas of Baruch Spinoza. Labbie (2006)

looks at the influence of Lacan's reading of medieval texts on his work while De Waelhens and Ver Eecke (2001) analyses Lacan's views on schizophrenia. Žižek (2003) has an excellent range of essays on this topic

Themi, Tim. *Lacan's Ethics and Nietzsche's Critique of Platonism, Insinuations: Philosophy, Psychoanalysis, Literature*. Albany: State University of New York Press, 2014.

This book reads Lacan in the context of the work of Nietzsche. Both are seen as wishing to include the body, the senses and nature in any system of philosophy and knowledge, and both are seen to offer a sustained critique of the Platonic and Aristotelian concept of "the good". Their views on science, ethics and religion are also seen to have strong points of similarity.

Ragland-Sullivan, Ellie. *Jacques Lacan and the Philosophy of Psychoanalysis*. London: Croom Helm, 1986.

A classic in early Anglophone Lacanian criticism, this sets out Lacan's ideas as a form of systematic philosophy, but one which is infused with ideas from psychoanalysis, psychology and linguistics. There are strong readings of the seminars, many of which were untranslated at the time, and a full flavour of Lacan's thinking is to be found in this book. The major concepts are explained well and inter-related judiciously.

Frie, Roger. *Subjectivity and Intersubjectivity in Modern Philosophy and Psychoanalysis: A Study of Sartre, Binswanger, Lacan, and Habermas*. London: Rowman & Littlefield Publishers, 1997.

A wide-ranging and interesting discussion of each of the authors views on subjectivity and its philosophical and psychanalytic components. He looks at language and love as core indices of subjectivity, and critiques Lacan for foregrounding language at the expense of others equally significant causal factors in the creation of subjectivity.

Bugliani, Ann. *The Instruction of Philosophy and Psychoanalysis by Tragedy: Jacques Lacan and Gabriel Marcel Read Paul Claudel*. London: International Scholars Publications, 1999.

This book looks at Lacan from the perspective of literary theory and philosophy, which is seen as significant because literature itself is a significant aspect of any understanding of the human being. Tragedy is seen as intimately connected with both philosophy and psychoanalysis in the work of both writers in question, and in their readings of the work of Paul Claudel. An interesting study of the application of Lacan's ideas.

Chiesa, Lorenzo, ed. *Lacan and Philosophy: The New Generation. Short Circuits*. Melbourne re.press, 2014.

In these essays, Lacan is placed within the continental and analytic philosophical traditions, in both of these traditions' relationships with psychoanalysis. Notions of realism and materialism are interrogated, and each essay tends to see what light Lacanian theory can shed on a specific topic or issue in western philosophy. Most of the writers are quite young, and seven different countries are represented, showing the global scope of Lacanian ideas.

Chiesa, Lorenzo. *Subjectivity and Otherness: A Philosophical Reading of Lacan*. Cambridge, Mass.: MIT, 2007.

Chiesa looks at Lacan's overall system but also argues for detailed close reading of his texts. He traces the various iterations and developments of Lacan's ideas on the subject chronologically through his career, and sees Lacan as creating a sense of a "subjectivized lack" (6). Chiesa draws from analytic and continental philosophy as well as from phenomenology in his writing, to capture the relationship between subjectivity and otherness.

Simms, Karl. *Ricoeur and Lacan*. London: Continuum, 2007.

This book looks at Lacan and Ricoeur from the perspective of their very different ethical stances. Ricoeur offers a more universalist perspective while Lacan can be seen as being more relativistic, like Freud. There is a strong focus on the unconscious, and also on Lacan's three orders as factors in the derivation of his ethical position. Simms also comes up with some unusual points of comparison between the two thinkers.

Kordela, Aglaia Kiarina. *Surplus: Spinoza, Lacan*. Albany: State University of New York Press, 2007.

This very erudite book maintains that Lacan is an inheritor of much of Spinoza's thinking, and that it also connects Spinoza with a form of Marxian thinking. The gaze is seen as related to Spinoza's thinking on God. Lacan is also read in the context of Descartes, Kant, Hegel, Marx, Freud, and Wittgenstein. The readings are a *tour de force* of theoretical discourse, which is really informative and enjoyable.

Labbie, Erin Felicia. *Lacan's Medievalism*. Minneapolis: University of Minnesota Press, 2006.

Connections are made on numerous levels, between Lacan's ideas and his reading of medieval texts. Lacan's desire to relate desire and the unconscious to a broader view of philosophy and thinking the human. Desire is read through the genre of courtly love poetry; animal imagery is connected to the development of the unconscious and connections are made between the trinity and Lacan's three orders. A well-researched and argued book.

De Waelhens, Alphonse and Wilfried Ver Eecke. *Phenomenology and Lacan on Schizophrenia, After the Decade of the Brain*. Leuven: Leuven University Press, 2001.

This book has two authors and De Waelhens provides an account of Lacan's theory of schizophrenia as it derived from Freud, looking at language and at Hegelian influence. Ver Eecke shows that non-biological factors also play an important role in causing schizophrenia. They also focus on how, while language is problematic for schizophrenics, language is at the core of treatment which can cause difficulties.

Žižek, Slavoj, ed. *Jacques Lacan: Critical Evaluations in Cultural Theory Volume 2 Philosophy*. London: Routledge, 2003.

In this collection, the second of four volumes, Lacan's work is read as a philosophical discourse and is seen in terms of its engagement with the western philosophical tradition, for example the cogito, Hegel, Derrida and Heidegger. The contributors to this volume include Mladen Dolar, Gilles Deleuze, Alain Badiou, Barbara Johnson and Joan Copjec. A fascinating volume full of insights.

Lacanian Journals

Lacanian studies has really exploded in recent years. There are many articles using his theories in cultural studies journals and those focusing on social science, literature, theory and studies of clinical practices, not to mention psychoanalytic journals. However, there have been a number of journals that are exclusively devoted to the study of Lacan's writings, theories and the applications of these to different areas. All the journals tend to publish across the Lacanian frame of reference.

Hurley-Burly: The International Lacanian Journal of Psychoanalysis

<http://www.amp-nls.org/page/gb/50/hurly-burly>

A journal of the New Lacanian School, it is devoted to essays on his work and to the specific approach of the school to Lacanian studies.

The Lacanian Review

<http://www.amp-nls.org/page/gb/282/the-lacanian-review>

This is another journal from the New Lacanian School, which looks at all aspects of his work and at the criticism of that work.

S: Journal of the Circle for Lacanian Ideology Critique

<http://www.lineofbeauty.org/index.php/S>

S publishes peer-reviewed essays on Lacanian and related topics from the fields of art, film and literary criticism, political, philosophical and ideological critique. It also focuses on translations into English of important thinkers whose work deserves the worldwide dissemination afforded by open access publication.

(Re)-Turn: A Journal of Lacanian Studies

<http://return.jls.missouri.edu/Lacan/>

Edited by Ellie Ragland in consultation with Jacques-Alain Miller, *(Re)-turn: A Journal of Lacanian Studies* explores the theories of French psychoanalyst, Jacques Lacan, within the context of a variety of fields, including clinical psychoanalysis, philosophy, critical studies, theatre, politics, music, visual arts, mass media, communications, religion, and literature.

The Letter: The Irish Journal for Lacanian Psychoanalysis

<http://theletter.ie/>

The Letter is entering its twenty-first year of continuous publication with three issues per year. The journal has a remit to publish articles arising from work in other fields of enquiry, which engages with Sigmund Freud's description of the unconscious and Jacques Lacan's elaboration of that concept. Philosophers, critics, psychiatrists, theologians, mythologists, mathematicians, classicists, theorists and writers have been published in the journal. The role of the unconscious is central.

LacanOnline.Com

<http://www.lacanonline.com/index/>

Is a site for exploring psychoanalysis through the work of Jacques Lacan. It features essays, book reviews, blogs and general commentary on Lacan and on work related to Lacan.

Lacanian Ink

<http://www.lacan.com/lacink/archive.html>

A journal which includes writing on all aspects of Lacan's work. It often features new work from Slavoj Žižek and Jacques-Alain Miller. A very advanced journal which offers new developments in Lacanian ideas and scholarship on a regular basis.