

Lacan E Il Desiderio

Lucia Simona Bonifati

The Bloomsbury Italian Philosophy Reader Michael Lewis, David Rose, 2022-06-02 Italian philosophy constitutes one of the most vibrant and fruitful areas in contemporary thought, bringing extraordinary novelty to some of the oldest tropes, from human nature to the relation between political power and life, the thinking of actuality and potential, and the nature of work and labour. This reader includes texts by the most renowned thinkers, from Dante and Machiavelli to Giorgio Agamben, Antonio Negri, and Roberto Esposito, all of which are introduced by an expert on the particular thinker, and situated within the context of their work as a whole. The Bloomsbury Italian Philosophy Reader provides a unique resource for students and scholars alike, covering the history of Italian thought to the present day.

Lacan in Italy Luca Di Gregorio, 2025-06-25 This book provides the first analysis of the reception and development of Lacanian psychoanalysis in Italy, offering a comprehensive account of the relevance and contributions of Italian Lacanians. It examines Italian Lacanianism through its distinctive engagement with clinical practice, sociopolitical analysis, and aesthetics, highlighting the work of influential figures such as Sergio Benvenuto and Massimo Recalcati. Lacan in Italy proposes a nuanced understanding of how Italian Lacanians reinterpret Lacan's legacy, advancing an affirmative approach to the notion of the real – often conceptualised in negative terms as traumatic, impossible, unrepresentable, and unsymbolisable – by emphasising its generative, life-affirming potential. The book also fosters dialogue with Lacanian receptions across different countries and languages.

Being and Contemporary Psychoanalysis Yuri Di Liberto, 2019-05-23 This book explores how philosophical realisms relate to psychoanalytical conceptions of the Real, and in turn how the Lacanian framework challenges basic philosophical notions of object and reality. The author examines how contemporary psychoanalysis might respond to the question of ontology by taking advantage of the recent revitalization of realism in its speculative form. While the philosophical side of the debate makes a plea for an independent ontological consistency of the Real, this book proposes a Lacanian reassessment of the definition of the Real as 'what is foreign to subjectivity itself'. In doing so, it reframes the question of the Real in terms of what is already there beneath the supposedly linguistic constitution of subjectivity. The book then goes on to engage the problem of cognition in the realm of Nature qua materiality, focusing on the centrality of the body as a linguistic-material hybrid. It argues that it is possible to re-establish the theoretical dignity of Ricoeur's notion of 'suspicion', by building a

dialogue between Lacanian psychoanalysis and three main domains of inquiry: desire, objects and bodily enjoyment. Borrowing from Piera Aulagnier's theory of the Other as a word-bearer, it considers the genesis of desire and sense of reality both explainable through a hybrid framework which comprises psychoanalytical insights and material dynamics in a comprehensive account. This created theoretical space is an opportunity for both philosophers and psychoanalysts to rethink key Lacanian insights in light of the problem of the Real.

Antigone e la filosofia Pietro Montani, 2017-11-15T00:00:00+01:00 La figura di Antigone, figlia di Edipo e sorella di Eteocle e Polinice, è stata al centro della grande riflessione filosofica otto e novecentesca: a lei, e alla tragedia di Sofocle che tratta della sua storia, hanno dedicato pagine memorabili autori come Hegel, Hölderlin, Kierkegaard, Heidegger e Bultmann. In questo volume, Pietro Montani riunisce per la prima volta gli episodi fondamentali della moderna riflessione filosofica sull'Antigone: ciascuno di questi classici contribuiti, decisivi per la comprensione del pensiero dei rispettivi autori, è seguito da un saggio che contiene gli elementi necessari per affrontarne la lettura con un appropriato corredo di precisi presupposti teorici e chiare informazioni critiche. In tal modo il libro può aspirare a raggiungere un pubblico altrettanto vasto di quello che si suppone possa raccogliersi nell'ascolto delle parole di Sofocle. Completano l'opera quattro ampi saggi che fanno il punto su altre importanti letture filosofiche dell'Antigone: quelle di Nussbaum, Lacan, Zambrano, Irigaray, Cavarero, Ricoeur, Derrida. La ricognizione non è certo completa, né avrebbe potuto ambire ad esserlo, tanto è pervasiva la presenza di Antigone nel pensiero filosofico moderno. Di certo, però, è una ricognizione che legittima una tesi audace e qualificante: contro l'idea che vi siano tante Antigoni quanti sono i pensatori che l'hanno interrogata, qui emerge con chiarezza che la straordinaria complessità del testo sofocleo finisce per imporre la sua essenziale unità solo sullo sfondo di un coinvolgimento esplicito dell'esperienza estetica nell'orizzonte della filosofia pratica.

Trame del Fantastico Alessandro Cappabianca, 2012-11-09 Trame d'ombra, specchi oscuri, intrecci misteriosi. La materia stessa del film, pellicola trasparente e diafana sulla quale si muovono figure d'ombra, induce a pensare che la vocazione privilegiata del cinema sia nel fantastico, come già riteneva Artaud. I fantasmi, silenziose o sonore apparizioni, ci vengono incontro dallo schermo, in bianco e nero o a colori, da Nosferatu a Shutter Island: materia dei corpi come materia di sogni, incubi e visioni, portatori di maschere, generatori privilegiati di archetipi. Metafisico. Fantastico. Film noir. Horror. Termini usuali, ma inadeguati, per certi film. In realtà qui non siamo tanto di fronte a un'inadeguatezza terminologica, che si tratterebbe di superare inventando un termine più adatto, quanto alla generale insufficienza che l'ottica dei generi (un'ottica di comodo) dimostra nei confronti di ogni film che investa universi di senso sufficientemente complessi, tali da mettere in gioco qualcosa che potremmo chiamare memoria filogenetica.

Lo specchio di Narciso e lo sguardo di Afrodite Amedeo Stella, 2005

Facing the Other Sean Hand, 2014-04-04 Emmanuel Levinas is one of the key philosophers in the post-Heideggerian field and an increasingly central presence in contemporary debates about identity and responsibility. His work spans and encapsulates the major philosophical and ethical concerns of the twentieth century, combining the insights of a basic phenomenological training with the demands of a Jewish culture and its basis in the endless exegesis of Talmudic reading. His concerns and subjects are wide: they include the Other, the body, infinity, women, Jewish-Christian relations, Zionism and the impulses and limits of philosophical language itself. This collection explicates Levinas's major contribution to these debates, namely the idea of the primacy of ethics over ontology or epistemology. It investigates how, in the wake of a post-structuralist orthodoxy, scholars and practitioners in such fields as literary theory, cultural studies, feminism and psychoanalysis are turning to Levinas's work to articulate a rediscovered concern with the ethical dimension of their discipline. Stressing the largely assumed but unexplored Jewish dimension of Levinas's work, this book is an important contribution to the field of Jewish studies and philosophy.

Dizionario di psicanalisi Roland Chemama, B. Vandermersch, C. Albarello, 2004

Beyond the Suffering of Being: Desire in Giacomo Leopardi and Samuel Beckett Roberta Cauchi-Santoro, 2017-03-01 This book challenges critical approaches that argue for Giacomo Leopardi's and Samuel Beckett's pessimism and nihilism. Such approaches stem from the quotation of Leopardi in Beckett's monograph Proust, as part of a discussion about the removal of desire. Nonetheless, in contrast to ataraxia as a form of ablation of desire, the desire of and for the Other is here presented as central in the two authors' oeuvres. Desire in Leopardi and Beckett is read as lying at the cusp between the theories of Jacques Lacan and Emmanuel Levinas, a desire that splits as much as it moulds the subject when called to address the Other (inspiring what Levinas terms 'infinity' as opposed to 'totality,' an infinity pitted against the nothingness crucial to pessimist and nihilist readings).

Il mistico Stefano Oliva, 2021-07-15T00:00:00+02:00 Le pagine di questo libro illustrano la genesi e le caratteristiche del sentimento indicato da Ludwig Wittgenstein come *das Mystische*, mettendo in relazione la questione dei limiti del linguaggio, posta dall'autore del *Tractatus logicophilosophicus*, con alcuni temi e nodi teorici presenti nelle opere di pensatori come Bertrand Russell, Simone Weil, Jacques Lacan, Martin Heidegger, cui va aggiunto l'autore della raccolta intitolata *Della certezza*, vale a dire l'«ultimo» Wittgenstein. La singolare topologia esemplificata dal libro riflette l'andamento caratteristico dell'ordine di problemi qui affrontati: i passi diretti al Mistico, apparentemente lineari, si rivelano in realtà circolari e riflessivi. Si affaccia in questo modo il quesito che attraversa tutta l'indagine: che cosa distingue colui che ha raggiunto il punto d'osservazione del Mistico rispetto all'«uomo della strada», l'uomo comune che non ha mai intrapreso il cammino? La risposta non verrà trovata nell'ambito del sapere ma in una particolare declinazione del sentire.

L'immaginario ipertrofico Lucia Simona Bonifati, 2022-04-07T00:00:00+02:00 L'identificazione con il fallo viene posta da

Lacan come un possibile aspetto che accomuna il destino del rapporto con il fallo sia per soggetti psicotici che perversi. Un'ipertrofia dell'identificazione fallico-immaginaria, unitamente ad un'incandescenza dell'immaginario, la cui dimensione appare "prevalente", apparenta la struttura clinica psicotica - in alcune sue declinazioni - e quella perversa. In questo lavoro si cercherà, a partire da un inquadramento del concetto di fallo da Freud a Lacan, di mettere in tensione questi punti di affinità, per evidenziare tuttavia non solo in quale specifica direzione questa ipertrofia fallico-immaginaria si possa andare a declinare nella psicosi e nella perversione, ma anche la radiale differenza tra le due strutture cliniche in relazione all'Edipo ed alla castrazione simbolica, differenza che rende psicosi e perversione per nulla assimilabili. In questo itinerario, Schreber e Gide saranno due fari, due poli di riferimento per certi versi esemplari, per raccordare le questioni teoriche sollevate con "destini" possibili in cui l'umano può incorrere per far fronte ed abitare la propria esistenza.

Quando il crimine è sublime Oriana Binik, 2018-01-25T00:00:00+01:00 Perché la società contemporanea è così affascinata dal crimine? In parte perché siamo diventati dei consumatori di sublime, un'emozione intensa e fortemente ambigua, oggi sempre più mercificata. Attraverso l'esperienza del sublime e il senso di spaesamento che l'accompagna, andiamo ossessivamente in cerca di attimi di intensificazione dell'esistenza. Allo stesso tempo, il crimine continua a parlare alle profondità dell'inconscio collettivo, interrogandoci sulla nostra caducità e sul modello di società che vorremmo abitare. È così che la reazione alla violenza è divenuta anche uno strumento per esprimere e rivendicare il desiderio di appartenenza e coesione sociale. La trasmissione Quarto Grado, il turismo nei luoghi del crimine, il collezionismo di murderabilia e il fanatismo di (e per) Anders Breivik sono i quattro casi di studio selezionati per riflettere su questi temi, indagando anche per mezzo di interviste cosa accade realmente "quando il crimine è sublime".

Pensare il presente. La psicoanalisi al tempo della crisi Marco Focchi, 2006

Sulla soglia. Preliminari nella clinica dei nuovi sintomi F. Lolli, 2004

Il Pensiero, XXXIX, 1-2, 2000 Massimo Adinolfi, Graziella Berto, Enrico Cerasi, Massimo Donà, Ernesto Forcellino, Friedrich Hölderlin, Walter Jaeschke, Enrica Lisciani-Petrini, Leo Lugarini, Ettore Rocca, Vincenzo Vitiello, 2021-01-14T00:00:00 Fascicolo 1: Il diritto - l'esistente - il negativo. Tra Hegel e Heidegger. Saggi: W. JAESCHKE, Ragione e storia nella filosofia del diritto di Hegel; L. LUGARINI, Ermeneutica e quotidianità; V. VITIELLO, Heidegger, Nietzsche e la possibilità pura; M. DONÀ, Fenomenologia del negativo. Ricerche: E. CERASI, Per un'ontologia del settimo giorno; E. ROCCA, La seconda Estetica di Kierkegaard; G. BERTO, Il segreto della psicoanalisi: l'altro in noi. Varietà: C. TATASCIORE, Ricordo di Giuseppe Semerari. Recensioni. Fascicolo 2: Phonè kaì schêma: voce e figura. Saggi: E. LISCIANI-PETRINI, Rileggendo il Cratilo...; V. VITIELLO, Su Benjamin: lingua e traduzione; M. ADINOLFI, Lingua, nome e traduzione: sui passi di Benjamin; M. DONÀ, Arte-movimento-azione. Il topos fichtiano nell'arte del Novecento. Testi: F. HÖLDERLIN, In amabile azzurro...; E. FORCELLINO, "Ist Unbekannt Gott? È sconosciuto Dio?" Su "In lieblicher Bläue" di Friedrich

Hölderlin. Recensioni.

Attualità Lacaniana 31 AA.VV., 2022-07-15 Il soggetto, il soggetto cartesiano, è il presupposto dell'inconscio, l'abbiamo dimostrato a suo luogo. L'Altro è la dimensione esigita dal fatto che la parola si afferma come verità. Fra i due, l'inconscio è taglio in atto. Taglio che ritroviamo governare le due fondamentali operazioni in cui conviene formulare la causazione del soggetto. Jacques Lacan, Posizione dell'inconscio Non già per confutare il famoso parallelismo psico-fisico che, come tutti sanno, è stato dimostrato da lungo tempo essere una fesseria, ma per suggerire che il taglio non è da farsi tra il fisico e lo psichico, bensì tra lo psichico e il logico. Jacques Lacan, Io parlo ai muri Mi riferisco al vuoto a cui deve limitarsi il nostro desiderio, al posto che lasciamo al desiderio perché vi si situi - in breve: al taglio. Il taglio è indubbiamente la modalità più efficace dell'interpretazione analitica. Jacques Lacan, Seminario VI Mi accorderete che l'uno introdotto dall'esperienza dell'inconscio è l'uno della fessura, del tratto, della rottura. [...] La rottura, la fessura, il tratto dell'apertura fa sorgere l'assenza. Jacques Lacan, Seminario XI Quando contrapponiamo l'interpretazione semantica e quella asemantica, possiamo capire perché Lacan utilizzi la parola taglio in senso topologico. Forse potremmo dire che taglio è la nuova parola che sostituisce interpretazione, quando non si tratta di andare nella stessa direzione dell'inconscio, ma di trovare un altro tipo di operazione. Jacques-Alain Miller, Clinica lacaniana L'ultima volta vi ho parlato del concetto di inconscio la cui vera funzione è precisamente quella di essere in relazione profonda, iniziale, inaugurale con la funzione del concetto di Unbegriff - o Begriff dell'Uno originale, ossia il taglio. Jacques Lacan, Seminario XI La candela dice: io mi consumo senza lamentele che pena, quel tuo chiedere durata la pianura dice: io accolgo, accolgo largamente e l'ago dice: perdermi mi piace, stare dimenticato nelle fessure, essere ignorato. E tu? e il coltello dice io taglio i ponti divido un pezzo dall'intero so dare ferite perfette. E tu. Mariangela Gualtieri, Senza polvere e senza peso

Legge, soggetto ed eredità Massimo Recalcati, 2020-10-15 T00:00:00+02:00 In questo volume è raccolta buona parte dell'attività di insegnamento che Massimo Recalcati ha svolto all'Università degli Studi di Verona dal 2016 al 2019. Si tratta di lezioni rivolte non solo agli studenti, ma aperte anche alla città. Un professore disserta liberamente di Lacan, di Freud, di psicoanalisi e di cristianesimo a un pubblico fedele, nutrito e attento. Di tanto in tanto consulta i suoi appunti e legge passi scelti dai numerosi testi disseminati sulla cattedra. La passione di Recalcati per l'insegnamento trova in queste pagine, che riproducono fedelmente la sua voce, una significativa testimonianza. Accanto a un'inedita introduzione al pensiero clinico di Lacan, il lettore troverà i temi più attuali della sua ricerca affrontati con chiarezza e intensità: il segreto del figlio, l'eredità, l'incidenza della parola cristiana nel ripensare il tema fondamentale della Legge e dell'atto.

Giovanni Pascoli, Gabriele D'Annunzio, and the Ethics of Desire Elena Borelli, 2017-03-30 This book focuses on the notion of desire in late-nineteenth-century Italy, and how this notion shapes the life and works of two of Italy's most prominent authors at that time, Giovanni Pascoli and Gabriele D'Annunzio. In the fin de siècle, the philosophical speculation

on desire, inspired by Arthur Schopenhauer and Friedrich Nietzsche intersected the popularization of Charles Darwin's theory of evolution. Within this context, desire is conceptualized as an obscure force and remnant of mankind's animalistic origins. Both Pascoli and D'Annunzio put into play the drama of desire as a force splitting the unity of the characters in their works, and variously attempt to provide solutions to this haunting force within the human self.

Modernità dell'inconscio Gabriella Ripa di Meana, 2022-03-12 Frutto di un lungo lavoro clinico e teorico, imponente per dimensioni, struttura, articolazione, bibliografia, apparato concettuale, ricco di "casi", prezioso per l'approfondita conoscenza che l'Autore si è formato di quello che propone come il discorso anoressico – mentre per la medicina l'"anoressia nervosa", come del resto tutto ciò che è classificato "malattia mentale", è un fuori-discorso, e tendenzialmente un disturbo da eliminare –, questo libro, che non evita il confronto con gli studi specialistici in materia, pone le fondamenta di una clinica psicanalitica dell'anoressia dove la direzione della cura è determinata dal linguaggio e dagli snodi del "significante", o più esattamente, della lettera. Al contempo, anche l'elaborazione teorica procede attraverso lo stile raffinato e "letterario" di una scrittura implicata nella decifrazione di ciò che è sorprendentemente in gioco nel discorso anoressico: «un nuovo nodo sociale, fondato su un'etica irragionevole, insensata e alternativa». La "cura analitica" si fa così, freudianamente, "lavoro di civiltà". Non manca tuttavia un'aspirazione didattica a trasmettere, anche ricorrendo all'utilizzo (non sussidiario) di numerosi schemi, quanto viene strappato all'enigma dell'anoressia.

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