

Doing Psychoanalysis In Tehran Mit Press

This book explores the psychosocial significance of loss and exclusion in the lives of many Iranian immigrants living in London since the Iranian revolution of 1979. It addresses the experiences of middle-class Iranians who left Iran in both 'voluntary' contexts (immigration) and in 'enforced' contexts (exile). The author elucidates the experiences of 'ordinary' middle-class Iranians who chose to leave Iran given the socio-politico-cultural context of the changes wrought by the Islamic Republic in Iranian society. Mahnaz Sekechi argues that losses of country, liberty and security in Iran combined with varying degrees of social exclusion and downward mobility in London have led to an encapsulated sadness for many, despite their capacity for creative living. The book also demonstrates the value of psychosocial analysis in understanding dislocations in general and their effects on wellbeing.

Apart from a few articles, no comprehensive study has been written about the learned men and women in America with Czechoslovak roots. That's what this compendium is all about, with the focus on immigration from the period of mass migration and beyond, irrespective whether they were born in their European ancestral homes or whether they have descended from them. Czech and Slovak immigrants, including Bohemian Jews, have brought to the New World their talents, their ingenuity, their technical skills, their scientific knowhow, and their humanistic and spiritual upbringing, reflecting upon the richness of their culture and traditions, developed throughout centuries in their ancestral home. This accounts for the remarkable success and achievements of these settlers in their new home, transcending through their descendants, as this monograph demonstrates. The monograph has been organized into sections by subject areas, i.e., Scholars, Social Scientists, Biological Scientists, and Physical Scientists. Each individual entry is usually accompanied with literature, and additional biographical sources for readers who wish to pursue a deeper study. The selection of individuals has been strictly based on geographical ground, without regards to their native language or ethical background. This was because under the Habsburg rule the official language was German and any nationalistic aspirations were not tolerated. Consequently, it would be virtually impossible to determine their innate ethnic roots or how the respective individuals felt. Doing it in any other way would be a mere guessing, and, thus, less objective.

"The first time I read this wonderful book by William Shakespeare's Hamlet helps to describe the impression of de-centering, of deconstruction, which we currently live and experience. This phenomenon is caused by various factors and while it is happening worldwide, partly as a result of globalization, it is perceived in different ways in the various cultures and countries in the world. We find ourselves in front of an hybrid individual, the product of different cultures blending together. Such is the novelty and the spread of new means of communication and of social organization, that we might be witnessing the rise of a new type of subject, a bearer of transformations, the extent of which is difficult to measure. The contemporary world is dominated by radically new media, virtual space, technologies that subvert the perception of our body, post-humanism tending towards the cyborg, a cult of the body and youth, new definitions of sexuality, of procreation and of the family – all this reveals to us an overflowing of the subject in the direction of a dislocated fragmentation, lying far beyond its traditional boundaries and identity. Maatschappelijke veranderingen hebben gezorgd voor een veranderd ik-gevoel. Paul Verhaeghe onderzoekt de effecten van dertig jaar neoliberalisme, vrijemarktwerking, privatisering en de relatie tussen de maakbare samenleving en onze identiteit. Wie wij zijn wordt zoals altijd bepaald door de context waarin wij leven. Die context bepaalt op dit moment: Wie geen succes heeft zal ziek zijn. De dwang tot succes en geluk blijkt een keuzijde te hebben: het luidt tot verlies aan zelfbesef, tot desoriëntatie en vertwijfeling. De mens is enzamer dan ooit. De liefde is moeilijk te bereiken en betekenisvol leven is diepgaand problematisch geworden. Vanuit zijn klinische ervaring als psychotherapeut laat Verhaeghe zien hoezeer de veranderde maatschappij doorwerkt in de hedendaagse individuele psychische problemen. Mensen komen met andere psychische klachten bij de psychiater dan voorheen. Identiteit is een vervolg op Verhaeghes bestseller Liefde in tijden van eenzaamheid en zijn al even succesvolle Het einde van de psychotherapie.

Esoteric Lacan

Cold War Freud

Herinneringen, dromen, gedachten

Rivier van mist

International Bibliography of Sociology 1995

Psychoanalysis, Clinic and Context

This study entails a theoretical reading of the Iranian modern history and follows an interdisciplinary agenda at the intersection of philosophy, psychoanalysis, economics, and politics and intends to offer a novel framework for the analysis of socio-economic development in Iran in the modern era. A brief review of Iranian modern history from the Constitutional Revolution to the Oil Nationalization Movement, the 1979 Islamic Revolution, and the recent Reformist and Green Movements demonstrates that Iranian people travelled full circle. This historical experience of socio-economic development revolving around the bitter question of “Why are we backward?” and its manifestation in perpetual socio-political instability and violence is the subject matter of this study. Michel Foucault’s conceived relation between the production of truth and production of wealth captures the essence of hypothesis offered in this study. Foucault (1980: 93-94) maintains that “In the last analysis, we must produce truth as we must produce wealth; indeed we must produce truth in order to produce wealth in the first place.” Based on a hybrid methodology combining hermeneutics of understanding and hermeneutics of suspicion, this monograph proposes that the failure to produce wealth has had particular roots in the failure in the production of truth and trust. At the heart of the proposed theoretical model is the following formula: the Iranian subject’s confused preference structure culminates in the formation of unstable coalitions which in turn leads to institutional failure, creating a chaotic social order and a turbulent history as experienced by the Iranian nation in the modern era. As such, the society oscillates between the chaotic states of socio-political anarchy emanating from irreconcilable differences between and within social assemblages and their affiliated hybrid forms of regimes of truth in the springs of freedom and repressive states of order in the winters of discontent. Each time, after the experience of chaos, the order is restored based on the emergence of a final arbiter (Iranian Leviathan) as the evolved coping strategy for achieving conflict resolution. This highly volatile truth cycle produces the experience of socio-economic backwardness and violence. The explanatory power of the theoretical framework offered in the study exploring the relation between the production of truth, trust, and wealth is demonstrated via providing historical examples from strong events of Iranian modern history. The significant policy implications of the model are explored. This monograph will appeal to researchers, scholars, graduate students, and policy makers across any disciplines.

Iran has one of the world's highest rates of drug addiction: estimated to be between 2 and 7 percent of the entire population. This makes the questions that this book asks all the more salient: what is the place of illegal substances in the politics of modern Iran? How have drugs affected the formation of the Iranian state and its power dynamics? And how have governmental attempts at controlling and regulating illicit drugs affected drug consumption and addiction? By answering these questions, Maziyar Ghiabi suggests that the Islamic Republic of Iran's image as an inherently conservative state is not only misplaced and inaccurate, but in part a myth. In order to dispel this myth, he skillfully combines ethnographic narratives from drug users, vivid field observations from 'under the bridge', with archival material from the pre- and post-revolutionary era, statistics on drug arrests and interviews with public officials. This title is also available as Open Access on Cambridge Core.

Late Capitalist Freud in Literary, Cultural, and Political Theory proposes that late Freudian theory has had an historical influence on the configuration of contemporary life and is central to the construction of twenty-first-century capitalism. This book investigates how we continue to live in the Freudian century, turning its attentions to specific crisis points within neoliberalism—the rise of figures like Trump, the development of social media as a new superego force, the economics that underpin the wellness and self-care industries as well as the contemporary consumption of popular culture—to maintain the continued historical importance of Freudian thought in all its dimensions. Drawing on psychoanalytic theory, literary theory, cultural studies, and political theory, this book assesses the contribution that an historical and theoretical consideration of the late Freud can make to analyzing certain aspects of late capital.

Joseph Massad’s Desiring Arabs (UCP, 2007) was an intellectual/literary history that sought out links between Orientalism and representations of sex and desire, rebutting in the meantime Western efforts to impose categories of heterosexual/homosexual where (in Islam) no such subjectivities exist. His new book broadens the purview to show us what Islam has become in today’s world, attending fully to the multiplication of meanings of Islam.” Islam in Liberalism is an intellectual/political history, enabling us to understand that Isaac Amin is an fundamentalist joodse zakenman in het ran van de sjah, maar na de revolutie van 1979 stort zijn hele wereld in elkaar. De Revolutionaire Garde verdenkt iedereen die geen moslim is van spionage en Isaac wordt gearresteerd. In de gevangenis, waar hij leeft met de vrees zijn familie nooit meer te zien, wordt hij gemarteld en heeft hij al zijn strijdvaardigheid nodig om te overleven. Intussen worden Isaacs vrouw en kinderen geplaagd door onzekerheid, spijt en rouw, maar ondanks hun schuldgevoelens gaat voor hen het leven door.

Dear Candidate: Analysts from around the World Offer Personal Reflections on Psychoanalytic Training, Education, and the Profession

Voices of Exile

The Cersy Conference

Notable American Women with Czechoslovak Roots

Dislocated subject

Routledge Handbook of Psychoanalytic Political Theory

Even though there exist only a few general studies on the subject of Czechoslovak American women, this is not, at all, a reflection of the paucity of work done by these women, as this publication demonstrates. This monograph is a compendium of notable American women with Czechoslovak roots, who distinguished themselves in a particular field or area, from the time they first immigrated to America to date. Included are, not only individuals born on the territory of former Czechoslovakia, but also their descendants. This project has been approached strictly geographically, irrespective of the language or ethnicity. Because of the lack of bibliographical information, most of the monograph comprises biobibliographical information, in which area a plethora of information exists. As the reader will discover, these women have been involved, practically, in every field of human endeavor, in numbers that surprise. On the whole, they have been noted for their independent spirit and nonconforming role.

This book contextualizes contemporary stand-up comedy within the wider socio-political terrain of neoliberal capitalism, contributing to a more complex and developed understanding of the relation of jokes and humor to the unconscious mind in its relation to ideology and discourse.

In september 1838 worden de opvarenden van het opiumvrachtschip de Anahita en de Ibis, een schip dat een lading gevangenen en contractarbeiders uit Calcutta naar Mauritius vervoert, door een storm op de Indische Oceaan overvallen. Als de zee weer rustig is, zijn vijf passagiers verdwenen. Rivier van mist is een meeslepende roman met een rijke schakering aan personages, die de lezer onderdempelt in de betoverende wereld van de opiumhandel in de negentiende eeuw. We maken kennis met buitenlandse handelaren in Fan-kwei-town, een kleine buitenlandse enclave in Kanton, die rijk zijn geworden door opium en koste wat kost hun machtspositie willen verdedigen. We volgen Bahram Modi, een rijke parsische koopman uit Bombay, zijn half-Chinese zoon Ah Fatt en de wees Paulette. De Eerste Opiumoorlog ligt ondertussen op de loer. Door de verschillende invalshoeken, de wisseling van vertellers, de klankkleur van hun accenten en de verschillende thema's is Rivier van mist een roman die van begin tot eind boeit.

The first in-depth look at how postwar thinkers in Egypt mapped the intersections between Islamic discourses and psychoanalytic thought. In 1945, psychologist Yusuf Murad introduced an Arabic term borrowed from the medieval Sufi philosopher and mystic Ibn ‘Arabi–al–la-shu‘ur–as a translation for Sigmund Freud’s concept of the unconscious. By the late 1950s, Freud’s Interpretation of Dreams had been translated into Arabic for an eager Egyptian public. In The Arabic Freud, Omnia El Shakry challenges the notion of a strict divide between psychoanalysis and Islam by tracing how postwar thinkers in Egypt blended psychoanalytic theories with concepts from classical Islamic thought in a creative encounter of ethical engagement. Drawing on scholarly writings as well as popular literature on self-healing, El Shakry provides the first in-depth examination of psychoanalysis in Egypt and reveals how a new science of psychology—or “science of the soul,” as it came to be called—was inextricably linked to Islam and mysticism. She explores how Freudian ideas of the unconscious were crucial to the formation of modern discourses of subjectivity in areas as diverse as psychology, Islamic philosophy, and the law. Founding figures of Egyptian psychoanalysis, she shows, debated the temporality of the psyche, mystical states, the sexual drive, and the Oedipus complex, while offering startling insights into the nature of psychic life, ethics, and eros. This provocative and insightful book invites us to rethink the relationship between psychoanalysis and religion in the modern era. Mapping the points of intersection between Islamic discourses and psychoanalytic thought, it illustrates how the Arabic Freud, like psychoanalysis itself, was elaborated across the space of human difference.

een lectureur van Jacques Lacans Séminaire VII

Vilegedrag

Managing Disorder in the Islamic Republic of Iran

Iranians in London

The Compass and the Couch

Stand-Up's Dissident Potential in Mass Culture

In this first-of-*kind* book, senior psychoanalysts from around the world offer personal reflections on their own training, what it was like to become a psychoanalyst, and what they would like most to convey to the candidate of today. With forty-two personal letters to candidates, this edited collection helps analysts in training and those recently entering the profession to reflect upon what it means to be a psychoanalytic candidate and enter the profession. Letters tackle the anxieties, ambiguities, complications, and pleasures faced in these tasks. From these reflections, the book serves as a guide through this highly personal, complex, and meaningful experience and helps readers consider the many different meanings of being a candidate in a pschanalytic institute. Perfect for candidates and psychoanalytic educators, this book inspires analysts at all levels to think, once again, about this impossible but fascinating profession and to consider their own psychoanalytic development.

Throughout modern Iranian history, culture has served as a means of imposing unity and cohesion onto society. The Pahlavi monarchs used it to project an image of Iran as an ancient civilisation, re-emerging as an equal to Western nations, while the revolutionaries deployed it to remake the country into an Islamic nation. Just as Iranian culture has been continually re-interpreted, the representations and avocations of Iranian identity vary amongst Iranians across the world. Iranian Culture: Representation and Identity demonstrates these fissures and the incompatibilities that refuse to be written out of national culture, analysing works of literature, popular music, graphic art and film, as well as oral narratives. Using works produced before and after the 1979 revolution, created both inside and outside of Iran, this study reveals neglected complexities and contradictions in the field of Iranian cultural production. It considers how contested claims to culture, whether they originated in Iran or the Iranian diaspora, shape our understanding of this culture and what spaces they create for new articulations of it, and in doing so offers an important re-examination of our collective concept of culture. This book would be an excellent resource for students and scholars of Middle East Studies and Iranian Studies, specifically Iranian culture including film and contemporary literature and the Iranian diaspora.

Xerxes, Great King of the Persian Empire from 486-465 B.C., has gone down in history as an angry tyrant full of insane ambition. The stand of Leonidas and the 300 against his army at Thermopylae is a byword for courage, while the failure of Xerxes’ expedition has overshadowed all the other achievements of his twenty-two-year reign. In this lively and comprehensive new biography, Richard Stoneman shows how Xerxes, despite sympathetic treatment by the contemporary Greek writers Aeschylus and Herodotus, had his reputation destroyed by later Greek writers and by the propaganda of Alexander the Great. Stoneman draws on the latest research in Achaemenid studies and archaeology to present the ruler from the Persian perspective. This illuminating volume does not whitewash Xerxes’ failings but sets against them such triumphs as the architectural splendor of Persepolis and a consideration of Xerxes’ religious commitments. What emerges is a nuanced portrait of a man who ruled a vast and multicultural empire which the Greek communities of the West saw as the antithesis of their own values.

As the Czech ambassador to the United States, H. E. Petr Gandalovic noted in his foreword to this book that Mla Rechlík has written a monumental work representing a culmination of his life achievement as a historian of Czech America. The Encyclopedia of Bohemian and Czech American Biography is a unique and unparalleled publication. The enormity of this undertaking is reflected in the fact that it covers a universe, starting a few decades after the discovery of the New World, through the escapades and significant contributions of Bohemian Jesuits and Moravian brethren in the seventeenth and eighteenth centuries, the mass migration of the Czechs after the revolutionary year of 1848, and up to the early years of the twentieth century and the influx of refugees from Nazism and communism. The encyclopedia has been planned as a representative, a comprehensive and authoritative reference tool, encompassing over 7,500 biographies. This prodigious and unparalleled encyclopedic vade mecum, reflecting enduring contributions of notable Americans with Czech roots, is not only an invaluable tool for all researchers and students of Czech American history but is also a carte blanche for the Czech Republic, which considers Czech Americans as their own and as a part of its magnificent cultural history.

Identiteit

Aardse vruchten

Drugs Politics

Iranian Culture

Psychoanalytic Reflections

Orientalism, Occidentalism and Historiography

In this compact and pithy book, the distinguished and prolific psychoanalyst Salman Akhtar steps out of his consulting room to address certain matters of urgent global concern. These include migration across national borders, the current refugee crisis, ethno-racial prejudice, subjective distress of minorities, and, above all, the forever-present ominous shadow of terrorism. Akhtar evolves and advocates a uniquely 'anthropological psychoanalysis' which is a blend of depth psychology and humanities, including sociology, economics, political science, history, and, of course, anthropology. He deconstructs what seems self-evident and confronts his readers with some socio-politically unpleasant realities, both within psychoanalysis and in the prevalent perspectives on the on-going turmoil and bloodshed in today's world. His book is not all doom and gloom, however. It also delineates ameliorative strategies for dealing with the pain of the disenfranchised and the misguided violence of the radicalized. This is applied psychoanalysis at its best.

Psychoanalytic Geographies is a unique, path-breaking volume and a core text for anyone seeking to grasp how psychoanalysis helps us understand fundamental geographical questions, and how geographical understandings can offer new ways of thinking psychoanalytically. Elaborating on a variety of psychoanalytic approaches that embrace geographical imaginations and a commitment toward spatial thinking, this book demonstrates the breadth, depth, and vitality of cutting edge work in psychoanalytic geographies and presents readers with as wide a set of options as possible for taking psychoanalysis forward in their own work. It covers a wide range of themes and perspectives in terms of theoretical approaches such as Freudian, Lacanian, Kristevan, and Irigarayan; conceptual issues such as space, power, identity, culture, political economy, colonialism, ethics, and aesthetics; disciplinary insights including Geography, English, Sexuality Studies, and History of Science; as well as empirical contexts such as the reception of psychoanalysis in early twentieth century England, psychoanalytic geographies of violence and creativity in a small Mexican city, visual cultures of second-generation Iranian artists living in Los Angeles, and the hysterical underpinnings of climate change scepticism.

This pioneering volume brings together scholars and clinicians working at the intersection of Islam and psychoanalysis to explore both the connections that link these two traditions, as well as the tensions that exist between them. Uniting authors from a diverse range of traditions and perspectives, including Freudian, Jungian, Lacanian, Object-Relations, and Group-Analytic, the book creates a dialogue through which several key questions can be addressed. How can Islam be rendered amenable to psychoanalytic interpretation? What might an 'Islamic psychoanalysis' look like that accompanies and questions the forms of psychoanalysis that developed in the West? And what might a 'psychoanalytic Islam' look like that speaks for, and perhaps even transforms, the forms of truth that Islam produces? In an era of increasing Islamophobia in the West, this important book identifies areas where clinical practice can be informed by a deeper understanding of contemporary Islam, as well as what it means to be a Muslim today. It will appeal to trainees and practitioners of psychoanalysis and psychotherapy, as well as scholars interested in religion and Islamic studies.

Jacques Lacan was fascinated with forms of the "religious" throughout his life, from monotheism, which shaped his account of the signifier, to modern occultism, as he was well acquainted with the writings of figures such as Oskar Goldberg and René Guénon. Lacan also repeatedly turned to non-European religiosities to test the limits of psychoanalytic theory. In his yearly seminars he engaged with traditions such as Kabbalah and Taoism, going beyond the Western Christian, capitalist and postcolonial setting of the French university to search for a possible outside to psychoanalysis. But such a quest ultimately recapitulates Lacan's constant awareness of the desire for a new master, and the still open question regarding the names and meanings that this desire may yield. This anthology of eleven essays, which travel from gnosticism to sufism, from afro-pessimism to post-68 ex-Maoist apocalypticism, investigates these unresolved threads that Lacan left behind.

Beneath the exoteric psychoanalytic apparatus of Lacan's thought, there is an esoteric Lacan who remains unexplored.

Eros op de scène

The Political Economy of Iran

Eros en ethiek

Young and Defiant in Tehran

Xerxes

De Tweede sekse

Geluklijk waren ze. Darlene en Nat Hardison, met hun zoonEddie, hun buurtwinkel en de politieke bijeenkomsten bij hen thuis. Maar na de gewelddadige moord op Nat verliest Darlene zich in drugs en staat Eddie er hoegenaamd alleen voor. Dan krijgt Darlene een veelbelovende baan aangeboden op een boerderij die gerund blijkt te worden door een louche bedrijf - met rampzalige gevolgen. Aardse vruchten vertelt het

verhaal van drie onvergetelijke personages: een moeder, haar zoon en het verdovende middel dat hen beiden te gronde dreigt te richten. Vol humor en compassie belicht deze eigenlijke Grote Amerikaanse Roman thema's als liefde en vrijheid, vergeving en verlossing, (zelf)destructie en de wil om te overleven.
A Western-trained psychoanalyst returns to her homeland and tells stories of displacement, nostalgia, love, and pain. Is psychoanalysis possible in the Islamic Republic of Iran? This is the question that Gohar Homayounpour poses to herself, and to us, at the beginning of this memoir of displacement, nostalgia, love, and pain. Twenty years after leaving her country, Homayounpour, an Iranian, Western-trained psychoanalyst, returns to Tehran to establish a psychoanalytic practice. When an American colleague exclaims, "I do not think that Iranians can free-associate!" Homayounpour responds that in her opinion Iranians do nothing but. Iranian culture, she says, revolves around stories. Why wouldn't Freud's methods work, given Iranians' need to talk? Thus begins a fascinating narrative of interlocking stories that resembles—more than a little—a psychoanalytic session. Homayounpour recounts the pleasure and pain of returning to her motherland, her passion for the work of Milla Kundera, her complex relationship with Kundera's Iranian translator (her father), and her own and other Iranians' anxieties of influence and disobedience. Woven throughout the narrative are glimpses of her sometimes frustrating, always candid, sessions with patients. Ms. N, a famous artist, dreams of abandonment and sits in the analyst's chair rather than on the analyst'sd couch; a young chador-clad woman expresses shame because she has lost her virginity; an eloquently suicidal young man cannot kill himself. As a psychoanalyst, Homayounpour knows that behind every story told is another story that remains untold. Doing Psychoanalysis in Tehran condtles

stories, spoken and unspoken, that ordinary Iranians tell about their lives before their hour is up.
The IBSS is the essential tool for librarians, university departments, research institutions and any public or private institution whose work requires access to up-to-date and comprehensive knowledge of the social sciences.
Mind, Culture, and Global Unrest
Representation and Identity
Islam in Liberalism
Psychoanalysis in an Age of Catastrophes
Psychoanalysis and Islam in Modern Egypt
Prozesse der Marginalisierung in modernen Arbeitgesellschaften

What is the connection between a compass and a couch? It is the meeting of a mechanical gadget used for geographical orientation on the planet, together with another artifact, one of furniture, which has become the icon of the psychoanalytic practice. Both objects allow us to orient ourselves in uncertainty and in darkness with regard to our own subjective, intimate or physical position. Within an effort to encompass the heterogeneous, Mariano Horenstein provides specific conceptual tools that examine different meanings of the notions of "place" and "encounter" from a psychoanalytic perspective. Through an interdisciplinary approach that combines the fields of topology, architecture, geography, and archaeology, this book enables an in-depth understanding of the idea of "space" and explores new aspects in the current debate of this timely issue.

Psychoanalysis is a strange and mysterious practice. In his new book, Ian Parker offers insights into his own experiences, first as trainee then as analyst, the common assumptions about psychoanalysis which can be so misleading, as well as a map of the key debates in the field today. Beginning with his own history, at first avoiding psychoanalysis before training as a Lacanian, Parker moves on to explore the wider historical development of clinical practice, making an argument for the importance of language, culture and history in this process. The book offers commentary on the key schools of thought, and how they manifest in the practice of psychoanalysis in different regions around the world. Psychoanalysis, Clinic and Context will be of great value to practitioners and social theorists who want to know how psychoanalytic ideas play out in training and the clinic, for trainees and students of psychoanalysis or psychoanalytic psychotherapy, and for the general reader who wants to know what psychoanalysis is and how it works.

More than half its population under the age of twenty, Iran is one of the world's most youthful nations. The Iranian state characterizes its youth population in two ways: as a homogeneous mass, "an army of twenty millions" devoted to the Revolution, and as alienated, inauthentic, Westernized consumers who constitute a threat to the society. Much of the focus of the Islamic regime has been on ways to protect Iranian young people from moral hazards and to prevent them from providing a gateway for cultural invasion from the West. Iranian authorities express their anxieties through campaigns that target the young generation and its lifestyle and have led to the criminalization of many of the behaviors that make up youth culture. In this ethnography of contemporary youth culture in Iran's capital, Shahrām Khosravi examines how young Tehranis struggle for identity in the battle over the right to self-expression. Khosravi looks closely at the strictures confronting Iranian youth and the ways transnational cultural influences penetrate and flourish. Focusing on gathering places such as shopping centers and coffee shops, Khosravi examines the practices of everyday life through which young Tehranis demonstrate defiance against the official culture and parental domination. In addition to being sites of opposition, Khosravi argues, these alternative spaces serve as creative centers for expression and, above all, imagination. His analysis reveals the transformative power these spaces have and how they enable young Iranians to develop their own culture as well as individual and generational identities. The text is enriched by examples from literature and cinema and by vivid reports from the author's fieldwork.

De jonge, bijdehante Dellarobia had ooit dromen en ambities, totdat ze zwanger werd en op haar zeventiende trouwde. Twaalf jaar later, ongelukkig met haar armoedige leven op een boerderij in het oosten van de Verenigde Staten, staat ze op het punt een affaire aan te gaan. Maar in plaats van haar minnaar te treffen, stuit ze op een prachtig en tegelijk angstaanjagend natuurwonder. Dellarobia ziet zich ineens geconfronteerd met de komst van

milieuactivisten, politici, een medicusin en een charismatische natuurwetenschapper. Terwijl de verhoudingen binnen haar familie en de lokale gemeenschap veranderen, verdrobkelen de bestaande zekerheden van het leven. Hoe nu verder als niets meer hetzelfde is? Barbara Kingsolver (1955) wordt wereldwijd door talloze lezers bewonderd. Haar boeken, waaronder De gifhouten bijbel, zijn in meer dan twintig talen verschenen. Voor haar laatste roman, The Lacuna, ontving ze de Orange Prize for Fiction. 'Kingsolver staat voor de onverwoestbare en helende kracht van een goed verhaal.' – The Times 'Barbara Kingsolver is een van mijn favoriete schrijvers.' – Kate Atkinson

Doing Psychoanalysis in Tehran
One Hundred Years of Intuitionism (1907–2007)
The Arabic Freud
Development, Revolution and Political Violence

The Inside and the Outside

Cultural and Clinical Dialogues

The emerging field of psychoanalytic political theory has now reached a stage in its development and rapid evolution that deserves to be registered, systematically defined, and critically evaluated. This handbook provides the first reference volume which showcases the current state of psychoanalytic political theory, maps the genealogy of its development, identifies its conceptual and methodological resources, and highlights its analytical innovations as well as its critical promise. The handbook consists of 35 chapters, offering original, comprehensive, and critical reviews of this field of study. The chapters are divided into five thematic sections: • The figures section discusses the work of major psychoanalytic theorists who have considerably influenced the development of psychoanalytic political theory. • The traditions section genealogically recounts and critically reassesses the many attempts throughout the 20th century of experimenting with the articulation between psychoanalysis and political theory in a consistent way. • The concepts section asks what are the concepts that psychoanalysis offers for appropriation by political theory. • The themes section presents concrete examples of how psychoanalytic political theory can be productively applied in the analysis of racism, gender, nationalism, consumerism, and so on. • The challenges/controversies

section explores how psychoanalytic political theory can lead the way towards theoretical and analytical innovation in many disciplinary fields that deal with cutting-edge issues. The Routledge Handbook of Psychoanalytic Political Theory will serve as a scholarly reference volume for all students and researchers studying political theory, psychoanalysis, and the history of ideas.

Die Beiträge des vorliegenden Bandes beschäftigen sich mit Grundlagen und Systematisierungen, Übergangsmanagement, Arbeitsintegration und temporärer Sozialer Arbeit im Kontext von Migration. In besonderer Weise wird dabei die Bedeutung Sozialer Arbeit im Kontext von Arbeit und Migration untersucht. Migranteninnen und Migranten befinden sich vielfach in prekären, marginalisierten Lebenslagen. Dies gilt insbesondere für den Bereich Arbeit und Migration, unter anderem weil ihre Qualifikationen nicht ausreichend anerkannt werden, ihnen der berufliche Aufstieg erschwert wird oder sie rassistischen Formen von Diskriminierung unterworfen sind, etwa bei der Suche nach

einem Ausbildungs- oder Arbeitsplatz. Zugleich wächst aber auch in den westlichen Arbeitsgesellschaften der Druck, Migrantinnen und Migranten besser als bisher in den Arbeitsmarkt zu integrieren. Insbesondere vor dem Hintergrund von Fachkräftemangel und demographischer Entwicklung haben dabei Beschäftigungs- und Qualifizierungsinitiativen in Kontext von Migration an Bedeutung gewonnen.

Mohamad Tavakoli-Targhi offers a corrective to recent works on Orientalism that focus solely on European scholarly productions without exploring the significance of native scholars and vernacular scholarship to the making of Oriental studies. He brings to light a wealth of eighteenth- and nineteenth-century Indo-Persian texts, made 'homeless' by subsequent nationalist histories and shows how they relate to Indo-Iranian modernity. In doing so, he argues for a radical rewriting of Iranian history with profound implications for Islamic debates on gender.

In benarde tijden gaan mensen meer dan anders op zoek naar de zin van het leven, naar schoonheid en troost. Dit boek wil – samen met psychoanalytica Joyce McDougall – de nooit aflatende levenskrachten in alle menselijke relaties nieuw belichten. Een rijk geschakeerde bundel psychoanalytische en artistieke overpeinzingen voert Eros in zijn duizend en een gedaantes op de scène. Eros, niet alleen de mythologische figuur die de allesomvattende liefde personificeert, maar ook de oerkracht die het universum in blinde passie samenhoudt. Enkele Belgische psychoanalytici verkennen daarbij actuele kwesties als genderidentiteit, de veelkleurige hedendaagse liefdesvormen, existentiële eenzaamheid. En niet in het laatzet het groeiende onvermogen om voorbij oppervlakkige vluchtigheid en zuchtigheid blijvend contact te kunnen maken met de eigen onzichtbare, innerlijke wereld. Psychoanalyse en kunst onderzoeken dezelfde existentiële vraagstukken en delen hun diepste affiniteit in hun poging om het donkere, stille, pijnlijke, onbegaanlijke, onzekere en onkenbare in elke mens te verdragen te transformeren. Daarom zijn ook interviews met enkele kunstenaars uit eigen contreien opgenomen.

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