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" "Is Oedipus Online?" refreshes the screen of psychoanalysis. Its wit consists not just in its humorous updating of Freudian vocabulary, but more significantly in its compelling argument that Freud's theorization of the inhuman core of humanity is as valid and useful in understanding today's dilemmas as it ever was.

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Then, in "Freud Sitings in Millennial Theory," she recasts oedipal theory, siting/sighting/citing Freud in a twenty-first-century context.

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Thinking of Oedipus—decipherer of enigmas, wanderer—as a navigator or search engine allows us to see psychoanalysis as a navigation device for the cultural maze of the "bimillennial" era, and Oedipus himself as a circuit of intersubjective processes by which we become human.

### Is Oedipus Online? | The MIT Press

In "Is Oedipus Online? Flieger stages an encounter between psychoanalysis and the new century, testing the viability of Freud's theories in light of the emergent realities of our time. Responding to prominent critics of psychoanalysis and approaching our current preoccupations from a Freudian angle, she presents a reading of Freudian theory that coincides with and even clarifies new concepts in science and culture.

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OEDIPUS ONLINE?: SITING FREUD AFTER FREUD (PAPERBACK) ebook. MIT Press Ltd, United States, 2005. Paperback. Book Condition: New. New.. 226 x 150 mm. Language: English . Brand New Book. Can Freud be updated in the twenty-first century, or is he a venerated but outmoded genius? asks Jerry Aline Flieger. In Is Oedipus Online? Flieger stages an encounter between psychoanalysis and the new

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The Oedipus complex (also spelled Œdipus complex) is a concept of psychoanalytic theory. Sigmund Freud introduced the concept in his Interpretation of Dreams (1899) and coined the expression in his A Special Type of Choice of Object made by Men (1910). The positive Oedipus complex refers to a child's unconscious sexual desire for the opposite-sex parent and hatred for the same-sex parent.

### Oedipus complex - Wikipedia

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### Is Oedipus Online? : Jerry Aline Flieger : 9780262562072

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In psychoanalysis, an organized collection of loving and hostile feelings of a child towards its parents, reaching its peak during the phallic stage between 3 and 5 or 6 years of age, dissolving with the onset of the latency period, and then re-emerging during the genital stage, after which it is mastered with greater or lesser success through mature object-choices.

Psychoanalysis as a navigation device for the cultural maze of the twenty-first century. "Can Freud be 'updated' in the twenty-first century, or is he a venerated but outmoded genius?" asks Jerry Aline Flieger. In *Is Oedipus Online?* Flieger stages an encounter between psychoanalysis and the new century, testing the viability of Freud's theories in light of the emergent realities of our time. Responding to prominent critics of psychoanalysis and approaching our current preoccupations from a Freudian angle, she presents a reading of Freudian theory that coincides with and even clarifies new concepts in science and culture. Fractals, emergence, topological modeling, and other nonlinearities, for example, can be understood in light of both Freud's idea of the symptom as a nodal point and Lacan's concept of networks (rather than sequential cause and effect) that link psychic realities. At the same time, Flieger suggests how emerging paradigms in science and culture may elucidate Freud's cultural theory. Like Slavoj Žižek, editor of the *Short Circuits* series, Flieger shifts effortlessly from field to field, discussing psychoanalysis, millennial culture, nonlinear science, and the landscape of cyberspace. In the first half of the book, "Re-siting Oedipus," she draws on the work of Lyotard, Žižek, Deleuze, Virilio, Baudrillard, Haraway and others, to refute the assumption of Freud's outdatedness in the new century. Then, in "Freud Sitings in Millennial Theory," she recasts oedipal theory, siting/sighting/citing Freud in a twenty-first-century context. Thinking of Oedipus—decipherer of enigmas, wanderer—as a navigator or search engine allows us to see psychoanalysis as a navigation device for the cultural maze of the "bimillennial" era, and Oedipus himself as a circuit of intersubjective processes by which we become human. For humanity—still needed in the "posthuman" century—is at the core of Freud's theory: "Reading Freud today," Flieger writes, "reminds us of the complications of the Sphinx's riddle, the enigma that Oedipus only thought he solved: the question of what it is to be human. Psychoanalysis continues to pose that question at the crossroads between instincts and their vicissitudes."

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Music in Youth Culture examines the fantasies of post-Oedipal youth cultures as displayed on the landscape of popular music from a post-Lacanian perspective. Jan Jagodzinski, an expert on Lacan, psychoanalysis, and education's relationship to media, maintains that a new set of signifiers is required to grasp the sliding signification of contemporary 'youth'. He discusses topics such as the figurality of noise, the perversions of the music scene by boyz/bois/boys and the hysterization of it by gurlz/girls/grrrls. Music in Youth Culture also examines the postmodern 'fan (addict)', techno music, and pop music icons. Jagodzinski raises the Lacanian question of 'an ethics of the Real' and asks educators to re-examine 'youth' culture.

One of the most distinguished filmmakers working today, David Lynch is a director whose vision of cinema is firmly rooted in the art. He

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was motivated to make his first film as a student because he wanted a painting that “ would really be able to move. ” Most existing studies of Lynch, however, fail to engage fully with the complexities of his films ’ relationship to other art forms. The Film Paintings of David Lynch fills this void, arguing that Lynch ’ s cinematic output needs to be considered within a broad range of cultural references. Aimed at both Lynch fans and film studies specialists, Allister Mactaggart addresses Lynch ’ s films from the perspective of the relationship between commercial film, avant-garde art, and cultural theory. Individual Lynch works – The Elephant Man, Blue Velvet, Twin Peaks, Lost Highway, The Straight Story, Mulholland Drive, Inland Empire – are discussed in relation to other films and directors, illustrating that the solitary, or seemingly isolated, experience of film is itself socially, culturally, and politically important. The Film Paintings of David Lynch offers a unique perspective on an influential director, weaving together a range of theoretical approaches to Lynch ’ s films to make exciting new connections among film theory, art history, psychoanalysis and cinema.

Shows how the acceptance of psychoanalysis owes a notable debt to the rise of “ kid lit ”

What is the nature of desire? This book gives an accessible introduction to the concept, and a coherent critique of the competing theories of desire within contemporary theory. Through analysis of representations of desire in television and film, it considers ways in which the concept is theorized and presented on screen.

This book advocates, and develops, a critical account of the relationship between law and the largely neglected issue of ‘ enjoyment ’ . Taking popular culture seriously – as a lived and meaningful basis for a wider understanding of law, beyond the strictures of legal institutions and professional practices – it takes up a range of case studies from film and literature in order to consider how law is iterated through enjoyment, and how enjoyment embodies law. Drawing on psychoanalytic theory, this book addresses issues such as the forced choice to enjoy the law, the biopolitics of tyranny, the enjoyment of law ’ s contingency, the trauma of the law ’ s symbolic codification of pleasure, and the futuristic vision of law ’ s transgression. In so doing, it forges an important case for acknowledging and analyzing the complex relationship between power and pleasure in law – one that will be of considerable interest to legal theorists, as well as those with interests in the intersection of psychoanalytic and cultural theory.

Reading the work of 6 contemporary satiric novelists through contemporary theory, this book explores the possibility of reading and criticism after postmodernism.

This book explores youth in postmodern society through a Lacanian lens. Jagodzinski explores the generalized paranoia that pervades the landscape of television. Instead of dismissing paranoia as a negative development, he claims that youth today labour within the context of paranoia to find their identities.

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