While philosophy and psychoanalysis privilege language and conceptual distinctions and mistrust the image, the philosopher and psychoanalyst Julia Kristeva recognizes the power of art and the imagination to unblock important sources of meaning. She also appreciates the process through which creative acts counteract and transform feelings of violence and depression. Reviewing Kristeva’s corpus, Elaine P. Miller considers the intellectual’s ‘aesthetic idea’ and ‘thought specular’ in their capacity to reshape depressive thought on both the individual and cultural level. She revisits Kristeva’s reading of Walter Benjamin with reference to melancholic art and the imagination’s allegorical structure; her analysis of Byzantine iconoclasm in relation to Freud’s psychoanalytic theory of negation and Hegel’s dialectical negativity; her understanding of Proust as an exemplary practitioner of sublimation; her rereading of Kant and Arendt in terms of art as an intentional lingering with foreignness; and her argument that forgiveness is both a philosophical and psychoanalytic method of transcending a ‘stuck’ existence. Focusing on specific artworks that illustrate Kristeva’s ideas, from ancient Greek tragedy to early photography, contemporary installation art, and film, Miller positions creative acts as a form of ‘spiritual inoculation’ against the violence of our society and its discouragement of thought and reflection.

First published in 2000. Routledge is an imprint of Taylor & Francis, an informa company. Based on Paul Newham’s experience as a voice therapist and on his work running a professional training course in the psychotherapeutic use of singing, this text explores both the theory and practice behind the use of voice and singing in expressive arts therapy. Examining Julia Kristeva’s contention that contemporary Western society is witnessing a crisis of subjectivity due to the failure of the paternal function, Gambaudo places Kristeva’s thesis within the context of Freudian psychoanalytic thought and shows how Kristeva defends her position against a cultural climate privileging scientific and cognitive answers to aesthetic concerns. Gambaudo argues that while Kristeva’s position might be construed as defensive and a reactive clinging on to paternal modes of organisation of subjectivity, it also offers a unique and visionary analysis of subjectivity that rescues the paternal project from its decline. Eschewing a traditional emphasis on Kristeva’s feminism, this book’s primary interest is located at the intersection between psychoanalysis and culture, specifically analysing the superseding of Oedipus by narcissistic organisation. The third edition of Writing History provides students and teachers with a comprehensive overview of how the study of history is informed by a broader intellectual and analytical framework, exploring the emergence and development of history as a discipline and the major theoretical developments that have informed historical writing. Instead of focusing on theory, this book offers succinct explanations of key concepts that illuminate the study of history and practical writing, and demonstrates the ways they have informed practical work. This fully revised new edition comprehensively rewrites and updates original chapters but also includes new features such as: - new chapters on postcolonial, environmental and transnational history; - chapter introductions setting them within the context of historiography; - a new substantive introduction from the editors, providing a useful road-map for students; - an expanded glossary. In its new incarnation Writing History is, more than ever, an invaluable introduction to the central debates that have shaped history, just what do psychoanalysis and modern sculpture have to do with one another? The present collection of essays, unique in its field,
Search For The Good Enough Mother: Critical Perspectives on Women and Gender

This book is of significant interest to those studying the psychology of women, psychoanalytic studies, health psychology, and post-feminism. These primary texts introduce the reader to a broad spectrum of works by primarily women theorists writing within a number of different psychoanalytic traditions. Psychoanalysis and Woman makes available a number of fundamental, yet obscure and inaccessible early psychoanalytic documents by women and places them within the context of later women psychoanalytic theorists. Editor Shelley Saguarro provides a concise contextual introduction addressing some of the sexual political issues raised by psychoanalysis, while each section of the volume is prefaced with more specific biographical and cultural introductory material. Topics addressed include new reproductive and sexual technologies, cybernetics, androgyny, the "third sex," pornography, and psychoanalysis and contemporary media/film theory. Contributors include Sigmund Freud, Karen Horney, Helene Deutsch, Jeanne Lampl-de Groot, John Riviere, Maria Torok, Melanie Klein, Nancy Chodorow, Juliet Mitchell, Noreen O'Connor, and Joanna Ryan, Carl G. Jung, Esther Harding, Maria von Franz, Marion Woodman, Jacques Lacan, Helène Cixous, Luce Irigaray, Julia Kristeva, Mary Jane Sherfey, Monique Wittig, Jacqueline Rose, Camille Paglia, Judith Butler, and Jane Flax. Feminist interventions in psychoanalysis have often attempted either to subvert or re-frame the masculinist and phallocentric biases of Freud's psychoanalysis. This book investigates the nature of these interventions by comparing the status and treatment of women in two different psychoanalytic models: the Kleinian and the feminist models. It argues that, in fact, these interventions have historically tended to reinforce such biases by collapsing the distinction between the gendered minds of individuals and theories of gender. This investigation is framed by two levels. First, in assessing the position of women and the feminine in psychoanalysis, The Gendered Unconscious explores not only the ways they are represented in theory, but also how these representations function in practice. Secondly, this book uses a framework of a comparative dialogue to highlight the assumptions and values that underpin the theory and clinical practice in the two psychoanalytic models. This comparative critique concludes with the counter-intuitive claim that contemporary Kleinian theory may, in practice, hold more radical possibilities for the interests of women than the practices derived from contemporary psychoanalytic gender theory. This book is of significant interest to those studying the psychology of women, psychoanalytic studies, health psychology,
Gender

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work of three generations of psychoanalytic theorists. Special attention is given to objects relations theory and ego psychology, as well as

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Race in Psychoanalysis is a pivotal work of significance for scholars, practitioners and students of psychoanalysis, psychologists, clinical social workers, and other clinicians whose work is informed by psychoanalytic insights, as well as those engaged in critical race and postcolonial studies. Considers the social and political significance of Kristeva's

oeuvre. Explores the cultural history of what underlies popular conceptions of "proper" mothering. Children's Geographies is an overview of a

approach to our understandings of children's geographies, they also contribute to current debates about spatiality in the social studies of

sociology, gender studies and cultural studies. It will also be of interest to clinicians and candidates of professional psychotherapy and

psychoanalytic training programmes. Offers a psychoanalytically enhanced theory of poetics through close readings of Dylan Thomas and Julia

Kristeva. To the renowned psychoanalyst, philosopher, and linguist Julia Kristeva, Melanie Klein (1882–1960) was the most original innovator, male or female, in the psychoanalytic arena. Klein pioneered psychoanalytic practice with children and made major contributions to our understanding of both psychosis and autism. Along the way, she successfully introduced a new approach to the theory of the unconscious without abandoning the principles set forth by Freud. In her first biography of a fellow psychoanalyst, the prolific Kristeva considers

Klein's life and intellectual development, weaving a narrative that covers the history of psychoanalysis and illuminates Kristeva's own life and work. Kristeva tells the remarkable story of Klein's life: an unhappy wife and mother who underwent analysis, and—with without a medical or other advanced degree—became an analyst herself at the age of 40. It is that examining her work, Kristeva portrays what Klein's "break" with Freud was really an attempt to complete the theory of the unconscious. Kristeva addresses Klein's numerous critics, and, in doing so, bridges the wide gulf between the clinical and theoretical worlds of psychoanalysis. Klein is celebrated here as the first person to see the mother as the source of not only creativity, but of thought itself, and the first to consider the place of matricide in psychic development. As such, Klein is a seminal figure in the evolution of the provocative ideas about motherhood and the psyche for which Kristeva is most famous. Klein is thus, in a sense, a mother to Kristeva, making this book an account of the development of Kristeva's own thought as well as Klein's. Race in Psychoanalysis analyzes the often-unrecognized racism in psychoanalysis by examining how the colonialist discourse of late nineteenth-century anthropology made its way into Freud's foundational texts, where it has remained and continues to exert a hidden influence. Recent racial violence, particularly in the US, has made many realize that academic and professional disciplines, as well as social and political institutions, need to be re-examined for the racial biases they may contain. Psychoanalysis is no exception. When Freud applied his insights to the history of the psyche and of civilization, he made liberal use of the anthropology of his time, which was steeped in colonial, racist thought. Although it has often been assumed that this usage was confined to his non-clinical works, this book argues that through the pivotal concept of "primitivity," it fed back into his theories of the psyche and of clinical technique as well. Celia Brickman examines how the discourse concerning the presumed primitivity of colonized and enslaved peoples contributed to psychoanalytic understandings of self and raced other. She shows how psychoanalytic constructions of race and gender are related, and how Freud's attitudes towards primitivity were related to the anti-Semitism of his time. All of this is demonstrated to be part of the modernist aim of psychoanalysis, which seeks to create a modern subjectivity through a renegotiation of the past. Finally, the book shows how all of this can affect both clinician and patient within the contemporary clinical encounter. Race in Psychoanalysis is a pivotal work of significance for scholars, practitioners and students of psychoanalysis, psychologists, clinical social workers, and other clinicians whose work is informed by psychoanalytic insights, as well as those engaged in critical race and postcolonial studies. Considers the social and political significance of Kristeva's

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oeuvre. Explores the cultural history of what underlies popular conceptions of "proper" mothering. Children's Geographies is an overview of a

rapidly expanding area of cutting edge research. Drawing on original research and extensive case studies in Europe, North and South America, Africa and Asia, the book analyses children's experiences of playing, living and learning. The diverse case studies range from an historical analysis of gender relations in nineteenth century North American playgrounds through to children's experiences of after school care in contemporary Britain, to street cultures amongst homeless children in Indonesia at the end of the twentieth century. Threaded through this empirical diversity, is a common engagement with current debates about the nature of childhood. The individual chapters draw on contemporary sociological understandings of children's competence as social actors. In so doing they not only illustrate the importance of such an approach to our understandings of children's geographies, they also contribute to current debates about spatiality in the social studies of childhood. Distinguished contributors provide an overview of three generations of psychoanalytic theory, including the work of Freud, Horney, Winnicott, and Kristeva, and discuss the evolution of psychoanalytic thought as it relates to the role that religion plays in modern culture. Religion clearly remains a powerful social and political force in Western society. Freudian-based theory continues to inform psychoanalytic investigations into personality development, gender relations, and traumatic disorders. Using a historical framework, this collection of new essays brings together contemporary scholarship on religion and psychoanalysis. These various yet related psychoanalytic interpretations of religious symbolism and commitment offer a unique social analysis on the meaning of religion. Beginning with Freud's views on religion and mystical experience and continuing with those of Horney, Winnicott, Kristeva, Miller, and others, this volume surveys the work of three generations of psychoanalytic theorists. Special attention is given to objects relations theory and ego psychology, as well as
Search For The Good Enough Mother Critical Perspectives On Women And Gender

Download Free From Klein To Kristeva Psychoanalytic Feminism And The Search For The Good Enough Mother Critical Perspectives On Women And Gender

In the introduciton from the European tradition. Distinguished contributors provide a basic overview of a given theorists scholarship and discuss its place in the evolution of psychoanalytic thought as it relates to the role that religion plays in modern culture. Religion, Society, and Psychoanalysis marks a major, interdisciplinary step forward in filling the void in the social-psychology of religion. It is an extremely useful handbook for students and scholars of psychology and religion. This critical volume offers an overview and close analysis of Italian women's autobiographical writings from the twentieth century, engaging with issues of form and content and identifying recurring paradigms. It will be of interest to students of Italian literature and culture, autobiographical studies, and gender studies. Julia Kristeva is one of the most creative and prolific writers to address the personal, social, and political trials of our times. Linguist, psychoanalyst, social and cultural theorist, and novelist, Kristeva's work has had a major impact on the humanities and social sciences. S. K. Keltner's book provides the first comprehensive introduction to the breadth of Kristeva's work. In an original and insightful analysis, Keltner presents Kristeva's thought as the coherent development and elaboration of a complex, multidimensional threshold constitutive of meaning and subjectivity. The threshold indicates Kristeva's primary sphere of concern, the relationship between the speaking being and its particular social and historical conditions; and Kristeva's interdisciplinary approach.

Kristeva's vision, Keltner argues, opens a unique perspective within contemporary discourses attentive to issues of meaning, subjectivity, and social and political life. By emphasizing Kristeva's attention to the permeable borders of psychic and social life, Keltner offers innovative readings of the concepts most widely discussed in Kristeva scholarship: the semiotic and symbolic, abjection, love, and loss. She also provides new interpretations of some of the most controversial issues surrounding Kristeva's work, including Kristeva's conceptions of intimacy, social and cultural difference, and Oedipal subjectivity, by contextualizing them within her methodological approach and oeuvre as a whole. Julia Kristeva: Thresholds is an engaging and accessible introduction to Kristeva's theoretical and fictional works that will be of interest to both students and scholars across the humanities and social sciences. This book focuses on how we perceive, know and interpret culture across disciplinary boundaries. The study combines theoretical and critical contexts for close readings in culture through discussions of literature, philosophy, history, political thought, visual arts and the arts of Europe, the Americas and beyond. Influential, exciting and often controversial, psychoanalytic theory has had a major impact in the humanities and social sciences. In a new edition of this classic book, Anthony Elliott masterfully introduces the reader to psychoanalytic theory. He provides lucid interpretations of key theorists, as well as exploring their impact on society, culture and politics.
Gender
Search For The Good Enough Mother Critical Perspectives On Women And Gender

The psychoanalytic approach to religion has changed radically during the course of the twentieth century. In both clinical and theoretical work in psychoanalysis, developments have taken place that frequently are not noted by persons who assume that all that can be said has been said by Freud. The study of religious phenomena, persons, events and traditions has always been a substantial part of applied psychoanalysis and here also major developments have taken place. It is no exaggeration to state that the scientific study of religion has been revolutionized by the integration of psychological perspectives, including the field of psychoanalysis. This volume differs from other recent publications on the topic of psychoanalysis and religion in drawing upon the entire field of psychoanalytic involvement with religion. It is interdisciplinary in approach and unlike other books on the topic brings together an exceptional combination of theoretical, empirical and clinical studies. No other book provides integrated examples of all three types of procedures into those of its object. A bou-Rihan tracks this becoming alongside Nietzsche, Winnicott, Feynman, Bardi, and Cixous in order to reconfigure desire beyond the categories of subject, lack, and tragedy. Firmly grounded in continental philosophy and psychoanalytic practice, this book extends the anti-oedipal view on the unconscious in a wholly new direction. Explores the cultural history of what underlies popular conceptions of “proper” mothering Kleinian psychoanalysis has recently experienced a renaissance in academic and clinical circles. Reading Melanie Klein responds to the upsurge of interest in her work by bringing together the most innovative and challenging essays on Kleinian thought from the last two decades. The book features material which appears here for the first time in English, and several newly written chapters. Reading Melanie Klein recontextualizes Klein to the more well-known works of Freud and Lacan and disproves the long-held claim that her psychoanalysis is both too normative and too conservative for critical consideration. The essays address Klein’s distinctive readings of the unconscious and phantasy, her tenacious commitment to the death drive, her fecund notions of anxiety, projection and projective identification and, most famously, her challenge to Freud’s Oedipus complex and theories of sexual difference. The authors demonstrate that not only is it possible to rethink the epistemological basis of Kleinian theory, rendering it as vital as those of Freud and Lacan, but also that her psychoanalysis can engage in powerful and productive dialogue with diverse disciplines such as politics, ethics and literary theory. This timely collection is an invaluable addition to the scholarship on Melanie Klein and catalyst for further debate not only within the psychoanalytic community but also across social, critical and cultural studies. In this book, Alison Stone develops a feminist approach to maternal subjectivity. Stone argues that in the West, the self has often been understood in opposition to the maternal body, so that one must separate oneself from the mother and maternal care-givers on whom one depended in childhood to become a self or, in modernity, an autonomous subject. These assumptions make it difficult to be a mother and a subject, an autonomous creator of meaning. Insofar as mothers nonetheless strive to regain their subjectivity when their motherhood seems to have compromised it, theirs cannot be the usual kind of subjectivity premised on separation from the maternal body. Others are subjects of a new kind, who generate meanings and acquire agency from their position of re-immersion in the realm of maternal body relations, of bodily intimacy and dependency. This Stone interprets maternal subjectivity as a specific form of subjectivity that is continuous with the maternal body, a becoming of subjectivity in terms of how the mother typically reproduces with her child her history of bodily relations with her own mother, leading to a distinctive maternal and cyclical form of lived time. The psychoanalytic approach to religion has changed radically during the course of the twentieth century. In both clinical and theoretical work in psychoanalysis, developments have taken place that frequently are not noted by persons who assume that all that can be said has been said by Freud. The study of religious phenomena, persons, events and traditions has always been a substantial part of applied psychoanalysis and here also major developments have taken place. 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But then Joy Carp of Kluwer Academic Publishers expressed an interest in it, and we were in business again. Most of the contributors to the original volume have stayed with it, only to be delayed by myself, for a variety of reasons (but see the dedication). I had been writing on Michel Foucault for a number of years but had become concerned about mis-appropriations of his ideas and works in educational literature. I was also concerned about the increasingly intertemperate babble in that literature of the notion of postmodernism. Indeed at one major educational conference in North America I listened to a person expounding postmodernism in terms of ‘Destroy, Destroy, Destroy’. Like Michel Foucault I am not quite sure what postmodernism is, but following Mark Poster’s account of poststructuralism - as merely a collective term to catch a number of French thinkers - I thought that what we had to do in education was to look at what particular thinkers had said, and not become involved in vapid discussion at an abstract level on ‘-isms’. Thus the book was conceived. Mourning Freud analyses Freud’s experiences and theories of mourning as the basis for exploring changes in psychoanalytic theories and practices over the course of the 20th century. The modernist Freud of the early 20th century has ceded to the postmodern Freud of the 21st. Madelon Sprengnether examines this phenomenon from the perspective of Freud’s self-
Search For The Good Enough Mother Critical Perspectives On Women And Gender

One of the most original thinkers of the twentieth century, Julia Kristeva has been driving forward the fields of literary and cultural studies since the 1960s. This volume is an accessible, introductory guide to the main themes of Kristeva's work, including her ideas on: *semiotics and symbolism *abjection *melancholia *feminism *revolt. McAfee provides clear explanations of the more difficult aspects of Kristeva's theories, helpfully placing her ideas in the relevant theoretical context, be it literary theory, psychoanalysis, linguistics, gender studies or philosophy, and demonstrates the impact of her critical interventions in these areas. Julia Kristeva is the essential guide for readers who are approaching the work of this challenging thinker for the first time, and provides the ideal opportunity for those with more knowledge to re-familiarise themselves with Kristeva's key terms. This invaluable guidebook accomplishes what many others on feminist theory do not. It reviews both the theories and the applications of the field. Too frequently, books and articles tend to focus on one or two ways for practicing feminism, when, in reality, different problems, different groups of women, and different goals may require a different theory for guiding objectiveness, strategies, and work style. Using the wrong theory for a particular group or problem may backfire, causing unexpected outcomes. This book circumvents such unforeseen results. Feminist Theories and Social Work reviews the most important theories of today, evaluates the contributions and limitations of each branch, and for each theory, provides application examples at several levels of intervention. This book uses recent psychoanalytic theory to analyze the work of three contemporary scholars—Harold Bloom, Stanley Cavell, and Sacvan Bercovitch—while viewing their work as expressing Jewish immigrant desires for integration into American culture. Various articles are presented covering psychological, sociological and cross-cultural topics or relevance to religious/spiritual researchers and academics. What is psychoanalysis? Whereas there was once a time when proponents of “mainstream psychoanalysis” could point to the preeminence of Freud's drive theory and the version of the human condition associated with it—man as seeking pleasure in an erotically tinged universe—contemporary psychoanalysis is a fractured and contentious discipline in which competing theories share little more than the basic concepts of unconscious mental processes, repression, and transference. Taking the complexities, ambiguities, and contradictions engendered by psychoanalysis over the past several decades as an encouraging point of departure rather than as evidence of the dissolution of the “psychoanalytic tradition,” Psychoanalytic Versions of the Human Condition makes explicit how, within each major theory, a particular story about the nature of the world and what it means to be human decisively shapes how the clinician conceptualizes individual psychopathology and approaches treatment. A chorus of voices that both challenges and reaffirms the theory and practice of psychoanalysis, Psychoanalytic Versions of the Human Condition asks urgent questions about the politics of psychoanalytic knowledge, and about how the profession is situated and operates in our contemporary culture. Whether Freudian, Jungian, Kleinian, Kohutian, Lacanian, or hybrid, the clinician will find this book a useful guide to understanding how each theory's “philosophy of life” infuses clinical work. The question of what it means to be a mother is a very contentious topic in psychoanalysis and in wider society. The Mother in Psychoanalysis and Beyond explores our relationship to the maternal through psychoanalysis, philosophy, art and political and gender studies. Over two years, a group of psychotherapists and members of the public met at the Philadelphia Association for a series of seminars on the maternal. In the discussions that followed, a chasm opened up slowly and painfully between the idealized longings and fantasies we all share and the realities of maternal experiences: here were met the great silences of love, loss, longing, memories, desire, hatred and ambivalence. This book is the result of this bringing together in conversation and reflections of what so often seems unsayable about the Mother. It examines how issues of personal and gender identity are shaped by the ideals of separation from the mother, the fears and anxiety of merging with the mother, and how this has often led, in psychoanalysis and society, to holding mothers responsible for a variety of personal and social ills and problems in which maternal vulnerability is denied and silenced. There are two main themes running throughout the book: Matricide and
Material Subjectivity. On the theme of matricide, several contributors discuss the ways in which the discourse and narratives of the Mother have been silenced on a sociocultural level and within psychoanalysis and philosophy in favor of discourses that promote independence, autonomy, power and the avoidance and denial of our fundamental helplessness and vulnerability. On the theme of maternal subjectivity, several chapters look at the actual experience of mothering and/or our relationship to our mother, to highlight the ways in which the maternal is intimately connected with human subjectivity. The Mother in Psychoanalysis and Beyond provides new and provocative thinking about the maternal and its place in various contemporary discourses. It will appeal to psychoanalysts, psychotherapists and psychologists of different schools, scholars and advanced students of art, gender studies, politics and philosophy as well as anyone interested in maternity studies and the relationship between the maternal and human subjectivity. What is object-relations theory and what does it have to do with literary studies? How can Freud’s phallocentric theories be applied by feminist critics? In Psychoanalysis and Gender: An Introductory Reader Rosalind Minsky answers these questions and more, offering students a clear, straightforward overview without ever losing them in jargon. In the first section Minsky outlines the fundamentals of the theory, introducing the key thinkers and providing clear commentary. In the second section, the theory is demonstrated by an anthology of seminal essays which includes: * Femininity by Sigmund Freud * Envy and Gratitude by Melanie Klein * An extract from Transitional Objects and Transitional Phenomena by Donald Winnicot * The Meaning of the Phallus by Jacques Lacan * An extract from Women’s Time by Julia Kristeva * An extract from Speculum of the Other Woman by Luce Irigaray. A stute analysis of the work of a great Israeli poet through the lens of psychoanalysis, gender, nationalism, and trauma theory. In Malevolent Nurture, Deborah Willis explores the dynamics of witchcraft accusation through legal documents, pamphlet literature, religious tracts, and the plays of Shakespeare.