

Contents

Acknowledgements	xi
Preface: The Way We Were	xiii
PART ONE: THE BELLY OF THE BEAST	1
1 911– America	3
Ground Zero as Image	4
Mourning vs Evacuation	5
The Psyche That Dropped the Bomb	6
After Such Knowledge, What Forgiveness?	8
2 Living in Death’s Dream Kingdom: The Psychotic Core of Capitalist Ideology	11
Ideology as Delusional Fantasy	11
Capitalism as Fulfillment of the Ideological Enterprise	16
3 Passion of the Christ in Abu Ghraib	23
The Misfit’s Dilemma	23
Movie-goers in the Hands of an Angry Film-maker	25
The Non-Accidental Tourist	30
The Principle of Hope: or, <i>The Late, Late, Late Show</i>	39
Endgame: The Christ of Abu Ghraib	42
4 Weapons of Mass Destruction Found in Iraq	45
Laugh-in Brings You the News	45
Appointment in Samarra	47
The Fatal Lure of Guarantees	48
The Nuclear Unconscious	52
The Fantasmatic Becomes the Real	56
A Billet for Dubya	59
Final Jeopardy	63
5 A Humanistic Response to 9-11: Robert Jay Lifton, or the Nostalgia for Guarantees	67
History With and Without Guarantees	67
The End of Humanism	71

6	A Postmodernist Response to 9-11: Slavoj Žižek, or the <i>Jouissance</i> of an Abstract Hegelian	75
	The Pleasures of Ideological Criticism	75
	How to Become a Critical Critic	87
	The Missed Encounter	93
PART TWO: TO THE LEFT OF THE LEFT		119
7	Bible Says: The Psychology of Christian Fundamentalism	121
	Literalism	123
	Conversion	128
	Evangelicalism	133
	Apocalypse Now	136
	Sexual Roots of the Fundamentalist Psyche	144
8	The Psychodynamics of Terror	151
	Home Brewed	151
	Evacuation Through Projective Identification	154
	The Perfect Murder: Soul Murder	156
	Thanatos: The Pleasure of Terror	159
	Patriot Games	160
9	Evil: As Psychological Process and as Philosophic Concept	165
	Ordinary People	165
	Radical Evil	185
	Systemic Evil: The Psycho-Logic of Capitalism	198
10	Men of Good Will: Toward an Ethic of the Tragic	219
	The Ethical Significance of Pat Tillman	219
	Psychoanalysis and Ethics	220
	The Apostle of Duty and the Subject of Existence	223
	The Choice on which Ethics Turns	230
	Toward an Existential Ethic	235
	The Value That Admits No Equivalent	238
	Tragic Situatedness: A Modest Proposal	240
	Singing in the Hard Rain	244
	Notes	247
	References	263
	Index	269

Preface: The Way We Were

“We must finally relearn what we forgot ... that humanitarian and moral arguments are not merely deceitful ideology. Rather, they can and must become central social forces.”

Herbert Marcuse, *The Problem of Violence*

“If *liberty* means anything at all, it means the right to tell people what they do not want to hear.”

George Orwell, *Notes on Nationalism*

The word American in the subtitle of this work was originally spelled Amerikan, the spelling used on the left in the 1960s to indicate a fascist direction in our politics that seems mild compared with our current situation. That spelling was a gesture of hope. America is not Amerika. Not yet. But it could become so, which is why we must understand Bush and Company better than they understand themselves. In them many disorders rise to the surface: an economic pillage rivaling the robber barons; a political agency savaging the Constitution and the Bill of Rights; a social agenda catering to everything reactionary in the religious right. All these are also signs of a deeper disorder of the American character or psyche requiring an in-depth psychoanalytic examination. But the method for undertaking such an examination does not exist and any desire for it was lost long ago in the flight of American culture from the psyche. My goal is to reverse that situation by developing a method that will enable us to recover and radicalize a psychoanalytic way of examining political and cultural events. To put the proposition in concrete terms, the reactions of the Bush administration to the trauma of September 11, 2001 brought an underlying psychosis to the surface. An event that should have led to restrained and far-reaching reflections on America's place in the world led instead to a hysterical acting out that continues to project globally the demands of a bullying vision that is also uncannily suited to the designs of global capitalism. Dubya is a fundamentalist crusader in the service of several masters. His deepest service perhaps is to cover the void at the center of American society. A culture of narcissism, religious infantilization and infatuation with violent computer games as the only ways to shock a benumbed sensibility

into the illusion that it feels, finds in Dubya the perfect model of the collective hysteria that achieved its latest, but by no means its last, expression in the Schiavo case. Whenever traumatic historical events such as 9-11 happen the only response of such a sensibility is the *projection* of a grandiose and omnipotent attitude toward history that enables the American people to bathe themselves collectively in the belief that we are that blessed City on a Hill called upon by the Lord to rid the world of evil. For in the high stakes poker game called history the next move must always be more extreme.

Profound changes have been in process in America since 9-11 and those changes put new problems on the agenda of the left. Among them, I'll show, is the need to recover the *kind* of psychoanalytic Marxism that was one of the achievements of Adorno, Marcuse and other early members of the Frankfurt School and which has become but a dim and fading memory in the work of Habermas. My effort will not be to revive their methods *per se* but to reconstitute what a psychoanalytic way of thinking can contribute to an understanding of contemporary history. (I should add here that the psychoanalytic method I develop involves a rejection of most of American psychoanalysis—which is little more than the mental health wing of adaptation to capitalist society—as well as a detailed critique of Lacan whose thought constitutes a moment or component of the theory I'll develop here.) Having so bluntly identified my thought as psychoanalytic, I want immediately to extend my hand, palm open, to the reader with a simple request. Forget popular commonplaces about Freud and all the prejudices against psychoanalysis that have by now become a settled part of both the academic and the popular landscape and consider the possibility that the collective resistance to psychoanalysis may be one of the essential and most successful operations of capitalist ideology. I promise in return that you won't find here the kind of dogmatic and reductive pontificating that so often characterizes official Freudian thought, especially when it comes to "psychohistory."¹ After Shakespeare, Freud is the greatest thinker I've encountered, but one won't find here any of his concepts that hasn't been filtered through a reflection that has included Hegel, Heidegger, Sartre, and Marx (among others) as equal participants. The dogmatic application of fixed Freudian concepts as if they held the key to History is one of the reasons why psychoanalysis has fallen out of favor, except among what are finally coterie writers who recycle little more than a precious jargon as if iteration were proof of immutable truth. In my view, every concept in the Freudian canon

requires a reinterpretation which will only be possible when we regain contact with what is most radical in Freud's thought and that of the few followers who remained faithful to what is most unsettling in psychoanalysis: its insight into the ineradicably tragic dimension of the psyche and of history. This dimension, I hope to show, must become the center of leftist thought if we're to overcome the system of rationalistic and metaphysical guarantees that continue to blind us to history.² A quick take on the left: the assumption that final victory is in the cards, made necessary *a priori* by the laws of history, the humanistic urgings of our essential nature, or the consciousness of the proletariat. A quick take on the history of psychoanalysis: a repeated repression of its radical discoveries. Their recovery, I'll show, is what will enable us to overcome the dilemmas in which the left is mired.

But I fear this discussion is becoming too academic when my initial procedure in the book proper will offer the reader something quite different. Every psychological idea developed there will come drenched in particulars. In a sense the first half of the book is a primer of sorts, a movement from the more obvious ways a psychoanalytic sensibility can help us understand key events since 9-11 to the more complex psychoanalytic understanding that evolves from those examinations. No special knowledge of psychoanalysis is needed to understand the first four chapters, which are also the most topical ones in the book. They offer, in effect, concrete training in how to think along psychological lines while illustrating the kind of insights into contemporary events that such a perspective can provide. The book then moves gradually yet progressively toward more complex issues and more complex ways of thinking psychoanalytically. Here too, however, the reader will never be asked to conceptualize what I haven't first enabled them to experience in more primary ways.

In the same concretizing spirit, the first part of the book will conclude with a critique of the two paradigms that currently control the way that psychoanalytic thought is employed on the left for purposes of political and cultural critique. Moreover, I use as examples two recent books—Lifton's *Superpower Syndrome* and Žižek's *Welcome to the Desert of the Real*—which apply those two paradigms to 9-11. It'll come as a shock to Bill O'Reilly, Sean Hannity and William Bennett but thinking on the left, unlike its counterfeit on the right, is not monolithic. One of my purposes, in fact, is to establish the necessity of continuing self-critique if we on the left are to overcome the contradictions that dog us. Critique, however, is only as good as

the new analyses to which it leads. They form the larger and more theoretical second part of the book. Here too, however, all concepts will remain tied to the analysis of specific events and phenomena. *Terror, evil, fundamentalism.* At Dubya's insistence these three topics have become the primary agenda of intellectual reflection today. In Dubya's mouth, of course, the three terms are crass ideological manipulation deployed to create a mass hysteria that can be ratcheted up whenever it serves the designs of domestic or international terror. Rather than simply crying mystification, however, our response must be to think these three terms through in a rigorous way, thereby rescuing them not only from Dubya but from the number of academic conferences now being organized to assure that these hot, new academic commodities get parsed and parceled out in all the properly decorous and disciplinary ways. In opposition to both practices, Chapter 7 takes up the psychology of (Christian) fundamentalism. Chapter 8 looks at (domestic) terrorism. Chapter 9 then attempts to develop a concept of evil that will take us beyond the pivotal contributions that Immanuel Kant and Hannah Arendt made to its understanding. This examination enables me in Chapter 10 to take up the issue of ethics and replace abstract moralism with an existential ethic that is fully situated in the world.

The book thereby turns on a frank appeal to experience. My effort is not just to change the way readers will think about certain events, but to effect a deeper change in the reader's emotional and psychological being. The goal is to offer readers with each chapter an experience of progressively deeper insights into themselves and, specifically, insights into the ways in which we are part of the problem rather than the solution precisely because we've lost sight of the psychological truth expressed in one of Marx's deepest insights: "To be radical is to go to the roots; but the root is man himself." Though we're loath to acknowledge it, a common tendency whenever thought gets close to the psyche is to apply defenses to banish the unwelcome intruder. Some of these take the form of theoretical objections: Is psychoanalysis a science? Can any sense be made of pseudo-concepts such as Thanatos and the Unconscious? Others practical: How can any of this psychological stuff be relevant to political action? And some are purely emotional. I hope this book will reverse all of these practices by producing an inner transformation that will free us from the system of guarantees on which all of them are based. A critique of the guarantees that inform the Western Logos or *ratio* is a large issue, which I've pursued in philosophic and methodological terms

in *Deracination*. Here I extend that analysis by applying it to a specific historical and political situation.

I should add that for me psychoanalysis offers no exclusive purchase on the truth about history. Our situation calls for many analyses. Economic explanations, geopolitical perspectives, sociological and statistical analyses, studies in terms of international law and the history of American foreign policy are needed. Dubya is the general term we give to a complex of historical problems and tendencies that currently intersect in a way that makes ours a moment fraught with danger—and opportunity. Danger of the sort Walter Benjamin spoke of, when possibilities flare up that must be seized or lost forever. Opportunity of the sort that comes when dialectical connections that usually evade us can be made because the need for them has become through the news a daily Artaudian pressure on the nerves. Thanks to Dubya Inc. ours is perhaps a privileged ideological moment in which many branches of knowledge come together in what may emerge as a new understanding of ideology and its operation.

My contribution to that hypothetical construct will focus on what is neglected when ideology is seen primarily as a matter of the beliefs and ideas that blind people to their historical situation. Such analyses don't go deep enough because they neglect the emotional and psychological glue that holds the ideological edifice together. Ideology is not primarily the operation of quasi-rational processes through which subjects "think" about their world. As we'll see in chapters 1–4, it's primarily a matter of the fantasies or fantasmatic structures that subjects project onto history in order to assure the fulfillment of deep emotional needs. We believe x, y, and z because these beliefs satisfy certain emotional needs that have become psychologically necessary; i.e., needs that the collective subject of ideology must defend because without them the sense of identity and purpose collapses. A great case in point, as we'll see, is the neocon belief about how the Iraqis would welcome us with open arms as prelude to democracy sweeping the Middle East. A focus on the emotional roots of ideology aligns my work in some ways with that of Lacan and Žižek, but as Chapter 6 will show, within that shared concern lies a fundamental difference between the general structural malaise Lacan and Žižek describe and the far more concrete historical analyses that my method makes possible; and with as its concrete yield an understanding of the underlying psychotic condition that Dubya brings to the surface. Contra Žižek, ideology is not an attempt to escape the Trauma of the Real. It's an attempt to prevent

the implosion or dissolution of the subject into very precise forms of social fragmentation that can only be exorcized by projecting apocalyptic desires and delusions upon History. As we'll see, this understanding of ideology offers a concrete way to read key events since 9-11.

History is what hurts. The deepest reason why this oft cited maxim of the left is true is seldom acknowledged. History hurts because it can become the scene of profound and irreversible changes in the collective psyche. We live in such a moment. And we'll only begin to understand it and our responsibility toward it when we realize that no transcendental, theological, or humanistic guarantee protects us from history; protects us, to put it concretely, from the prospect that *1984* remains a profound book—about the future. There is no guarantee of humanistic renewal, nor is there anything in the Constitution and the Bill of Rights that can't be abrogated if the tendencies represented by Dubya and Co. come to fruition. We love to think that human nature provides certain ethical guarantees that cannot be lost—this being perhaps the best example of how many a good leftist is also a prisoner of ideology—but the hard truth of history is that everything is contingent. Contingency is the only reality and to know that is to realize that everything we value can become as extinct as the species that are now leaving us every day forever. Nothing protects us from history, which is why our engagement in and responsibility for it must be absolute.

“But what about the terrorists over there? What about Islamic fundamentalism? And what about the evil of people like Osama bin Laden and Saddam Hussein?” There are, I think, two useful responses to such questions when they come from legitimately concerned readers and not from fascists like O'Reilly and Limbaugh. First, in studying any problem it is always best to begin at home, for it's there that experience enables one to cut quickly to the bone. For example, we need not spend the next six months cribbing distortions of Islam in order to understand the fundamentalist psyche. The thing's on display daily, in our midst, avid for expression. Second, one only earns the ethical right to raise questions about another culture after one has had the decency to raise those very questions about one's own. Reversing that order is the prime gesture of ideology. And if there's any doubt about that point Dubya has laid it to rest. No one has shown better than he how to use evil, terror, and fundamentalism for purposes of othering and Orientalism and in order to prohibit

the kind of criticism that's needed if we're to address the collective disorder that he represents.

But for the nonce and because we'll be studying ideology as fantasy, flash forward. Let's indulge the fantasy that so often comforts us in dark times. Perhaps we'll thereby gain something beyond fantasy. It didn't happen! All the dire predictions of another generation of leftist pessimists failed to materialize. Dubya overshot his mark with the social security legislation the way Hillary Clinton did with the health care program. As with LBJ and tricky Dick, *hubris* again saved us from disaster, though only by the skin of teeth growing very thin. Dubya overreached in the Middle East too. The neocons salivated for four years for regime change in Iran, Syria, and North Korea but the interminable ground war in Iraq betrayed their hopes. Etc. Early in his second term the air went out of Dubya's balloon. The duck quacked sooner than he himself predicted. And in 2008 Dubya retired to Crawford and Cheney went to his eternal reward without wreaking the havoc that had once danced like sugarplums in their brains. Books like the one you are about to read were rendered obsolete, consigned to the flames of a resurgent liberalism, that of a victorious Democratic Party composed of what we used to call Rockefeller Republicans—the vital center moving ever rightward of people eager to go Van Winkle-like to sleep again. Until the next time—which is something about history that the right understands. That is why in the winter's of their discontent they're always making plans for the next step. Reagan to Bush to “the future, Mr. Gittes,” as Noah Cross put it in *Chinatown* when asked to state that motive that is even more precious than money. The future. That, in one sense, is what this book is about: an effort to offer what we need to know so that we can fight it each time it comes. Who knows, maybe we'll get so good at this that we'll fight it the other times too.

But all this is but prologue to the swelling act that Dubya exploited for the designs of the imperial theme. Two planes plunged into a building and something exploded in the American psyche. One result was the psychotic response that continues to advance its agenda domestically and globally. The only meaningful reply is to constitute its absolute antithesis. That is the overarching purpose of this book. As you'll see, the movement from Chapter 1 to Chapter 10 is the movement from a collective psychosis to the deep psychological changes we must make in ourselves in order to attain in the tragic the only adequate stance toward our historical situation. But as with all voyages of discovery and change, the map is not the territory. The

only way to know what must be done is by immersing ourselves in the process. That effort begins in Chapter 1 with an inquiry into the image and what images reveal about the emotional and psychological roots of ideology.

The Ides of March, 2005

Index

- 1984, *see* Orwell, George
9-11, 14, 20, 38, 51, 70, 71, 77, 78,
80, 83, 85, 88, 90, 135, 136
addressing, 3-5
American democracy since, 163
American foreign policy since, 56
America's response to, 6, 8, 17,
24, 32, 34, 67, 79, 87
as crisis for the left, 73
Bush's explanation for, 184
effect on the arts, 18
history since, 96
ideological aftermath of, 93
abjection, 31, 36, 154, 156, 158,
231, 232
Absolute Idea, 213
Absolute Idea of Capitalism, 214
Absolute Knowledge, 94
Abu Ghraib, 24, 30-8, 40-4, 61, 181
action, 39, 183
active forgetting, 227
active reversal, 114, 228
adaptation, 17
Adorno, Theodor, ix, 24, 37, 165,
220
affect, death of, 27, 32, 33
affirmative culture, 208
Afghanistan, 6, 8, 46, 135
Agamben, Giorgio (*Homo Sacer*),
47, 82
Age of Terrorism, 62
aggression, 159
Agnew, Spiro, 212
agon, 43, 44, 107, 110, 116, 231
agonistic self-mediation, *see*
self-mediation, agonistic or
dramatic
Alamogordo, 4, 6, 53
Albee, Edward (*A Delicate Balance*),
112
Alinsky, Saul, 39
Almond, Gabriel A., R. Scott
Appleby, and Emmanuel Sivan
(*Strong Religion*), 69
Al Qaeda, 12
American subject, 33
Amerika, viii, 37, 42, 60, 61, 136,
137, 163
Amerikan character, 158
Amerikan fundamentalism, 25
Amerikan psyche, 36, 37, 42, 57
fundamentalist Amerikan psyche,
28
Amerikan "self", 73
analysis, *see* psychoanalysis
antagonism, 78-82
antagonistic relationship to
ideology, 77
anxiety, 4, 6, 15, 20, 38, 51, 61, 72,
92, 95, 96, 99, 109, 110, 139,
176, 242
apocalypticism, 68, 71, 121, 136,
137, 140-143, 148, 149, 199,
212
apostle of duty, 224, 226-30, 234,
235, 238
a priori, 87, 88, 90, 91, 100, 175,
233, 238, 244
Aquinas, St. Thomas, 185
Arab Mind, The, *see* Patai, Raphael
Arafat, Yasser, 13, 126
Arendt, Hannah (*Eichmann in
Jerusalem*), x, 165, 168, 169,
172, 174, 179, 181, 198, 204,
205, 209, 214
Aristotle, 38, 99, 124, 194, 221
Armageddon, 126, 139
Artaud, Antonin, xii, 43, 44, 108
Ashcroft, John, 15, 28, 58, 61, 80,
83, 135, 160, 162
Atomic Bomb, 4, 6, 7, 19, 40, 52-6,
64
attachment theory, 60
Aufklärung, 236, 241
Auschwitz, 24, 165, 172, 180, 181,
186, 220
autonomous sexual identity, 33

- autonomy, 222, 241
 Axis of Evil, 135
- bad faith, 72, 81
- Badiou, Alain, 184
- Baghdad, 35, 159
- banality, 193, 207
- banality of evil, 165, 169, 172, 204
- basic trust, 70
- Baudrillard, Jean, 77
- Beckett, Samuel (*Endgame*), 42
Being and Nothingness, see Sartre, Jean-Paul
- Benjamin, Walter, xi, 4, 21, 24, 37
- Bennett, William, x, 79
- Bergson, Henri, 207
- Bertolucci, Bernardo, 26
- Bible, 121, 125–9, 141, 144
- Big Brother, 162, 163
- Big Other, 31, 104, 105, 130, see also Lacan, Jacques
- Bill of Rights, 64
- bin Laden, Osama, xiii, 9, 33, 68, 79, 155, 159
- Bion, Wilfred (*Transformations*), 139
- Blake, William, 145
- Bonhoeffer, Dietrich, 126
- Book of Revelation, 121, 138–40, 159
- Broken Connection, The*, see Lifton, Robert Jay
- Bundy, McGeorge, 5
- Bush, Barbara, 48
- Bush, George H.W., 8, 141
- Bush, George W., viii, ix, xi–xiv, 8, 9, 12, 15, 16, 19, 28, 30, 31, 33–7, 52, 54, 56–8, 60–2, 65, 67–9, 71–2, 83, 85, 122, 123, 130, 135, 136, 141, 142, 144, 155, 157, 160–3, 169, 170, 179, 181, 184, 185, 199, 209, 212, 213, 215, 216, 240, 244–6
- 78, 80, 84, 142, 198–206, 208, 209, 212, 213, 215–17
- global capitalism, 58, 79, 122, 142, 210, 213, 215, 246
- logic of, 142, 200, 205, 210, 211
- Carnegie, Dale, 204
- Cassio, see Shakespeare, William
- castration, 97, 106
- catharsis, 51
- Catholic Church, 78
- Catholicism, 149
- Catholic confessional, 129
- certitude, 57, 126, 127, 128
- character, 165, 175
- Cheney, Dick, xix, 15, 19, 40, 58, 60, 61, 62, 80, 199, 212–16
- Cheney, Lynne, 60, 214
- Chinatown*, xix
- choice, 175–8, 181, 237
- Chomsky, Noam, 90
- Christian fundamentalism, see fundamentalism
- Christianity, 24, 27, 142, 150, 162
- Clinton, Bill, 126
- Clinton, Hillary, xix, 74
- Clockwork Orange, A*, 26, 244
- Cold War, 5, 52, 83
- Coleridge, Samuel, 187, 188
- call of conscience, 208
- Calvinist Puritanism, 199
- Capitalism, viii, ix, 11, 12, 14–18, 20, 28, 40, 50, 58, 60, 61, 77,

- cruelty, 27, 28, 31, 33, 36, 44, 102,
154–6, 168, 169, 171, 172, 209
causes of, 168
project of, 171
cultural criticism, 67
- Dante, 149
- death, 51, 67, 71–2, 138, 235
of God, 50
- death work, 159, 173
- death drive, 143
- Debord, Guy, 7
- deduction, 88, 98
- Defense Advanced Research Projects
Agency, 13
- Defense Department, 13
- defenses, 37, 43, 72
- Delicate Balance*, A, see Albee,
Edward
- Delphy, Julie, 51
- de Man, Paul, 215
- democracy, xii, 30, 49, 50, 56, 77,
78, 80, 81, 83, 163
Democratic Party, xix, 74, 245
- denial, 6, 54, 56
- Dennett, Daniel, 208
- Department of Defense, 46, 47
- Department of Energy, 46
- Department of Homeland Security,
14, 163
- depleted uranium, 45–8, 56–9, 64,
65, 234
- depression, 51, 99, 131, 168
- deracination, xiii, 18, 110, 116, 232
- Derrida, Jacques, 71, 91
- de Sade, Marquis, 43, 233
- de Sasure, Ferdinand, 90, 96
- Desdemona, see Shakespeare,
William
- Desert Storm, 46, 64
- desire, 14, 15, 19, 80–2, 96, 101–3,
106, 107, 109, 114, 115, 131,
148, 188, 194, 195
- despair, 172
- destructiveness, 37, 56, 139, 140,
142, 157
- devil's work, 53–5
- dialectical
logic, 88
movement, 95
negativity, 207
- dirty bomb, 46
- discontinuity, 70, 72
- dismissal, 7, 20, 36, 142
- disorder, 69, 72
- displacements, 37, 43
- DNA, 46, 59
- Doctor Faustus*, see Mann, Thomas
- domestic terrorism, see terrorism,
domestic
- domestic violence, 151, 179
- domination over nature, 51
- dominion theology, 141
- Dostoevsky, Fyodor (*The Possessed*),
61, 69, 162, 181, 189–91, 193,
194, 208
- dramatic self-mediation, see
self-mediation, agonistic or
dramatic
- dread, 232
- dream logic, 58
- drive, 106, 107, 116
- Dr. Strangelove*, 55
- Dubya, see Bush, George H.W.
- Duty, 220, 223, 225, 227–31, 234,
239
- ecocide, 46, 47, 57, 60, 65
- ecology, 47
- ego, 3, 11, 60, 70, 103, 107, 113,
148, 173
ego-ideal, 104
ego-identity, 72
- Eichmann, Adolf, 166, 172, 178,
180
- Eichmann in Jerusalem*, see Arendt,
Hannah
- Einstein, Albert, 56
- Eliot, T.S. (*Four Quartets*, *The Waste
Land*), 39, 63, 76, 244
- emotion, 24, 28, 38, 39, 43
- emotional needs, 51
- emotional self-mediation, see self-
mediation, emotional
- Empire, 13, 19, 34, 40, 61, 212
- Endgame*, see Beckett, Samuel
- endism, see apocalypticism
- Engel's Law, 57

- enjoyment, 75
 Enlightenment, 89
Enola Gay, 64
 envy, 60, 171, 209
 Erikson, Erik, 67, 70, 221
 Eros, 27, 37, 39, 40, 45, 115, 144–6, 160
 essence, 70, 72
 essentialism, 70, *see also* guarantees, essentialistic
 ethics, 165, 173, 175, 182, 184, 185, 219–24, 227, 228, 230, 234, 236–42, *see also* radical ethic
 ethical
 subjects, 225
 action, 236, 242
 responsibility, 165, 174–6, 205, 222
 self-knowledge, 182
 European Council on Radiation Risk, 47
 evacuation, 12, 13, 26
 final evacuation, 137, 142
 evangelicalism, 68, 121, 133–5, 143
 evil, 36, 37, 49, 51, 58, 68, 70, 79, 165, 166, 170, 173, 174, 179, 180, 182–6, 190, 192–9, *see also* radical evil
 excess, 72
 existence, 49, 50, 72, 91, 92, 223
 existentialism, 109, 230
 dynamic existential unconscious, *see* unconscious
 existential
 autonomy, 230, 242
 ethic, 234, 237
 experience, 94
 liberation, 103
 mediation, 97
 psychoanalysis, 233, 241
 self-mediation, 116
 subject, 228, 236
 external contingency, 226
 external negation, 188

 fading of the subject, *see* subjectivity, subjection
Fahrenheit 9–11, *see* Moore, Michael
 Fallujah, 25

 false choices, 80
 Falwell, Jerry, 123, 141, 185
 fantasies, xii, 11–15, 19, 33, 40, 56, 57, 77, 78, 89, 105, 106
 fantasmatic structures, 11–13, 58, 89
 fascism of the heart, 33
 Faulkner, William, 164
 forced choice, 79, 80, 238
 foreclosure, 94
 Fortinbras, *see* Shakespeare, William
 Foucault, Michel, 162
Four Quartets, *see* Eliot, T.S.
 Frankfurt School, xiv, 111
 freedom, 197, 203, 208, 213, 222
 Freud, Sigmund, 12, 17, 53, 88, 94, 95, 97, 129, 131, 143–4, 183, 220, 222, 241, 243
 death, 7, 146
 Eros, 115, 160
 Interpretation of Dreams, The, 182
 marriage of Freud and Marx, 89, 111
 religion as collective neurosis, 14, 123
 superego, 147, 221
 Thanatos, 47, 115
 Fukuyama, Francis, 213
 fundamental passivity, 237
 fundamentalism, xiv, 25, 30, 36, 37, 56, 58, 73, 80, 111, 115, 121–3, 124, 126–8, 132, 133–7, 139, 141–7, 149, 150, 212, 213, 232
 fundamentalist psyche, *see* psyche, fundamentalist

 Gandhi, 3, 9, 240
 gaze, 27, 31
 Gibson, Mel (*The Passion of the Christ*), 25–8, 33, 36–43, 122, 127, 149, 159
 Girard, Rene, 27, 155
 global capitalism, *see* capitalism, global
 global terrorism, *see* terrorism, global
 Goebbels, Joseph, 199

- Golden Notebook, The*, see Lessing, Doris
- Gonzalez, Alberto, 160
- good will, 194, 230
- Gorbachev, Mikhail, 126
- Gospels, 25
- Graham, Billy, 31
- Grand Inquisitor, *The*, see Dostoevsky, Fyodor
- grandiose action, 56
- Gravity's Rainbow*, see Pynchon, Thomas
- ground zero, 4–6, 9, 12, 56
- Groves, Leslie, 5, 62
- Guantanamo Bay, 40, 41, 181
- guarantees, 38, 39, 49–52, 54–6, 60, 61, 63, 66, 67–71, 73, 75, 85, 161, 226, 229, 230, 236, 242, 244, 245, 246
- Gulag, 168
- Gulf War, the first, 46, see also Iraq I
- Guliani, Rudolph, 61
- Habermas, Jürgen, 39, 81
- Hamas, 84
- Hamlet*, see Shakespeare, William
- Hannity, Sean, xv
- happiness, 71, 80–2, 225
- Hartmann, Heinz, 17
- hatred, 128, 137, 138
- Hegel, G.W.F., 49, 55, 58, 61, 70, 75, 76, 79, 81, 87–8, 89, 91, 101, 103, 104, 125, 150, 153, 156, 166, 213, 245
- Hegelian dialectic, 13, 94
- Logic, The*, 92, 94, 95, 195
- Phenomenology of Mind, The*, 121
- reason and logic, 87, 88, 122
- totality, 80
- Heidegger, Martin, 51, 116, 208, 227
- Hersh, Seymour, 30
- hibakusha, 46, 64
- Hiroshima, 4–6, 8, 9, 19, 20, 23, 24, 34, 38, 46, 52, 53, 56, 59, 64, 67, 68, 157, 158, 168
- history, 38, 49–52, 55, 58, 67, 69–73, 75
- end to, 13, 68
- Hitler, Adolf, 67, 83, 165, 220
- Holocaust, 168
- Homo Sacer*, see Agamben, Giorgio
- hope, 39, 51, 63, 66
- horror, 40, 70, 158
- human nature, 38, 49, 50, 63, 70, 161, 185
- Humbert, Humbert, see Nabokov, Vladimir
- humiliation, 36, 102, 156, 167, 170–1
- Huntington, Samuel, 59, 215
- Hussein, Saddam, 13, 46, 61, 62, 126, 245
- Hydrogen Bomb, 54
- hysterical mentation, 100
- Iago, see Shakespeare, William
- Iceman Cometh, The*, see O'Neill, Eugene
- ideal ego, 104
- identification, 224
- with the aggressor, 167, 170
- identity, 50, 60, 221
- ideology, xiii, xiv, xv, 4, 6, 11–13, 15–18, 20, 21, 23, 28, 34–9, 42, 43, 53, 60, 62, 63, 77, 79, 80, 83, 89, 97, 111, 163, 184, 185, 199, 204, 225
- critique of, 24, 34, 40, 78
- ideological Unconscious, 15
- image(s), 4, 7, 8, 23–5, 30, 37–40, 42, 43, 64, 65, 77, 126
- of destruction, 142
- dialectical image, 37
- Imaginary, 31, 97, 98, see also Lacan, Jacques
- inability to think, 208
- inalienable freedoms, 163
- Independence Day*, 33, 77, 78
- indifference, 172
- individual autonomy, 231
- inerrancy, 121, 143
- infantalization, 162, see also self-infantalization
- inner
- conquest, 158
- contingency, 226
- deadening, 169, 178

- innocent gaze, 80
 intentionality, 181, 182
 intention, 175, 183
 international law, xii, 65
Interpretation of Dreams, The, see Freud, Sigmund
 inversion, 13
 inwardness, 205, 207, 208
 Iran, xix, 19
 Iraq, xix, 6, 11, 13, 19, 30, 46, 52, 54, 57–9, 61, 135, 168, 214, 215, 226, 240, 245
 Democracy in, 11
 depleted uranium in, 240
 Iraq I, 7, see also Gulf War, the first
 Iraq II, 41, 64
 Iraqis, xii, 8, 11, 35, 46, 57
 Islam, 27, 126, 151, 185
 Islamic fundamentalism, xix, 31, 61, 184
 Islamic socialism, 84
 Israel–Palestinian conflict, 84

 Jameson, Frederic, 185
 Japan, 52, 68
 jealousy, 171
 John Paul II, 25
 Johnson, Lyndon Baines, xix
 Jones, Jim, 144
jouissance, 7, 82, 91, 97, 106, 107, 115, 136, 140, 142, 151, 159, 211, see also Lacan, Jacques
 Joyce, James, 90

 Kafka, Franz, 162, 210, 233
 Kant, Immanuel, 37, 75, 113, 174, 175, 179–81, 186, 193, 194, 197, 208, 219–23, 225, 226, 228–33, 236, 239, 241, 243
 categorical imperative of, 222, 232
 Kantian ethics, 220, 222, 226–8, 232, 238, 241
 Religion Within the Limits of Reason Alone, 185
 Kapital, 58
Kapital, Das, see Marx, Karl

 Keats, John (“Ode to Melancholy”), 99, 131, 232, 236
 Kelly, Gene, 244
 Kerry, John, 42
 Kierkegaard, Sören, 91, 92
 Kissinger, Henry, 214
 Klein, Melanie, 7, 60, 97, 129, 171
 Koppel, Ted, 41
 Koresh, David, 144
 Kosovo, 46
 Krishna, 215
 Kristeva, Julia, 76
 Kubrick, Stanley, 26, 244

 Lacan, Jacques, xv, xvii, 31, 71, 75, 80, 83, 87–8, 89, 91, 93–103, 105–12, 115, 116, 136, 146, 219, 232–4, 238
 “Subversion of the Subject and the Dialectic of Desire, The,” 103
 lack, 109
 Lakoff, George, 73
 language, 87–90, 93, 95, 96, 125, 126
 Law, 231–3
 of the Big Other, 106
 of the Father, 111
 Lawrence, D.H. (“The Rocking Horse Winner”), 202
 left, xiii, 73, 75, 78, 80–3, 92, 160, 245
 Lenin, Vladimir, 83, 245
 Lessing, Doris (*The Golden Notebook*), 216
 Levi, Primo, 180
 Lévi-Strauss, Claude, 91
 Lewis, Bernard, 151
 liberalism, 34, 75, 81, 82, 85
 Lifton, Robert Jay, 35, 67–73, 75, 93
 Broken Connection, The, 69–70
 Superpower Syndrome: America's Apocalyptic Confrontation With the World, xv, 67–9
 Limbaugh, Rush, xviii
 literalism, 121, 123, 124, 126, 127, 128, 137, 138
 literature, 90, 181, 186, 189
Logic, see Hegel, G.W.F.

- Logos, 150
Lolita, see Nabokov, Vladimir
 Lowell, Robert, 20
 Lukács, Georg, 77, 214
- Macbeth*, see Shakespeare, William
 MacDonald, Andrew (*Turner Diaries*), 68, 69
 MAD, see Mutual Assured Destruction
 magical thinking, 84, 129, 140
 Maher, Bill, 46, 51
 Malcolm X, 228
 malignant envy, 60
 manic triad, 20, 36, 142, 157
 Mann, Thomas, 117
 Mao, 68, 69
Marat/Sade, see Weiss, Peter
 Marcuse, Herbert, xiii, 81
 Marx, Karl, 9, 12, 13, 15, 28, 58, 67, 75, 111, 161, 202, 214, 245
 Kapital, Das, 88, 215
 Marxism, xiv, 77, 80, 83, 84
 Marxist ideological critique, 78
 McNamara, Robert, 45
 McVeigh, Timothy, 68
 media, 36, 75
 melancholia, 168, 227
 melancholic subject, 99
 melancholy, 131, 228
 metaphor, 124, 126
 Middle East, 11, 30, 46, 49, 56, 57, 68, 84, 126, 141, 151, 185, 214, 215
 Miles, Jack, 125
 Milton, John (*Paradise Lost*), 127, 185
 mirror stage, 98, 104, see also Lacan, Jacques
 Moore, Michael (*Fahrenheit 9-11*), 42, 64
 moral
 law, 194, 197
 responsibility, 182
 restraint, 60
 values, 144, 213
 morality, 144
 motivism, 190
 multiculturalism, 81
- Mulvey, Laura, 27
 Mutual Assured Destruction, 54, 55, 136
 My Lai, 67
- Nabokov, Vladimir (*Lolita*), 181, 191–4
 Nagasaki, 4, 5, 19, 46, 47, 52, 53, 68
 narcissism, 103, 203, 229
 narcissistic grandiosity, 7, 158
 National Endowment for the Humanities, 60, 214
 national healing, 4
 nature, 53, 60
 domination over, 51
 Navy Day, 7, 8
 Nazism, 27, 67, 68
 neo-conservatism, 30, 31, 50, 56–8, 61, 72
 Nietzsche, Friedrich, 72, 73, 123, 124, 141, 177, 227, 244, 246
 Nixon, Richard, 212
 normalcy, 51, 72
 North Korea, xix, 19
 Norton, Gale, 141
 Nuclearism, 59, 60
 Nuclear Age, 52
 nuclear fear, 54
 nuclear pollution, 55
 nuclear power, 45, 53
 Nuclear Unconscious, 56
 nuclear Utopia, 52
 nuclear waste, 52, 55
 nuclear weapons, 19, 45, 54, 55, 61, 136
- object choice, 114
 objective neurosis, 205
objet a, 19, 99, 109, see also Lacan, Jacques
 obscene father of enjoyment, 31
 obsessional mentation, 100
 “Ode to Melancholy,” see Keats, John
 Oedipus, 131
 Oedipus complex, 97
oidos, 59
 O’Neill, Eugene (*The Iceman Cometh*), 63

- Oppenheimer, Julius Robert, 53, 54, 62
- optimism, 51
- O'Reilly, Bill, x, xiii
- Orientalism, xviii, 32
- Orpheus, 37, 244
- Orwell, George (1984), xiii, 210, 240
- Othello*, see Shakespeare, William
- Other, 20, 32, 33, 36, 59, 72, 82, 103, 115, see also Lacan, Jacques
- brutalization of the, 144
 - desire of the, 102, 146
 - discourse of the, 96
 - emptiness of the, 107
 - as malevolent other, 154, 155
 - Othering, xviii, 184
 - otherness, 13, 15, 16, 57, 61, 105, 209, 214
- Palestine, 11
- PAM, see Policy Analysis Market
- panic anxiety, 51, 57, 60, 203
- panlogicism, 95
- pantragicism, 95
- Paradise Lost*, see Milton, John
- paranoia, 15, 16, 57, 79, 136
- parenting, 146
- part object, 109
- Passion of the Christ, The*, see Gibson, Mel
- Patai, Raphael (*The Arab Mind*), 30
- Patriot Act, 15, 57, 61, 66, 161, 163
- Payne, Keith, 19
- peaceful atom, 52–5, 60
- Pearl Harbor, 5, 7, 52
- pedophile clergy, 78
- perversity, 32, 33
- pessimism of strength, 73
- phallic identity, 152
- Phenomenology of Mind*, see Hegel, G.W.F.
- piety, 26, 27
- Pinker, Steven, 208
- Plato, 38, 145, 234
- Poindexter, John, 13
- Policy Analysis Market, 13–15, 19
- political criticism, 67
- pornography, 27, 32, 43
- Possessed, The*, see Dostoevsky, Fyodor
- postmodernism, 71, 73, 75, 77, 92, 116
- poststructuralism, 91
- Powell, Colin, 61, 245
- praxis, 63, 65
- preemptive unilateralism, 56, 135, 240
- primary emotions, 43, 101, 102, 107
- projection, 6, 54, 56, 134
- projective identification, 12, 13, 26
- protean self, 8, 70, 71
- Protestant ethic, 212
- Proust, Marcel, 110
- psyche, 101, 104, 108, 144, 146, 147, 152–5, 157, 161, 176, 188, 200, 221, 233, 242, 244
- American, 33, 69, 72, 227
- apocalyptic, 69
- collective, 62, 161, 173
 - contingencies of the, 233
 - converted, 131
 - effect of capitalism on the, 200
 - fundamentalist, xiii, 121, 135–7, 139, 142, 143, 149
 - of master, 153
 - of child, 146, 147, 201
 - presence of the other in the, 104
 - responsibility for one's, 131, 244
 - split in the, 133
 - terrorist, 151, 154, 155, 157, 159
 - tragic, 230
 - transgressive, 147
 - traumatic condition of the, 108
 - woman's, 152
- psychic
- dissolution, 104
 - numbing, 70–2
 - register, 42, 43
 - terrain, 42
 - void, 31
- psychoanalysis, 11, 17, 60, 62, 67, 94, 132, 161, 182–4, 222, 244
- authentic, 131, 195, 242
- psychological cruelty, 34, 156–8, 169, 188, 190

- psychology, 11, 71, 72
 psychosis, 13, 15, 20, 57
 psychotic
 anxiety, 13
 bases, 40
 certitude, 57
 condition, 31
 defense mechanisms, 12
 desire, 13
 hatred of reality, 13
 kernel, 58
 necessity, 13
 register, 31, 34
 self-dissolution, 154
 space, 40
 Pynchon, Thomas (*Gravity's Rainbow*), 15, 40

 radiation, 55, 65
 radical
 ethic, 80, 84, 85
 evil, 185, 193–8, 214
 Republican right, 111
 radicalism, 67, 237
 radioactive waste, 58
 rage, 27, 28, 36, 37
 Rapture, 140
 rationality, 40, 50, 113, 181, 183
 Reagan, Ronald, 31, 141, 158, 161, 162
 Real, 77, 97, 98, 234, *see also* Lacan, Jacques
 reason, 39, 40, 50, 51, 62, 94, 175, 182, 227, 230, 231, 233, 236
 recognition, 99
 Hegelian dialectic of, 104, 153
 relationality, 60
 religion, 14, 27, 35, 36, 51, 123
Religion Within the Limits of Reason Alone, *see* Kant, Immanuel
 renewal, 52, 70
 repetition, 31, 135, 177
 repetition compulsion, 12, 20, 31, 134
 repressed history, 52
 resentment, 141, 148, 168, 210
 Resolution, 51
 Revelation, 126, 141
 Reverence, 224, 231–3

 reversal, 99
 Rice, Condoleeza, 40, 62
 right, xv, xviii, 81, 82, 92, 111
 Rilke, Rainer Maria, 16, 117, 211, 217
 Robertson, Pat, 246
 Rockefeller Republicans, xix
 “Rocking Horse Winner, The,” *see* Lawrence, D.H.
 Roderigo, *see* Shakespeare, William
Roe v. Wade, 15
 Romanticism, 115, 217
 Rumsfeld, Donald, 30, 40
 Russians, 5, 52

 sadomasochism, 25, 26, 27, 28, 32, 33, 36, 43, 61, 148, 149
 Santayana, 124, 192
 Sartre, Jean-Paul, xiv, 71, 113, 156, 172, 193, 228, 237
 Being and Nothingness, 94
 Sawyer, Diane, 48
 Schmidt, Anton, 179
 Second Coming, 142
 self, 50, 51, 60, 68–72, 101, 154, 198, 203, 205, 221, 223, 227, 229
 self-fragmentation, 70, 154
 self-hatred, 154, 170, 171
 self-infantalization, 128, 133
 self-interest, 201
 self-knowledge, 173, 195
 self-mediation, 99, 101, 166, 170, 176
 agonistic or dramatic, 93, 96, 98
 emotional, 171, 172, 175–9
 tragic, 99
 self-reference, 178
 sex, 115
 abomination of, 125
 sexual
 debasement, 32
 difference, 97
 humiliation, 36
 liberation, 243
 sexuality, 72, 111, 113, 114, 143–9, 151
 sexuation, 112

- Shakespeare, William, xiv, 63, 179, 181
Hamlet, 62, 76, 212, 213, 219, 220, 223–30, 232–5, 238, 239
Macbeth, 19, 54, 56, 99
Othello, 60, 186–9, 190, 193, 194
- Sharon, Ariel, 13, 84
- Shelley, Percy Bysshe, 163
- Shinrikyo, Aum, 68, 69
- Shoah, 38
- signification, 92, 93, 107
- Silence of the Lambs, The*, 188
- simulation, 77
- sinthome*, 75, 115, *see also* Lacan, Jacques
- situated subjectivity, 231
- Sixties, 52, 85
- skepticism, 92
- Smith, Adam, 215
- social conditioning, 204
- social determinism, 204
- Socialism, 216, 217
- Sophie's Choice*, *see* Styron, William
- soul murder, 148, 159, 169, 172, 173, 193
- spectacle, 77
 society of the, 7, 8
- Spinoza, Baruch de, 36, 181
- splitting, 129, 132, 134, 143
- spontaneity, 204–6
- Stalin, Josef, 78, 215
- standing negation, 156
- State Terrorism, 19, 62
- Stavrogin, Nikolai, *see* Dostoevsky, Fyodor
- Stevens, Wallace, 215
- Stimson, Henry, 5
- Strauss, Leo, 58, 215
- Strong Religion*, *see* Almond, Gabriel A., R. Scott Appleby, and Emmanuel Sivan
- Strozier, Charles, 121, 143
- Styron, William (*Sophie's Choice*), 180, 237, 238
- subjectivity, 33, 60, 96, 97, 101, 103, 107
 subjection, 101, 109, 116
 subjective destitution, 106, 107, 115, 242
 subjective neurosis, 205
 sublime, 158
 discharge, 6, 136, 142
Sublime Object of Ideology, The, *see* Žižek, Slavoj
- “Subversion of the Subject and the Dialectic of Desire, The,” *see* Lacan, Jacques
- suicide, 239
- Sullivan, Harry Stack, 205
- superego, 7, 104, 110, 114, 116, 142–4, 146–9, 221–5, 231–3, 235, 237, 241–4
 destructive power of, 116, 143, 146, 149, 221
- Superpower Syndrome: America's Apocalyptic Confrontation With the World*, *see* Lifton, Robert Jay
- Swaggart, Jimmy, 144
- Symbolic, 68, 91, 96–8, 104, 107, 108, 227, 234, 237, *see also* Lacan, Jacques
 action, 38, 39
 Order, 89, 97, 219, 223, 224, 228, 229, 235
- Szillard, Leo, 53–4
- technology, 14, 50, 55
- technoscientific rationality, 40, 51, 54, 58, 64
- Teller, Edward, 54
- telos, 37, 150
- Terkel, Studs, 20
- terrorism, xiii, xv, 6, 8, 14, 15, 36, 68, 77, 78, 80, 83, 151–6, 160, 210
 domestic, 15, 153
 global, 15, 59, 73
- Terrorist Information Awareness Program, 13
- Thanatos, xi, 8, 39, 54, 60, 62, 71, 72, 142–5, 148, 151, 155, 159, 172, 173, 175, 181, 193, 197
 and the bomb, 7, 59
 as one with Eros, 27, 40, 45, 115
 culture of, 43, 47, 48, 56, 57, 61, 116
 eroticization of, 20, 37
 and the psyche, 106, 122, 138, 139
- Tibbetts, Paul, 20, 62, 64, 158, 180

- Tillman, Pat, 219, 220, 223–6,
228–30
- Tolstoy, Leo, 245
- Tora Bora, 77
- torture, 36, 43
- totalitarianism, 198
- totality, 79, 81
- totalization, 79
- tragic, 63, 116, 168, 221, 222, 229,
234, 240, 241, 243, 244
- Trail of Tears, 168
- Transformations*, see Bion, Wilfred
- trauma, 3, 17, 18, 20, 21, 35, 38,
50, 71, 91, 107, 108, 152, 226,
234, 239
- traumatic
- anxiety, 100
 - conditions, 71
 - event(s), 12, 37, 38, 49–51, 68,
70
 - experience, 95, 107, 108, 114,
239
 - kernel, 107, 108
 - process, 108
 - relationship, 38
 - space, 108
- Trauma of the Real, xvii, 77, 78, 89,
90, 95, 100, 107, see also Lacan,
Jacques
- Tribulation, 126, 141
- triumph, 7, 20, 36, 142
- Tucker, Karla Faye, 169, 170
- Turner Diaries*, see MacDonald,
Andrew
- Twin Towers, 23, 159
- unbinding, 172, 173, 181
- unconscious, xiv, 15, 62, 96, 108,
182, 222
- collective, 48, 162
 - dynamic existential, 98
 - political, 89, 162
- Unhappy Consciousness, 92, 94
- universal humanity, 49
- uranium, see depleted uranium
- vanishing other, 80
- Vietnam, 7, 64
- syndrome, 8, 9
 - veterans, 67
- violence, 26, 27, 32, 59, 65, 152,
155, 157
- Virgil, 15
- void, 27, 32–4, 36, 38, 51, 57, 60,
72, 73, 202, 203
- Voltaire, 83
- vulnerability, 167, 171
- Wal-Mart, 210, 211
- war on terror, 12, 68, 83, 84, 136,
152
- Waste Land, The*, see Eliot, T.S.
- Watt, James, 141
- weapons of mass destruction, 13,
19, 45, 56, 58, 61
- Weber, Max, 142, 199
- Weiss, Peter (*Marat/Sade*), 43
- Welcome to the Desert of the Real*, see
Žižek, Slavoj
- Whitman, Walt, 145
- Will, George, 79
- will, 185, 186, 230
- Wittgenstein, Ludwig, 45, 48, 192
- Wolfowitz, Paul, 30, 215
- World Court, 5, 65
- World Trade Center, 4, 8, 12, 40
- Žižek, Slavoj, xv, xvii, 73, 87–93,
94, 95, 98, 100, 103, 106, 112,
116, 117
- Sublime Object of Ideology, The*, 83,
89
 - Welcome to the Desert of the Real*,
xv, 76–86, 90, 106
- Zuzpančič, Alenka, 222, 238