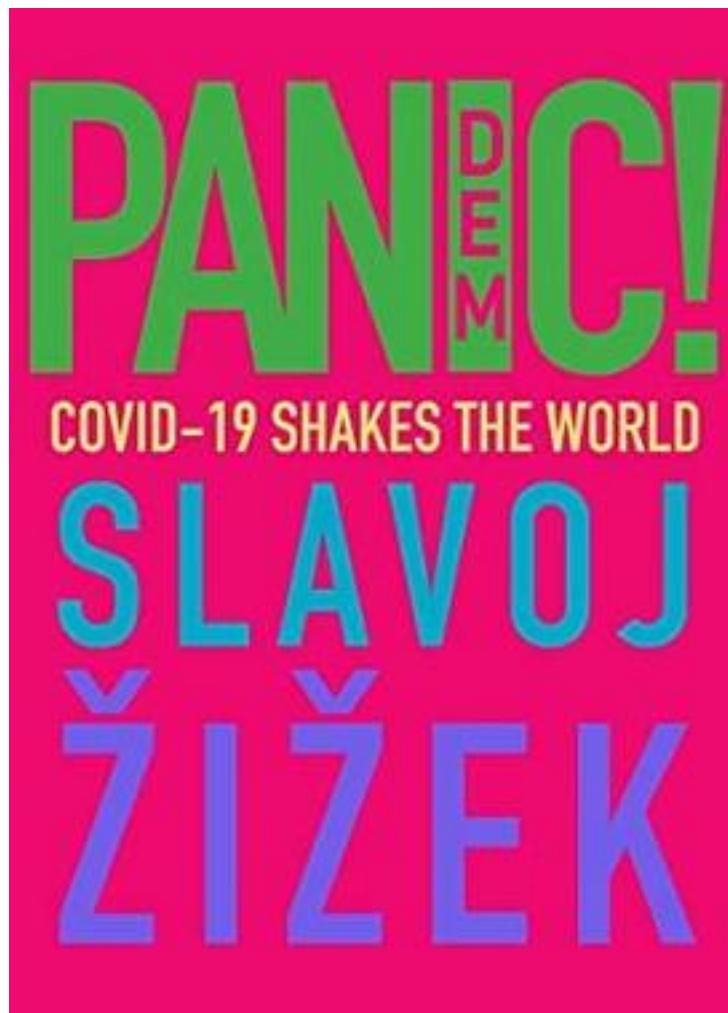


Pandemic! COVID-19 Shakes the World



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著者:Slavoj iek

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"We live in a moment when the greatest act of love is to stay distant from the object of

your affection. When governments renowned for ruthless cuts in public spending can suddenly conjure up trillions. When toilet paper becomes a commodity as precious as diamonds. And when according to Zizek, a new form of communism may be the only way of averting a descent into global barbarism.

Written with his customary brio and love of analogies in popular culture (Quentin Tarantino and H. G. Wells sit next to Hegel and Marx in these pages), iek provides a concise and provocative snapshot of the crisis as it widens, engulfing us all."

作者介绍:

Slavoj iek is a Slovenian philosopher, currently a researcher at the Department of Philosophy of the University of Ljubljana Faculty of Arts, and International Director of the Birkbeck Institute for the Humanities of the University of London. His books include *The Sublime Object of Ideology*, *Enjoy Your Symptom*. He is famous for his writings on the German philosopher Hegel and the French psychoanalyst Jacques Lacan.

目录: “Introduction: Noli Me Tangere

1. We’re All in the Same Boat Now
2. Why Are We Tired All the Time?
3. Towards A Perfect Storm in Europe
4. Welcome to the Viral Desert
5. The Five Stages of Epidemics
6. The Virus of Ideology
7. Calm Down and Panic!
8. Monitor and Punish? Yes, Please!
9. Is Barbarism With a Human Face Our Fate?
10. Communism or Barbarism, as Simple as That!

Appendix: Two Helpful Letters from Friends”
· · · · · (收起)

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标签

齐泽克

斯洛文尼亚

评论

齐泽克在书中对韩炳哲的倦怠社会的批判和对阿甘本的警惕利用疫情创造例外状态完全可以说是隔靴搔痒。整本书的核心是re-invent communism，他认为新冠疫情是类似1918年的战时时刻，是另一种形式的war communism。比较有意思的体验是，读这本书的时候同时又在读孙歌的《从那霸到上海》，里面提到1945年时期的世界政府运动和尼布尔的反对，正好与齐泽克讲到要更广的团结世界组织要有更大的权力形成鲜明的对比。齐泽克的共产主义乐观以及在书中提到的国家权力自身的恐慌，更让人感觉这是疫情的恐慌在他思想上产生的whims。总之在疫情的判断中，他不如韩炳哲和阿甘本深刻。

“What we should accept and reconcile ourselves, is that there is a sub-layer of life, the undead, stupidly repetitive, pre-sexual life of viruses, which has always been there and which will always be with us as a dark shadow, posing a threat to our very survival, exploding when we least expected.” 还是想起了弗洛伊德的死亡驱力啊。

十一篇小文章断断续续看完，讲得有点分散，中心论点依然是全球共产主义。

How unsurprising that a pandemic brings the same Zizek!
一场大瘟疫是否最终让人看到民族国家的（不可）超越性，抑或区分的不可避免？齐老师反正觉得，共产主义还是要来了，虽然阿甘本肯定搞错了。

梁文道说齐泽克言语‘失禁’，个人感觉这个想法有点意思。就本书而言，我捡一点有新意的地方说：齐老师把黑格尔的spirit is a bone改成了spirit is a virus（精神是一种病毒）；再就是阿甘本的过份担忧导致扭曲事实，提到了左派对于的bare life 和政治操控（科技操控数据）的看法，整体感觉齐老师心态还是比较轻松大。重新启动共产主义是本书核心，也许是他自己也感到这种恐龙般的宣言，所以在书最后给了点甜头，说了一些自己喜欢的电视剧，其中包括反乌托邦灾难片、美喜剧Will & Grace、冰岛悬疑片以及油管山的历史纪录片等鼓励大家疫情期间可以多追求自己的guilty pleasure，也许这是个隐晦的嘲讽吧。

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书评

邹波

齐泽克疫情急就的新书《Pandemic》（左翼组织攒资料的效率）。读到《Point》杂志的题为《希望加无耻》的书评大致说：耻感的同义词其实是天真，而无耻就是专治天真的。

这里的无耻指的是齐泽克在疫情期间草草用些维基百科的医学知识就出来blahblah，以及近年攻击米兔，和龙...

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