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| Autore | Beshara Robert |
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| ISBN | 0-429-61526-4 0-429-61647-3 0-429-05661-3 |
| Descrizione fisica | 1 online resource (175 pages) |
| Collana | Concepts for Critical Psychology: Disciplinary Boundaries Re-Thought |
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| Nota di contenuto | Cover; Half Title; Series Page; Title Page; Copyright Page; Dedication Page; Table of Contents; List of figures; Preface; Series editor foreword; Acknowledgments; Chapter 1 Theorizing and researching Islamophobia/Islamophilia in the age of Trump; Critical reflexivity: The personal is political; Decolonial psychoanalysis; Radical qualitative research; Concepts: Ideology and subjectivity; Context: The US presidential election of 2016 as a capitalist discourse; Methods and procedures; Chapter 2 The master's discourse: An archeology of (counter)terrorism and a genealogy of the conceptual Muslim An archeology of (counter)terrorismA genealogy of the conceptual Muslim; The WOT as the master's discourse; Chapter 3 The university discourse: The psychologization of Islamophobia; S1 (the trilogy of mind); S2 (the psychologization of Islamophobia); a (The objectal Muslim); (absent subjectivity); Chapter 4 The hysterical's discourse: Epistemic resistance, or US Muslims as ethical subjects; Abeer; Adam; Amina; Fatima; Chapter 5 The analyst's discourse: Ontic resistance, or US Muslims as political subjects; Abeer; Ahmed |
| Sommario/riassunto | In this provocative and necessary book, Robert K. Beshara uses psychoanalytic discursive analysis to explore the possibility of a genuinely anti-colonial critical psychology. Drawing on postcolonial |

and decolonial approaches to Islamophobia, this book enhances understandings of Critical Border Thinking and Lacanian Discourse Analysis, alongside other theoretico-methodological approaches. Using a critical decolonial psychology approach to conceptualize everyday Islamophobia, the author examines theoretical resources situated within the discursive turn, such as decoloniality/transmodernity, and carries out an archeology of (counter)terrorism, a genealogy of the conceptual Muslim, and a eZizekian ideology critique. Conceiving of Decolonial Psychoanalysis as one theoretical resource for Critical Islamophobia Studies (CIS), the author also applies Lacanian Discourse Analysis to extracts from interviews conducted with US Muslims to theorize their ethico-political subjectivity and considers a politics of resistance, adversarial aesthetics, and ethics of liberation. Essential to any attempt to come to terms with the legacy of racism in psychology, and the only critical psychological study on Islamophobia in the United States, this is a fascinating read for anyone interested in a critical approach to Islamophobia.
