

I Have A Right To Destroy Myself

David P. Celani

I Have the Right to Destroy Myself Young-ha Kim, 2007-07-02 A “mesmerizing” novel of a love triangle and a mysterious disappearance in South Korea (Booklist). In the fast-paced, high-urban landscape of Seoul, C and K are brothers who have fallen in love with the same beguiling drifter, Se-yeon, who gives herself freely to both of them. Then, just as they are trying desperately to forge a connection in an alienated world, Se-yeon suddenly disappears. All the while, a spectral, calculating narrator haunts the edges of their lives, working to help the lost and hurting find escape through suicide. When Se-yeon reemerges, it is as the narrator’s new client. Recalling the emotional tension of Milan Kundera and the existential anguish of Bret Easton Ellis, *I Have the Right to Destroy Myself* is a dreamlike “literary exploration of truth, death, desire and identity” (Publishers Weekly). Cinematic in its urgency, the novel offers “an atmosphere of menacing ennui [set] to a soundtrack of Leonard Cohen tunes” (Newark Star-Ledger). “Kim’s novel is art built upon art. His style is reminiscent of Kafka’s and also relies on images of paintings (Jacques-Louis David’s ‘The Death of Marat,’ Gustav Klimt’s ‘Judith’) and film (Jim Jarmusch’s ‘Stranger Than Paradise’). The philosophy—life is worthless and small—reminds us of Camus and Sartre, risky territory for a young writer. . . . But Kim has the advantage of the urban South Korean landscape. Fast cars, sex with lollipops and weather fronts from Siberia lend a unique flavor to good old-fashioned nihilism. Think of it as Korean noir.” —Los Angeles Times “Like Georges Simenon, [Kim’s] keen engagement with human perversity yields an abundance of thrills as well as chills (and, for good measure, a couple of memorable laughs). This is a real find.” —Han Ong, author of *Fixer Chao*

I Have the Right to Destroy Myself Lucy June, 2023-09-14 "I have the right to destroy myself.' Its what I say as I push my fingers back towards my throat, teeth scraping knuckles, acid rising, burning. I claw for perfection, shes so close but just out of reach. I will grab her one day, wear her as a trophy, a huge medal around my neck, so big its the first thing people see." A short story about one girl's spiral into insanity for the pursuit of love and perfection.

I Have the Right to Destroy Myself Young-ha Kim, 2007 An unnamed narrator assists the lost and hurting find an escape through peaceful suicide, and two brothers are torn by their mutual love for the same woman, in a collection of interwoven stories set against the backdrop of contemporary Korea.

I Have the Right to Destroy Me Young-ha Kim, 2010

Fairbairn's Object Relations Theory in the Clinical Setting David P. Celani, 2010 W. R. D. Fairbairn (1889-1964)

challenged the dominance of Freud's drive theory with a psychoanalytic theory based on the internalization of human relationships. Fairbairn assumed that the unconscious develops in childhood and contains dissociated memories of parental neglect, insensitivity, and outright abuse that are impossible for the children to tolerate consciously. In Fairbairn's model, these dissociated memories protect developing children from recognizing how badly they are being treated and allow them to remain attached even to physically abusive parents. Attachment is paramount in Fairbairn's model, as he recognized that children are absolutely and unconditionally dependent on their parents. Kidnapped children who remain attached to their abusive captors despite opportunities to escape illustrate this intense dependency, even into adolescence. At the heart of Fairbairn's model is a structural theory that organizes actual relational events into three self-and-object pairs: one conscious pair (the central ego, which relates exclusively to the ideal object in the external world) and two mostly unconscious pairs (the child's antilibidinal ego, which relates exclusively to the rejecting parts of the object, and the child's libidinal ego, which relates exclusively to the exciting parts of the object). The two dissociated self-and-object pairs remain in the unconscious but can emerge and suddenly take over the individual's central ego. When they emerge, the other is misperceived as either an exciting or a rejecting object, thus turning these internal structures into a source of transferences and reenactments. Fairbairn's central defense mechanism, splitting, is the fast shift from central ego dominance to either the libidinal ego or the antilibidinal ego—a near perfect model of the borderline personality disorder. In this book, David Celani reviews Fairbairn's five foundational papers and outlines their application in the clinical setting. He discusses the four unconscious structures and offers the clinician concrete suggestions on how to recognize and respond to them effectively in the heat of the clinical interview. Incorporating decades of experience into his analysis, Celani emphasizes the internalization of the therapist as a new good object and devotes entire sections to the treatment of histrionic, obsessive, and borderline personality disorders.

Korean Writers Han'guk Munhak Pönyögwön, 2005

In Excelsis Century Company, 1911

They're Called the "Throwaways", 2018-11-26 School communities identified these children as the "throwaways"—children who often experienced bullying, abuse, foster care, juvenile detention, and special education services. In this book, children with learning differences engage in artmaking as sensemaking to deepen their understanding of what it means to live on the margins in U.S. public K-12 schools. Their artmaking calls upon educators, school leaders, and policymakers to actively engage in addressing the injustices many of the children faced in school. This book is revolutionary. For the first time, children with learning differences, teachers, staff, and school leaders come together and share how they understand the role artmaking as sensemaking plays in empowering disenfranchised populations. Together, they encourage school community members to examine pedagogical practices, eliminate exclusive policies, and promote social justice-oriented work in schools. Their artmaking inspires new ways of knowing and responding to the lived experiences of children with learning differences.

They hope their work encourages school communities to make authentic connections to improve their learning, capacity to love others, and of most importantly, to value oneself. Authors' first-tellings capture the human experience of navigating through oppressive educational systems. Authors urge us to consider what it means to be empathic and to engage in the lives of those we serve. Their truths remind us to that standing still should never be an option.

The President's Daughters Fredrika Bremer,1909

Korea ,2010

Lady Mary Wortley Montagu and Her Times, Emily Morse] [Symonds,1907

The Valley of Voices George Marsh,1924

The History of Rome Livy,1912

The Children of the World Paul Heyse,1890

Report of the Royal Commission on Historical Manuscripts Great Britain. Royal Commission on Historical Manuscripts,1898

The Book of common prayer Prayer (Book of common),1878

The Book of Common Prayer, and Administration of the Sacraments Protestant Episcopal church in the United States,1891

The Holy Bible Containing the Old and New Testaments Translated Out of the Original Tongues ,1885

Common Service Book of the Lutheran Church United Lutheran Church in America,1918

The Parliamentary Debates (official Report). Great Britain. Parliament. House of Commons,1917

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