

I. Literary Passages

1. Eve Kosofsky Sedgwick, from *Tendencies* (1993)

I think that for many of us in childhood the ability to attach intently to a few cultural objects, objects of high or popular culture or both, objects whose meaning seemed mysterious, excessive, or oblique in relation to the codes most readily available to us, became a prime resource for survival. We needed for there to be sites where the meanings didn't line up tidily with each other, and we learned to invest those sites with fascination and love. This can't help coloring the adult relation to cultural texts and objects; in fact, it's almost hard for me to imagine another way of coming to care enough about literature to give a lifetime to it. (3)

2. Derek Walcott, "Love after Love" (1976)

The time will come
when, with elation,
you will greet yourself arriving
at your own door, in your own mirror,
and each will smile at the other's welcome,

and say, sit here. Eat.
You will love again the stranger who was your self.
Give wine. Give bread. Give back your heart
to itself, to the stranger who has loved you

all your life, whom you ignored
for another, who knows you by heart.
Take down the love-letters from the bookshelf,

the photographs, the desperate notes,
peel your own image from the mirror.
Sit. Feast on your life. (328)

3. D.H. Lawrence, from *The Rainbow* (1915)

Inside the room was a great steadiness, a core of living eternity. Only far outside, at the rim, went on the noise and the distraction. Here at the centre the great wheel was motionless, centred upon itself. Here was a poised, unflawed stillness that was beyond time, because it remained the same, inexhaustible, unchanging, unexhausted.

As they lay close together, complete and beyond the touch of time or change, it was as if they were at the very centre of all the slow wheeling of space and the rapid agitation of life, deep, deep inside them all, at the centre where there is utter radiance, and eternal being, and the silence absorbed in praise: the steady core of all movements, the unawakened sleep of all wakefulness. They found themselves there, and they lay still, in each other's arms; for their moment they were at the heart of eternity, whilst time roared far off, forever far off, towards the rim. (135)

4. D.H. Lawrence, *The Rainbow* (1915)

. . . then, quite calmly, even a little surprised, she was in the present, and was saying: "I am dying with hunger."

"So am I," he said calmly, as if it were of not the slightest significance. And they relapsed into the warm, golden stillness. And the minutes flowed unheeded past the window outside.

Then suddenly she stirred against him.

"My dear, I am dying of hunger," she said.

It was a slight pain to him to be brought to.

"We'll get up," he said, unmoving.

And she sank her head on to him again, and they lay still, lapsing. Half consciously, he heard the clock chime the hour. She did not hear.

"Do get up," she murmured at length, "and give me something to eat."

"Yes," he said, and he put his arms round her, and she lay with her face on him. They were faintly astonished that they did not move. The minutes rustled louder at the window.

"Let me go then," he said.

She lifted her head from him, relinquishingly. With a little breaking away, he moved out of bed, and was taking his clothes. She stretched out her hand to him.

"You are so nice," she said, and he went back for a moment or two. (135–36)

5. 1 Corinthians 13:1–3 (NASH)

1 If I speak with the tongues of men and of angels, but do not have love, I have become a noisy gong or a clanging cymbal.

2 And if I have *the gift of prophecy*, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but do not have love, I am nothing.

3 And if I give all my possessions to feed *the poor*, and if I deliver my body to be burned, but do not have love, it profits me nothing.

6. Lucille Clifton, "daughters" (1993)

woman who shines at the head
of my grandmother's bed,
brilliant woman, i like to think
you whispered into her ear
instructions. i like to think
you are the oddness in us,
you are the arrow
that pierced our plain skin
and made us fancy women;
my wild witch gran, my magic mama,
and even these gaudy girls.
i like to think you gave us
extraordinary power and to
protect us, you became the name
we were cautioned to forget.
it is enough,
you must have murmured,
to remember that i was
and that you are. woman, i am
lucille, which stands for light,
daughter of thelma, daughter
of georgia, daughter of
dazzling you. (13)

7. Marcel Proust, *Swann in Love* (1913)

[Link to Concept Map of Love](#) – [Link to Concept Map of "Odette"](#)

8. Jacques Derrida, *The Politics of Friendship* (1997)

Perhaps, one day, here or there, who knows, something may happen between two people in love, who would love each other lovingly (is this still the right word?) in such a way that friendship, *just once*, perhaps, for the first time (another *perhaps*), once and only once, therefore for the first and last time (perhaps, perhaps), will become the correct name, the right and just name for that which would then have taken place, the condition being that it take place between two . . . Even if the right name for this unique love were to be found, how would you convince everyone else of its appropriateness? (66).

9. Jennifer C. Nash, *Black Feminism Reimagined: After Intersectionality* (2019)

If vulnerability is a recognition that we are undone by each other, and an invitation to embrace rather than retreat from that fact, it is also a testament to how we are witnesses to moments when we are subjected to violence, particularly by social structures that have been constructed to discipline and surveil. . . [B]lack feminism has positioned and imagined black women as 'outsiders-within' who have a particular vantage point on how structures of domination operate to marginalize, constrain, and injure certain bodies. Black women are, then, witnesses who can see and even name forms of violence that other subjects cannot see, or simply refuse to see. (119)

II. On Love: Some Definitions

Badiou: ". . . love involves a separation or disjuncture based on the simple different between two people and their infinite subjectivities. This disjuncture is, in most cases, sexual difference . . . You have *Two*. Love involves *Two*" (27–28).

Badiou: ". . . [love] can only assume a risky or contingent form. That is what we know as 'the encounter.' . . . This surprise unleashes a process that is basically an experience of getting to know the world. Love isn't simply about two people meeting and their inward-looking relationship: it is a construction, a life that is being made, no longer from the perspective of *One* but from the perspective of *Two*" (28–29).

Carson: "The reach of desire is defined in action: beautiful (in object), foiled (in attempt), endless (in time)" (29).

Coviello [thank you Dr. Clark!]: "Of course, "intimacy" is itself a notoriously slippery conceptual category, as any number of writers and critics have noticed. ⁸ This is so in large part because of what we might call its referential capaciousness—the way it gestures, in one complex motion, toward modes of attachment that are diverse, mobile, difficult to isolate from one another, and often elementally resistant to taxonomy and neat systemization." (6)

Crawley: "The kind of love A seeks with Moth is about the celebration of the antagonism to and renunciation of sovereignty, an antagonism to and renunciation of an individual, individuated, modern liberal subjectivity . . . A ruminates in the service of holding while being held within Moth. He wants an experience wherein they both are changed. And perhaps as you read and hold the words, the words will read and hold you. A reciprocity of a being held way of life" (11).

Crawley: "He knew something about the beauty of imperfection . . . striving to make something otherwise, together. Kindasorta like love" (189).

Fink [on Lacan]: "To love someone else is to convey in words to that person that we lack—preferably big time—and that he or she is intimately related to that lack" (36).
Fink [on Lacan]: ". . . all speech constitutes a demand for love. Whenever we speak, we are unconditionally asking to be heard . . . we are asking for our request to be recognized, we are asking to be responded to, we are asking to be loved" (38).

Fink (citing Soler): ". . . love is perhaps one of the few forces we still have that can undergird a social bond that does not exclude the Other as such, the Other sex and the Other jouissance" (102).

Firestone: "For love . . . is the pivot of women's oppression today" (247).

Firestone: "We have seen that love demands a mutual vulnerability or it turns destructive: the destructive effects of love occur only in a context of inequality. But because sexual inequality has remained a constant—however its *degree* may have varied—the corruption of 'romantic' love became characteristic of love between the sexes" (250).

Firestone: ". . . *'falling in love' is no more than the process of alteration of male vision—through idealization, mystification, glorification—that renders void the woman's class inferiority*" (251).

Freud [on love-transference]: "It is 1. provoked by the situation; 2. it is highly intensified by the resistance that dominates this situation; and 3. it manages to pay little regard to reality . . . [W]e must not forget that it is precisely these departures from the norm that constitute the essence of falling in love" (350).

Freud: ". . . love is basically just as animal as it has always been. The erotic drives are difficult to educate, their education achieves now too much, now too little. That which civilization seeks to turn into appears impossible to accomplish without a significant loss of pleasure, and the persistence of unused impulses becomes apparent in sexual activity as dissatisfaction" (412).

Goldman: "Love, the strongest and deepest element in all life, the harbinger of hope, of joy, of ecstasy; love, the defier of all laws, of all conventions; love the freest, the most powerful moulder of human destiny; how can such an all-compelling force be synonymous with that poor little State- and Church-begotten weed, marriage?" (212).

Hartman: "Beauty is not a luxury; rather it is a way of creating possibility in the space of enclosure, a radical art of subsistence, an embrace of our terribleness, a transfiguration of the given. It is a will to adorn, a proclivity for the baroque, and the love of *too much*" (33).

Hartman: "Mattie's restiveness and longing and the free love practiced in a private bedroom rented by the week were part of a larger ensemble of intimate acts that were transforming social life and inaugurating the modern, which was characterized by the entrenchment and transformation of racism, emergent forms of dispossession, and the design of new enclosures, and by a fierce and expanded sense of what might be possible. Girls on the cusp of womanhood, young colored women like Mattie, were at the center of this revolution in a minor key" (59).

hooks [quoting Peck/echoing Fromm]: "[Love is] the will to extend one's self for the purpose of nurturing one's own or another's spiritual growth" (4).

hooks: "When we are loving we openly and honestly express care, affection, responsibility, respect, commitment, and trust" (14).

Lorde: "When I speak of the erotic, then, I speak of it as an assertion of the life-force of women; of that creative energy empowered, the knowledge and use of which we are now reclaiming in our language, our history, our dancing, our loving, our work, our lives" (32).

Lorde: "The erotic functions for me in several ways, and the first is in providing the power which comes from sharing deeply any pursuit with another person" (*The Selected* 33).

Lynch: "It is as those on the side of the love of literature had forgotten what literary texts themselves say about love's edginess and complexities. By focusing on those complexities I mean to emphasize [in my study] that this love [of literature] too can be a matter of misrecognition, overvaluation, self-congratulation, aggressivity, transference, fetishism, and/or jealousy, that it too brings with it (sometimes unreasonable) intimacy expectations, and that, in these relations too we rather enjoy taking the presence of the other for granted" (14).

May: ". . . love is the intense desire for someone whom – or something which – we experience as grounding and affirming our own existence . . . [It seeks] the intimacy of possessing another and the intimacy of making ourselves unreservedly available to them" (13).

May: ". . . love's single condition: the promise of ontological rootedness" (255).

Nash: ". . . love operates as a principle of vulnerability and accountability, of solidarity and transformation . . ." (115); ". . . love renders us uniquely open and capable of being wounded, because the object of our affection has the capacity to wound us, or to disappoint us" (116)

Nash: ". . . the vision of love as a space of vulnerability, nonsovereignty, and radical relationality" (117).

Nash: "Black feminist conceptions of love as a unifying political principle encourage us to ask about our deep responsibilities to each other, and our enduring connections to each other, by virtue of our collective inhabitation of the social world" (117).

Nozick: "What is common to all love is this: Your own well-being [or ill-being] is tied up with that of someone (or something) you love" (417).

Nozick: "The desire to form a *we* with that other person is not simply something that goes along with romantic love . . . That desire is intrinsic to the nature of love, I think; it is an important part of what love intends" (418).

Nozick: "We love the person when being together with that person is a salient part of our identity as we think of it . . ." (422).

Nussbaum [on A. Smith]: ". . . love is fundamentally a relation, not something *in* a single person at all—a relation that involves the give and take, over time, of feeling, thought, benefits, conversations . . . [It] evolves its own mysterious habits and delights in the charm of its secret routines, so inscrutable to the nonparticipant" (344).

Nussbaum [on Proust]: ". . . our loving [is] a general form of our permanent finitude and incompleteness" (273).

Nussbaum: ". . . I hold that love is in its essence a relationship with a particular person, and that the particular features of the other person are intrinsic to its being the love that it is" (334).

Slater: "We can think of [the underlying scarcity mechanism on which romantic love is based and its modeling on parent-child relationships] as a kind of forced savings (indeed, emotional banking was probably the unconscious model for the monetary form). The more we can bind up an individual's erotic involvement in a restricted

relationship the less he [sic] will seek pleasure in those forms that are readily available. He [sic] will consume little and produce much. Savings will increase, profits will be reinvested. So long as he is pursuing what cannot be capture we can relax in the assurance that he will work without cessation into the grave" (245–46).

Solomon: "What makes love love is the *kind* of self that is loved, and that is a *shared self*, a self defined with, in and through a particular other person" (148).

Woolf: ". . . they are aware of each other; they live in each other; what else is love, she asked, listening to their laughter" (271).

III. Bibliography (for Handout and Lecture)

- Badiou, Alain with Nicolas Truong. *In Praise of Love*. Translated by Peter Bush, Serpent's Tail, 2012.
- Carson, Anne. *Eros the Bittersweet*. Dalkey Archive, 1998. Originally published by Princeton UP, 1986.
- Clifton, Lucille. *The Book of Light*. Copper Canyon P, 1993.
- Cottom, Tressie McMillan. "You Have to Sleep Around Before You Marry an Argument." *Essaying*, 8 March 2021. *Substack*, <https://tressie.substack.com/p/sleep-around-before-you-marry-an>.
- Coviello, Peter. *Intimacy in America: Dreams of Affiliation in Antebellum Literature*. U of Minnesota P, 2005.
- Crawley, Ashon T. *The Lonely Letters*. Duke UP, 2020.
- Derrida, Jacques. *The Politics of Friendship*. Translated by George Collins, Verso, 1997 [1994].
- Fink, Bruce. *Lacan on Love*. Polity, 2016.
- Firestone, Shulamith. "from *The Dialectics of Sex*." Solomon and Higgins, pp. 247–56.
- Freud, Sigmund. *The Penguin Freud Reader*. Edited with introduction by Adam Phillips, Penguin, 2006.
- Goldman, Emma. "from 'Marriage and Love.'" Solomon and Higgins, pp. 208–13.
- Hardt, Michael and Antonio Negri. *Commonwealth*. Harvard UP, 2009.
- Hardt, Michael and Antonio Negri. *Empire*. Harvard UP, 2000.
- Hartman, Saidiya. *Wayward Lives, Beautiful Experiments: Intimate Histories of Riotous Black Girls, Troublesome Women, and Queer Radicals*. W.W Norton, 2019.
- hooks, bell. *All About Love: New Visions*. Harper Perennial, 2000.
- Irigaray, Luce. *I Love to You: Sketch of a Possible Felicity in History*. Translated by Alison Martin, Routledge, 1996.
- Jenkins, Carrie. *What Is Love?* Basic Books, 2017.
- Kuzner, James. *The Form of Love: Poetry's Quarrel with Philosophy*. Fordham UP, 2021.

- Lawrence, D.H. *The Rainbow*. Edited by Mark Kinkead-Weekes, Cambridge UP, 1989 [1915].
- Lorde, Audre. *The Selected Works of Audre Lorde*. Edited with an introduction by Roxane Gay, W.W. Norton, 2020.
- May, Simon. *Love: A History*. Yale UP, 2011.
- Nash, Jennifer C. *Black Feminism Reimagined: After Intersectionality*. Duke UP, 2019.
- New American Standard Bible*. Lockman Foundation, 1977.
- Nozick, Robert. "Love's Bond." Solomon and Higgins, pp. 417–32.
- Nussbaum, Martha. *Love's Knowledge: Essays on Philosophy and Literature*. Oxford UP, 1990.
- Proust, Marcel. *In Search of Lost Time*. 6 vols. Translated by C.K. Scott Moncrieff and Terence Kilmartin, revised by D.J. Enright, introduction by Richard Howard, Modern Library, 2003 [1913–27].
- Sanchez, Melissa. *Queer Faith: Reading Promiscuity and Race in the Secular Love Tradition*. NYU P, 2019.
- Sedgwick, Eve Kosofsky. *Tendencies*. Duke UP, 1993.
- Shakespeare, William. *Shakespeare's Sonnets*. Edited with commentary by Stephen Booth, Yale UP, 1977.
- Singer, Irving. "from *The Nature of Love*." Solomon and Higgins, pp. 259–78.
- Slater, Philip. "from *The Pursuit of Loneliness*." Solomon and Higgins, pp. 241–46.
- Solomon, Robert. *Love: Emotion, Myth, and Metaphor*. Prometheus Books, 1990 [1981].
- Solomon, Robert and Kathleen M. Higgins, editors. *The Philosophy of Erotic Love*. Foreword by Arthur C. Danto, U of Kansas P, 1991.
- Spillers, Hortense. *Black, White, and in Color: Essays in American Literature and Culture*. U of Chicago P, 2003.
- Spivak, Gayatri Chakravorty. *An Aesthetic Education in the Era of Globalization*. Harvard UP, 2012.
- Teridman, Richard. "Can We Read the Book of Love?" *PMLA*, vol. 126, no. 2, 2011, pp. 472–82.
- Walcott, Derek. *Collected Poems: 1948–84*. Faber and Faber, 1986.
- Woolf, Virginia. *The Years*. Edited with introduction and notes by Jerri Johnson, Penguin, 1998 [1937].