

Freud - the politics of psychoanalysis

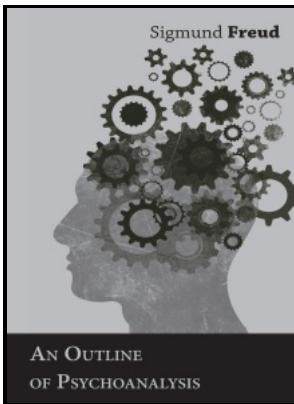
Blackwell - Sigmund Freud on psychoanalysis

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- Notes: Includes bibliographical references and index.
- This edition was published in 1995

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Psychoanalytic Politics: Jacques Lacan & Freud's French Revolution by Sherry Turkle



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If human nature is two, and always divided,

Irigaray argues, then civil identity is also two and divided; the two of nature needs to be brought into the two of culture. As already discussed, Freud had theorized that there is only one libido and it is masculine.

Political Freud

The abject is horrifying, repellent, but also fascinating; it is strange but familiar. Where Irigaray aims to introduce sexual difference into the social contract and the domain of law and rights, Kristeva proposes that we introduce self-discord. The abject can then also be called the primally repressed, primal because prior not only to the secondary symbolic prohibition of the incest taboo or Oedipal Complex, but also prior to the establishment of any identity.

Sigmund Freud on psychoanalysis

What he offers to individuals is a new psychological dispensation.

Freud and the Politics of Psychoanalysis (豆瓣)

In fact, the book is an excellent integration of the politically real and the psychologically meaningful— both were crucial in molding the direction of Freud's thought. The following year, Freud embarked upon a self-analysis, which he deemed necessary both as a means of expanding and testing his theory of the mind, and as an exercise in honesty and self-knowledge. By thus reasserting the primacy of biological and social forces, however, Horney disputes precisely the idea that is central to Freud's hypothesis and that marks psychoanalysis as a unique field of inquiry, that of a distinctive psychical realm of representation that is unconscious.

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Here I approach the relationship between these three professions on two intersecting fronts: on the one hand, the politics of psychoanalysis, or psychoanalysis as an institution and the politics that inevitably underwrites its institutional existence; on the other hand, that of psychoanalytic politics, which is to say, the impact or lack thereof that psychoanalysis has had on how we think the political domain per se. Given this criticism of the exploitation of otherness, and despite her criticism of a feminist politics of equality, Irigaray thus cannot be simplistically aligned with the project of difference, if this means asserting features of women's biological or social specificity as essential and innately valuable attributes, since these Irigaray takes to be framed already and in advance by a patriarchal symbolic and imaginary order.

Sigmund Freud on psychoanalysis

Similarly to Beauvoir, who ascertains that language and culture constitute the subject as masculine, and the feminine as other to him, Irigaray maintains that inhabiting a feminine subjectivity is paradoxical in a fraternal social order. At the same time it offers an image of man consonant with the hopes of radical humanism. Still Freud acknowledges that in the libido's most primordial stages, there can be no sexual distinction.

Sigmund Freud's Religion and Political Views

In them he outlined the key tenets of psychoanalytic theory, as he had developed them over the past two decades, including his ideas of repression, free association and libido. He was visited by Salvador Dalí — a passionate devotee —, his fellow Viennese writer Stefan Zweig, Virginia and Leonard Woolf, and H.

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