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Chapter 1 : Ambivalence - Wikipedia

Four Ambivalent Desires of Responsibility: Laplanche and Psychoanalytic Translations Five The Aporia of Critique and the Future of Moral Philosophy Six Critique and Political Ethics: Justice as a Question.

Background[edit] The psychologist Sigmund Freud at age 16 with his mother in A play based on the myth, Oedipus Rex , was written by Sophocles , ca. The Austrian psychiatrist , Sigmund Freud , attended. In his book The Interpretation of Dreams first published in , he proposed that an Oedipal desire is a universal, psychological phenomenon innate phylogenetic to human beings, and the cause of much unconscious guilt. Freud believed that the Oedipal sentiment has been inherited through the millions of years it took for humans to evolve from apes. He also claimed that the play Hamlet "has its roots in the same soil as Oedipus Rex", and that the differences between the two plays are revealing. In Hamlet it remains repressed; and "just as in the case of a neurosis we only learn of its existence from its inhibiting consequences. His destiny moves us only because it might have been ours because the Oracle laid the same curse upon us before our birth as upon him. It is the fate of all of us, perhaps, to direct our first sexual impulse towards our mother and our first hatred and our first murderous wish against our father. Our dreams convince us that this is so. As Freud wrote in an letter, "I found in myself a constant love for my mother, and jealousy of my father. I now consider this to be a universal event in early childhood. Proposes that Oedipal desire is the "nuclear complex" of all neuroses; first usage of "Oedipus complex" in Considers paternal and maternal incest. Complete Oedipus complex; identification and bisexuality are conceptually evident in later works. Applies the Oedipal theory to religion and custom. Investigates the "feminine Oedipus attitude" and "negative Oedipus complex"; later the "Electra complex". The boy directs his libido sexual desire upon his mother and directs jealousy and emotional rivalry against his father because it is he who sleeps with his mother. The first defense mechanism is repression , the blocking of memories, emotional impulses, and ideas from the conscious mind; yet its action does not resolve the id-ego conflict. The second defense mechanism is identification , in which the boy or girl child adapts by incorporating, to his or her super ego, the personality characteristics of the same-sex parent. In the case of the girl, this facilitates identifying with mother, who understands that, in being females, neither of them possesses a penis, and thus are not antagonists. Therefore, the satisfactory parental handling and resolution of the Oedipus complex are most important in developing the male infantile super-ego. This is because, by identifying with a parent, the boy internalizes Morality ; thereby, he chooses to comply with societal rules, rather than reflexively complying in fear of punishment. Oedipal case study[edit] Female Oedipus attitude: Electra at the Tomb of Agamemnon , by Frederic Leighton , c. Yet, the boy Hans was unable to relate fearing horses to fearing his father. As the treating psychoanalyst , Freud noted that "Hans had to be told many things that he could not say himself" and that "he had to be presented with thoughts, which he had, so far, shown no signs of possessing". Whereas a boy develops castration anxiety , a girl develops penis envy rooted in anatomic fact: Resultantly, the girl redirects her desire for sexual union upon father, thus progressing to heterosexual femininity, which culminates in bearing a child, who replaces the absent penis. Therefore, the satisfactory parental handling and resolution of the Electra complex are most important in developing the female infantile super-ego , because, by identifying with a parent, the girl internalizes morality ; thereby, she chooses to comply with societal rules, rather than reflexively complying in fear of punishment. Educators and mentors are put in the ego ideal of the individual and they strive to take on their knowledge, skills, or insights. These men, not all of whom were in fact fathers themselves, became our substitute fathers. That was why, even though they were still quite young, they struck us as so mature and so unattainably adult. We transferred on to them the respect and expectations attaching to the omniscient father of our childhood, and we then began to treat them as we treated our fathers at home. We confronted them with the ambivalence that we had acquired in our own families and with its help, we struggled with them as we had been in the habit of struggling with our fathers Once the individual has ambivalent relations with parental-substitutes, he will enter

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into the triangulating castration complex. In the castration complex the individual becomes rivalrous with parental-substitutes and this will be the point of regression. In Psycho-analytic notes on an autobiographical account of a case of paranoia *Dementia paranoides*, Freud writes that "disappointment over a woman" object drives or "a mishap in social relations with other men" ego drives is the cause of regression or symptom formation. Triangulation can take place with a romantic rival, for a woman, or with a work rival, for the reputation of being more potent. Carl Gustav Jung[edit] The Electra complex: Electra, by Sophocles. Otto Rank behind Sigmund Freud, and other psychoanalysts In classical Freudian psychology the super-ego, "the heir to the Oedipus complex", is formed as the infant boy internalizes the familial rules of his father. Melanie Klein[edit] Whereas Freud proposed that father the paternal phallus was central to infantile and adult psychosexual development, Melanie Klein concentrated upon the early maternal relationship, proposing that Oedipal manifestations are perceptible in the first year of life, the oral stage. Her proposal was part of the "controversial discussions" at the British Psychoanalytical Association. The Kleinian psychologists proposed that "underlying the Oedipus complex, as Freud described it He considered "the Oedipus complex" in so far as we continue to recognize it as covering the whole field of our experience with its signification For Kohut, as for Winnicott and Balint, the Oedipus complex is an irrelevance in the treatment of severe pathology".

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Chapter 2 : Lacan, Jacques | Internet Encyclopedia of Philosophy

Ambivalent Desires of Responsibility Laplanche and Psychoanalytic Translations. Critique. The Aporia of Critique and the Future of Moral Philosophy.

The journal *Radical Philosophy* described him as "the most original and philosophically informed psychoanalytic theorist of his day. In his adolescence he was active in Catholic Action , a left-wing social justice organization. In 1947, he visited Harvard University for a year. After returning to France, Laplanche began attending lectures and undergoing psychoanalytic treatment under Jacques Lacan. Laplanche, advised by Lacan, began studying medicine, and eventually earned his doctorate and became an analyst himself, joining the International Psychoanalytical Association , of which he remained a member until his death. Laplanche continued his political activity. The Laplanches lived on the estate and made wine for a number of years. In 1970, the couple sold the estate to new owners. The deal included an agreement that the Laplanches would remain on the estate and continue for some time to participate in the winemaking process. Nadine Laplanche died in spring 1970. Jean Laplanche seemed to live exclusively in Pommard until his death two years later. The psychoanalyst, the scientific man and the academic Jean Laplanche was one of the founders of the Association Psychanalytique de France and served also as its president in 1970. Laplanche was granted honorary doctorates from the University of Lausanne , the University of Buenos Aires , and the University of Athens. He was the winner of the Mary S. Laplanche was also made a Knight of Arts and Letters in 1970. He supervised theses of students, who are now teaching "psychoanalysis in the university" title of the research-review founded by Jean Laplanche: *Work* Laplanche published his first book in 1970. The following year, he was invited to a position at the Sorbonne by Daniel Lagache. Since then, Laplanche maintained a regular publication schedule. Together with colleague Jean-Bertrand Pontalis , Laplanche in 1970 published *The Language of Psycho-Analysis*, which has become a standard encyclopedic reference on psychoanalysis. It was translated into English in 1973, and its thirteenth French edition was published in 1973. Laplanche was president of the Association Psychanalytique de France from 1970 to 1973, being succeeded by Pontalis. But before saying that we must revise the theory, we must know it. And I think that ignorance concerning the seduction theory causes people to go back to something pre-analytic. By discussing the seduction theory we are doing justice to Freud, perhaps doing Freud better justice than he did himself. He forgot the importance of his theory, and its very meaning, which was not just the importance of external events. The Unfinished Copernican Revolution Following the introduction of the theory of generalized seduction, Laplanche published a collection of essays under the title "The Unfinished Copernican Revolution" which referred specifically to the "object" of psychoanalysis, the unconscious 1970 the generalised seduction theory emphasising that such a revolution is "incomplete. It is the child in the presence of adults, which raises the question of this difference which exists in adults. But instead of organizing it, it is organized by the latter. In contrast to the English-speaking schools, Laplanche 1970 in some ways following Lacan 1970 removes a biologically reductive basis from human sexuality. *Le baquet-transcendence du transfert*, Paris, PUF, Alain de Mijolla, 3 vol. Calich, J-M Dupeu, M. De Melo Carvalho et P C. De Carvalho Ribeiro, U. Golergant Peru , F. Arcoverde de Melo Brazil , A. Cinello Spain , I. Gernet France , F. Martens Belgium , M. Diebold France , C. Dejours France , R.

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Chapter 3 : Pornography and the Paradoxes of Pleasure – On the “Identity of Perception” | www.r

FOUR Ambivalent Desires of Responsibility: Laplanche and Psychoanalytic Translations (pp.) Given contemporary critiques of the subject and of the moral subject in particular, the project of this book is to consider the implications of these critiques for rethinking moral philosophy.

Research has shown that certain personality traits may impact an individual's likelihood of experiencing ambivalence. Other components may alter these traits that may contribute toward ambivalence, such as tolerance to ambiguity. Particularly, those possessing the need for cognition, or the inclination to evaluate the discrepancies between positive and negative emotions, are less likely to experience ambivalence. In other words, the desire to resolve issues, which requires a great deal of cognitive resources, fosters cognitive strength and thus the ability to overcome ambivalence. This leads to a conflict called response competition; the process of slowing down responses because of the difficulty to choose between positive and negative beliefs and feelings. Bottom-up processing shows how greater cognitive effort entwined with combined beliefs results in non congruent information. Once individuals are confronted several choices, they are then followed by uncertain outcomes. Additionally, some individuals have a more pronounced fear of invalidity than others. When this fear is experienced to a stronger degree, these individuals will not want to acknowledge the ambivalence as it is especially uncomfortable. Since the ambiguity is not being resolved, it will persist within the person. Consequently, it is not unlikely for those individuals to confront a plethora of unexplained, ambivalent feelings. The individual becomes ambivalent about the object to which they both reference, not as much when regarding the individual goals themselves. Many decisions as common as food consumption or selection can invoke some degree of ambivalence every day. An action can seem to have pleasant outcomes, but it can simultaneously cause issues as well. Each of these goals independently are viewed as positive, but when conjoined in regards to actually eating more food, the resulting conflict prompts ambivalence. The object of eating enjoyment and the object of losing weight are both regarded with positive attitude, but these two goals are incongruent with each other and are both activated when considering eating. Some examples are overcoming addiction, procrastination, health maintenance, and many others. Much of the focus of previous work has been concentrated on pain avoidance and pleasure seeking focus on the ambivalent object itself, and not enough to the "pleasure" goal objectives related to and driving the conflict. Under certain circumstances, people who are exposed to unpleasant experiences are motivated to decrease unpleasant feelings toward ambivalence. One way to accomplish such a task is by acquiring new knowledge that can result in more immediate conclusions about the attitude object, or result in an adjustment in the individual's attitudes regarding the contributing goals which prompted the conflict. Ambivalent attitudes that demonstrate weakness are accessed slower than strong attitudes and are thought to have less of an influence on behavior. Bottom-up processing shows how greater cognitive effort entwined with combined beliefs results in incongruent information. Different cultures, and the individuals within them, have different values surrounding race, ethnicity, nationality, class, religion or beliefs, sex, sexual orientation, gender identity, age, and health status. Social constructs and perceived norms and values within a given society create contradictory feelings for many individuals. If opposing values are activated by the same object they are likely to clash upon encounter. Conflicted value items do not need to come from the same category, but to be considered a contributor of ambivalence, discordance must occur. The attitudinal object of women in the workplace could, for example, be affected by religious or political values. The contributing value systems are both held in positive regard but are opposed to each other in reference to the attitudinal ambivalent item. The amount of ambivalence experienced corresponds to the positive regard of each value contributing to the conflict. In other words, weakly held conflicting values should not generate as much ambivalence as strongly held values. When ambivalent cognitive states become psychologically agonizing, motivation rises to eliminate distress. Strong attitudes are those that are stable over time, resistant to change, and predict behavior and information

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processing. Since an ambivalent attitude is one in which positive and negative feelings are held simultaneously, the strength of either may wax or wane depending on what context the individual finds themselves in; different aspects of an attitude may be activated across situations. Strong attitudes, on the other hand, are less likely to be manipulated because they are essentially "anchored in knowledge structures". Following an attitude change intervention the high ambivalence group demonstrated a significant positive change in attitude toward the diet compared to a control group whereas the low ambivalence group demonstrated very little change if any. In situations that highlight one dimension over the other, individuals who are high in ambivalence are more likely to embrace the clear-cut better aspect of the attitude object. A drug addict may feel ambivalently about their drug of choice; they are aware of their drug use as a negative-impact agent in their lives socially, financially, physically, etc.

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Chapter 4 : Fetishism in Literature and Cultural Studies | www.nxgvision.com

In Unbecoming Subjects, Annika Thiem argues that Judith Butler's work makes possible a productive encounter between moral philosophy and poststructuralism, rethinking responsibility and critique as key concepts at the juncture of ethics and politics.

Fetishism in Literature and Cultural Studies
Fetishism is a term widely disseminated in literary and cultural studies. It carries a variety of generic meanings. Most of these derive to some degree from Marxist and psychoanalytic discourses, where the term fetishism has technical significance. Commodity Fetishism
Karl Marx explains his concept of fetishism in *Capital I*, where he argues that when it comes to the exchange of commodities in capitalism, a social relation between people assumes the form of a relation between things. Material objects circulated as commodities, in other words, seem to embody inherently certain characteristics that, in fact, derive from social relations. He argues that commodity fetishism originates in the social character of labor: Thus work is objectified in the commodity, becoming a property of the commodity itself: Marx explains the analogy with anthropological uses of the term fetishism in the following manner: There, the products of the human brain appear as autonomous figures endowed with a life of their own, which enter into relations both with each other and with the human race" p. This is not, however, a matter of belief; it is not a matter of willfully dispelling the "mist" to which he refers. Rather, for value "the product of labor" to be understood as social and not as an objective property of products themselves, the mode of production would have to change. History of the Fetish
According to William Pietz, who provides a historical study of the concept of the fetish that situates its use in Marx and Sigmund Freud , both the term and the idea of the fetish achieve new meaning and define a new problem in the cross-cultural spaces of the West African coast in the sixteenth and seventeenth centuries. Thus the fetish as a term comes to designate precisely the problem of value "on the contradictory cusp between materiality and abstraction" as relative and differential in circuits of exchange. This refusal occurs because to recognize its absence suggests the possibility of castration for the little boy, the possibility, in other words, that he too might lose his penis. He therefore substitutes a presence for the absence that he finds; the substitute object is often metonymically related to the area of the body where the traumatic realization would have otherwise taken place. Freud mentions that it is often the last thing seen before this moment. Jean Laplanche and Jean-Bertrand Pontalis note that in this essay Freud seems to hesitate between two structures to describe fetishism: Naomi Schor coins the term for feminism in her studies of textual instances of fetishism in the writing of Georges Sand. Elizabeth Grosz, Teresa de Lauretis, and Judith Butler have argued the applicability of notions of fetishism and the fetish for descriptions of lesbian "perverse" desire. According to Grosz, in Freudian theory there are three possibilities for female fetishism. The hysteric, by contrast, invests a part of her own body with displaced sexuality. De Lauretis definitively frees fetishism from its moorings in phallogocentric theories the positing of the fetish as penis or phallus substitute, the explanation of fetishism as related to horror at the sight of female genitals by arguing that the fetish "as Sarah Kofman noted "is not the substitution for a "real" lack but is, as it were, the fetish of a fetish, the material sign of a desiring fantasy that marks both an "object" and its absence. Thus what is fetishized in lesbian desire, de Lauretis argues, is the female body itself or something that is metonymically related to it. These revisions allow feminist theorists to theorize forms of feminine desire "and especially lesbian desire" that do not correspond to heteronormative and phallogocentric theories of sexuality. Fetishism and Ideology
Combining Marx and Freudian notions of fetishism via Jacques Lacan , Slavoj Zizek has argued that ideological fantasies function according to the logic of disavowal. His studies focus on capitalism and thus on metropolitan political economies, the United States in particular. His insight is to point out that the misrecognition involved in commodity fetishism is not on the level of knowledge "that people do not know that economic exchanges are the reification of social relations" but that it is on the level of practice itself. Fetishism and Postcolonial Studies
Following on the work of the Martinican psychoanalyst and revolutionary

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theorist Frantz Fanon , whose work sought to understand the fantasies that produce racist colonial stereotypes, postcolonial and critical race theorists use the ambivalent oscillation of fetishistic disavowal to describe how racial difference works fetishistically in colonial encounters. For Homi Bhabha, the colonial stereotype is not a static entity but a scenario that has to be continually and anxiously restaged as a defense and that moves between the contradictory poles of recognition and refusal of racial, cultural, and historical difference. Thus the notion of fetishism allows colonial relations to be understood as always under construction, ever ambivalent, and thus potentially open to rearticulation, resignification, and change. Anne McClintock combines the anthropological, Marxist, and psychoanalytic histories of the concept to argue that fetishism is a way to think through the displacement of social contradictions onto "impassioned objects" p. In bringing together in a dynamically ambivalent configuration the racial and the sexual, the social and the individual, the economic and the psychic—all elements that are part of the rich historical genealogy of the concept—fetishism has proven an extraordinarily productive notion for understanding the investment of desire in objects. Cornell University Press, Apter, Emily, and William Pietz, eds. *Fetishism as Cultural Discourse. The Location of Culture. On the Discursive Limits of "Sex. The Practice of Love: Lesbian Sexuality and Perverse Desire.* Indiana University Press, *The Language of Psycho-Analysis.* Translated by Donald Nicholson-Smith. Translated by Ben Fowkes. *Race, Gender, and Sexuality in the Colonial Conquest.* Visual and Other Pleasures. *Journal of Anthropology and Aesthetics* 9 *The Origin of the Fetish.* *Journal of Anthropology and Aesthetics* 13 *A Critical Dictionary,* edited by Elizabeth Wright. *The Sublime Object of Ideology.* Carla Freccero Pick a style below, and copy the text for your bibliography. Retrieved November 13, from Encyclopedia. Then, copy and paste the text into your bibliography or works cited list. Because each style has its own formatting nuances that evolve over time and not all information is available for every reference entry or article, Encyclopedia.

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Chapter 5 : Top 10 books about psychoanalysis | Books | The Guardian

Unbecoming Subjects: Judith Butler, Moral Philosophy, and Critical Responsibility. Ambivalent Desires of Responsibility: Laplanche and Psychoanalytic Translations.

When we look at a sunset, or into the eyes of our partner, or at pornography, what do we see? More precisely, what are we looking for in what we see? Capturing what we perceive in an image is not the same as experiencing it directly, and an attempt to bridge this gap between image and experience is what Evan Spiegel, founder of Snapchat, is articulating in the quote above. Many people have the experience of trying to take in the view from the top of a mountain or a skyscraper, but at the same time feel somewhat distanced from it. This is perhaps what, unwittingly, the compulsion for image sharing through apps like Snapchat is servicing. Psychoanalysis is also interested in how this gap is bridged. This article will be about that concept. In approaching this concept, problem number one is how to explain pornography. The gap between an understanding of Lacanian thought versus the impressions gleaned from popular psychology often comes down to the extent to which this gap between an experience “and all the practices of representation, inscription, and registration that encode and transform this experience” can be appreciated. His training was as a neurologist, but Freud thought what he was seeing were not neurological problems, they were psychological ones. Neurology did not furnish a good enough theory, so he decided to come up with his own. Letters to Wilhelm Fliess, Drafts and Notes , , p. Over the course of , Freud laboured over his project, but constantly hesitated over its release. The problem he was trying to solve, despite being a neurologist, was to understand the psychological mechanism of defence. In the end, he gave up. The project is shelved in early and does not appear again for another fifty years. But some of these ideas Freud comes back to. In , as part of The Interpretation of Dreams he is trying to explain, in metapsychological terms, his idea that dreams represent wish fulfilments. But what is a wish? Understanding this concept is crucial in answering the questions we began with. The core task of the psychical apparatus is to deal with varying degrees of excitation. In so doing, the psyche obeys a principle of constancy “an attempt to maintain a kind of homeostatic regulation, which might involve the attempt to lower or control stimuli in order to deal with this given quota of excitation. He is borrowing ideas from other realms to supplement what was then a lack of a psychological theory that could explain the dynamics of the mind. But his model for this is also physiological. He has in mind the motor discharge of excitation along a reflex arc: Whether this action does what Freud thinks it does in physiology is disputed, but he borrows the idea nonetheless. This might be, for example, the satisfaction of feeding as a response to the experience of hunger. The perception of this satisfaction the feeding is accompanied by a mnemonic image, which is then linked with the memory trace of the initial excitation the hunger. This coupling between an excitation and a perception of satisfaction will mean that every time the child is hungry it will try to re-establish this link by re-invoking the perception accompanying the experience of satisfaction. This is what Freud understands as a wish. This process is essentially therefore an effort of repetition, involving the reappearance and re-investment of the original perception. The process Freud describes represents an ongoing effort inherent in the psyche to make one perception match another; a constant drive to establish correspondence. Lacan comments on this idea throughout his work. But one of the important points he highlights is that this process of establishing an identity of perception will happen irrespective of whether the reality fits it. Stepping away from the theory, we see the attempt to establish an identity of perception especially clearly in autism and obsession. In autism for example, there is often a hyper-sensitivity to something missing or out of place in a room, and autistic subjects may appear uncomfortable in unfamiliar environments. Likewise, we could see the obsessional passion for orderliness “arranging furniture in a particular way, or insisting that everything be in its proper place before it is possible to feel comfortable” as attempts to reach an identity of perception. In both cases there is an urgent need for a correspondence of detail. Our experience of the outside world is developed from the perceptual function, but

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not through it alone. Part of the work of the psyche is to bind perceptions into representations, which will take the form of thoughts. In this sense, the gap that interests Freud lies less in the difference between perception and reality and more in the difference between perception and thoughts. What needs to be explained is the process of turning one into the other, of moving from perception to representation. So Freud separates the work of the psyche into two parts: The primary process is the one described earlier. It aims at the discharge of enough excitation to produce a homeostasis or constancy that will allow for an identity of perception to be established. The secondary process aims at the establishment of a thought-identity from perception SE V, Here, the work of the psyche to reduce the different to the identical amounts to the effort to identify thought-to-thought, proposition-to-proposition. It is an attempt to establish a continuity between thoughts or ideas linked to the memory of a satisfaction. The two processes aim therefore towards the same end. The Enigmatic Signifier But beyond the account of how these two processes aim at achieving a state of identity, there remains an underlying metapsychological question: Freud had thought about this problem before. On 6th December, he writes the so-called Letter 52 to Fliess, which picks up some of the themes abandoned from the Project the preceding year. Here he presents a process by which: Perceptions Wahrnehmungen are seized upon by consciousness; Which are then converted to become registrations of perceptions Wahrnehmungszeichen; Which finally, through a secondary registration "this time in the system of the unconscious" correspond to memories SE I, If a perception furnishes "at best" an index, we still have to explain how the perception is translated into something that means something for the subject. In other words, how can we move from a simple indication or registration of perception to something with a signification? Both Lacan and Laplanche agree that what makes this signifier enigmatic for the young child is that it indicates something about the desire of the other, and that "crucially" this desire is of a fundamentally sexual nature. Indeed, Lacan even says in Seminar XI that he believes the whole process of negotiating an identity of perception is conditional on this enigma being confronted and responded to by the child: For Lacan, we do not get to choose the translations we make. In place of the experience itself, there will only ever be the invocation of signifiers as attempts to denote it. We can never just rely on recognising their face. Identity has to be encoded into some kind of symbolic system in order to be recognised. DNA, biomarkers, ID numbers, and unique identifiers are not just supplements to establishing identity but almost inevitable consequences of the effort to do so. We see the same thing happening even when someone dies. When the individual is no longer around, their identity is not simply obliterated, but neither is it enough to live on in the memories of their loved ones. Funeral rituals, memorial services, and commemorations on anniversaries all mark this loss in a symbolic system that is able to persist independently of the people involved. A classical Freudian example of negative hallucination at work can be found in fetishism, as Freud explains it in his paper SE XXI, We saw that Freud thought there are two fundamental processes "the primary and secondary processes" and two associated attempts by the psyche to establish order "via an identity of perception, and an identity of thoughts SE V, On his view, the unconscious is a signifying system in the way it inscribes or binds perceptions. The problem comes when we recognise that the key thing about a signifying system is that it first of all represents difference. Any signifying system needs to mark one element as separate from another, regardless of its material properties, just like a reference system for a book in a library will indicate that one book is different from another, irrespective of what is in them. Satisfaction however, as per the laws of the primary process, will seek for the same. Even though both processes strive towards an identity, the process by which any element "the stuff of thoughts being one" is taken up into the signifying universe will inherently lead to the establishment of difference. In this way, satisfaction and the signifying system are fundamentally at odds. Lacan states this paradox in Seminar IX from The search for an identity of perception can never be fulfilled because of this contradiction between two processes. On the one hand the drive towards identity but on the other the necessity for differentiation. Why the Search for Origins is Pointless With this paradox in mind, we can see then why it was a mistake for many post-Freudian analysts to try and trace a path further and further back to find the original object or experience. As the paradox described above implies, the repetition that the secondary process sets in

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motion – the perpetual displacement of the signifier that characterises the symbolic – may nonetheless have the establishment of identity as its aim, but this will be a ceaseless, repetitive search for an object that will forever be out of reach. Once you are fucked by the symbolic you cannot get un-fucked. This problem was put in a slightly different way by Jean Laplanche. But this is exactly what any such experience is logically prior to. As Laplanche puts it: The effect of the paradox described above is to make it appear as if something was always already determined, that it could never have been any other way. So we have a contradiction that turns on the fact that if the primary process aims to establish identity the secondary system has the effect of establishing difference. In a way that was very subtle and often unnoticed by the patient themselves, Freud detected a kind of condensation of seemingly disparate elements around a theme, or a collection of themes, in the things his patients told him. It was as if the things they chose to speak about – although seemingly part of an unrelated train of thoughts – nonetheless orbited a central locus. Even if this could not be articulated directly, it found expression in the constellations built around it. Even if x, y, or z happened to someone as a child, why is it that this particular event matter to them? Why is this experience remembered and given weight over any other? The way that we use language is preconscious: When we speak, the force that Freud detected has the effect of clustering our words around a nucleus, but very often this condensation is only detectable at the signifying level. Someone may use a certain word, for instance, to describe their relation to two things that appear unrelated in their everyday life. Rather than being a repository of seething lust and violence, the unconscious is much more like a social system in the networks it establishes between differential elements. Things would get stuck – the interpretation of a dream would go no further, or associations on a given theme would run dry. Lacan believed that something belonging to his category of the Real would always be encountered if we followed the primary process to its logical conclusion. In *The Interpretation of Dreams* Freud gives us a fascinating example of how this works. If we are disorientated when we first awaken we have to ask ourselves essentially this question to become re-accustomed to our surroundings and the fact we are awake again. This is why, when Freud discusses identity of perception in *The Interpretation of Dreams* he does so starting from a dream that appears to be constructed entirely around a waking up – the dream that has come to be known as the dream of the burning child.

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Chapter 6 : Project MUSE - Unbecoming Subjects

Works by Annika Thiem Levinas and responsibility for others -- Ambivalent desires of responsibility: Laplanche and psychoanalytic translations -- Part three.

It may also be manifest as humility, suffering, the need for punishment, remorse, and feelings of inadequacy. According to Jean Laplanche and Jean-Bertrand Pontalis , the term describes an emotional state that arises in consequence of some action that the subject considers reprehensible; it may also refer to a vague feeling of personal unworthiness, unconnected to any particular act. The former compels renunciation of some instinctive pressure or action, while in the latter, internalization of parental authority initiates development of the superego. One of the functions of this agency the superego , which is responsible for the evaluation and judgment of the actions of the ego, is known as moral conscience b. Aggression stemming from this moral conscience prolongs and intensifies the aggression experienced from authority. According to Freud, there is a link between the sense of guilt and the Oedipus complex. Anxiety occasioned by loss or potential loss of the loved object is not the only manifestation of the sense of guilt. There is also the potential for psychic pain and suffering; excessive humility; repeated failures and regrets; constant asking for penitence, expiations, and renunciation; suicidal ideas; and the tendency toward self-punishment. Melanie Klein , like Freud, also saw a direct relationship between the sense of guilt and fundamental ambivalence arising from the life and death instincts. She stressed that this feeling not only appears in the oedipal conflict, but also in the very earliest relationships with the nourishing mother. In her description, damaged intrapsychic objects become persecutors. One of the principal aims of psychoanalysis is therefore to understand how patients manage their guilt, for example, to understand the extent to which they can accept ambivalence and responsibility in the face of instinctual strivings and the feelings that generate guilt. The discovery that patients harbor feelings of both love and hate for their parents underscores the importance of guilt as a nodal area of personality development. In the first years of life, the specific ways that children respond to guilt may predispose them to neurosis and mental instability, but may also prove to be a source of success and fulfillment. According to her views, the Oedipus complex also appears much earlier, during the first six months of life. The desire to undo or to repair this damage derives from the sense of guilt. To the extent that guilt may be said to reflect, or result from, discordance between the ego and superego, emergence of the latter implies the ineluctable appearance of the sense of guilt. Criminology and psychoanalysis; Death instinct Thanatos ; "Dostoyevski and Parricide"; Guilt, unconscious sense of; Law and psychoanalysis; Melancholy; Moral masochism; Need for punishment; Self-punishment; Superego. The neuro-psychoses of defence. Obsessive actions and religious practices. The ego and the id. Civilization and its discontents. A contribution to the theory of anxiety and guilt. International Journal of Psycho-Analysis, 29, The Oedipus complex in the light of early anxieties. The writings of Melanie Klein Vol. Reprinted from International Journal of Psycho-Analysis, 26 , Laplanche, Jean; and Pontalis, Jean-Bertrand. The language of psycho-analysis. Further Reading Pulver, Stanley. Psychoanalytical Inquiry, 19, Sandler, Joseph, and Sandler, Anne-Marie. Past unconscious, present unconscious, and the vicissitudes of guilt. International Journal Psychoanalysis, 68, Cite this article Pick a style below, and copy the text for your bibliography.

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Chapter 7 : Oedipus complex - Wikipedia

Introduction --Part one: Challenges to the subject --Subjects in subjection: bodies, desires, and the psychic life of norms --Moral subjects and agents of morality --Part two: Responsibility --Responsibility as response: Levinas and responsibility for others --Ambivalent desires of responsibility: Laplanche and psychoanalytic translations.

Biographical and General Introduction a. In 1933, Lacan commenced clinical training and began to work at psychiatric institutions, meeting and working with amongst others the famous psychiatrist Gaetan Gatian de Clerambault. His doctoral thesis, on paranoid psychosis, was passed in 1935. In 1937, he became a member of La Societe Psychoanalytique de Paris SPP, and commenced an analysis lasting until the outbreak of the war. During the Nazi occupation of France, Lacan ceased all official professional activity in protest against those he called "the enemies of human kind. Its publication was followed by an extended period wherein he published little. In 1945, though, it was re-presented to wider recognition. In 1953, on the back of the success of his Rome dissertation to the SPP on "The Function and Field of Speech in Psychoanalysis," Lacan then inaugurated the seminar series that he was to continue to convene annually albeit in different institutional guises until his death. It was in this forum that he developed and ceaselessly revised the ideas with which his name has become associated. Although Lacan was famously ambivalent about publication, the seminars were transcribed by various of his followers, and several have been translated into English. Lacan published a selection of his most important essays in the collection *Ecrits*. An abridged version of this text is available in an English-language edition see *References and Further Reading*. Lacan brought to this project, however, a keen knowledge of the latest developments in the human sciences, drawing especially on structuralist linguistics, the structural anthropology of Claude Levi-Strauss, topology, and game theory. At this age, Lacan notes, children become capable of recognizing their mirror image. This is not a dispassionate experience, either. It is a recognition that brings the child great pleasure. For Lacan, we can only explain this "jubilation" as a testimony to how, in the recognition of its mirror-image, the child is having its first anticipation of itself as a unified and separate individual. Before this time, Lacan contends drawing on contemporary psychoanalytic observation, the child is little more than a "body in bits and pieces," unable to clearly separate I and Other, and wholly dependant for its survival for a length of time unique in the animal kingdom upon its first nurturers. The truth of this dictum, as Lacan comments in "Aggressivity and Psychoanalysis," is evident in infantile transitivity: It is more simply registered in the fact that it remains a permanent possibility of adult human experience for us to speak and think of ourselves in the second or third person. What is decisive in these phenomena, according to Lacan, is that the ego is at base an object: Identification with the ego, Lacan accordingly maintains, is what underlies the unavoidable component of aggressivity in human behaviour especially evident amongst infants, and which Freud recognised in his *Three Essays on Sexuality* when he stressed the primordial ambivalence of children towards their love objects in the oral phase, to love is to devour; in the anal phase, it is to master or destroy. Desire is the Desire of the Other It is on the basis of this fundamental understanding of identity that Lacan maintained throughout his career that desire is the desire of the Other. What is meant by him in this formulation is not the triviality that humans desire others, when they sexually desire an observation which is not universally true. Lacanian theory does not deny that infants are always born into the world with basic biological needs that need constant or periodic satisfaction. Because its sense of self is only ever garnered from identifying with the images of these others or itself in the mirror, as a kind of other, Lacan argues that it demonstrably belongs to humans to desire directly as or through another or others. We get a sense of his meaning when we consider such social phenomena as fashion. Lacan articulates this decentring of desire when he contends that what has happened to the biological needs of the individual is that they have become inseparable from, and importantly subordinated to, the vicissitudes of its demand for the recognition and love of other people. For game theory involves precisely the attempt to formalize the possibilities available to individuals in situations where their decisions concerning their wants can in principle both affect and be

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affected by the decisions of others. As Freud comments, however, this dream becomes explicable when one considers how, after a patient has entered into analysis, her wishes are constructed at least in part in relation to the perceived wishes of the analyst. In the same way, Lacan details how the deeper unconscious wish expressed in the manifest content of the dream which featured the woman attempting to stage a dinner party with only one piece of smoked salmon can only be comprehended as the coded fulfilment of a desire that her husband would not fulfill her every wish, and leave her with an unsatisfied desire. Lacan agrees with Freud that this event is decisive both in the development of the individual, and in the aetiology of any possible subsequent mental illness. Lacan talks instead of the phallus. What he is primarily referring to is what the child perceives it is that the mother desires. In its first years, Lacan contends, the child devotes itself to trying to fathom what it is that the mother desires, so that it can try to make itself the phallus for the mother- a fully satisfying love-object. At around the time of its fifth or sixth desire, however, the father will normally intervene in a way that lastingly thwarts this Oedipal aspiration. The ensuing renunciation of the aspiration to be the phallic Thing for the mother, and not any physical event or its threat, is what Lacan calls castration, and it is thus a function to which he thinks both boys and girls are normally submitted. The Oedipal child remains committed to its project of trying to fathom and fulfil this desire. It accordingly and famously perceives the father as a rival and threat to its dearest aspirations. In this struggle, of course, the child invariably loses. If the castration complex is to normalize the child, Lacan argues, what the child must be made to perceive is that what satisfies or orders the desire of the mother is not any visible imaginary feature of the father his obviously better physical endowments, and so on. The child must come to see that the whims of the mother are themselves ordered by a Law that exceeds and tames them. This law is what Lacan famously dubs the name *nom* of the father, trading on a felicitous homonymy in French between *nom* name and *non* the "no! The Law and Symbolic Identification The Law of the father is in this way theorised by Lacan as the necessary mediator between the child and the mother. A castrating acceptance of its sovereignty precipitates the child out of its ambivalent attempts to be the fully satisfying Thing for the mother. As Lacan quips, when the child accedes to castration, it accedes to the impossibility of it directly satisfying its incestuous wish. If things go well, however, it will go away with "title deeds in its pocket" that guarantee that, when the time comes and if it plays by the rules, it can at least have a satisficing substitute for its first lost love-object. Symbolic identification is always identification with a normatively circumscribed way of organising the social-intersubjective space within which the subject can take on its most lasting imaginary identifications: For example, the hysterical-vulnerable female identifies at the symbolic level with the patriarchal way of structuring social relations between sexes, outside of which her imaginary identification would be meaningless. Summary So, to repeat and summarise: By drawing on Hegel, game theory, and contemporary observations of infant behaviour, he lays greater systematic emphasis than Freud had on the intersubjective constitution of human desire. In this feature at least, his philosophical anthropology is united with that of philosophers such as Levinas, Honneth and Habermas. Human-being, for Lacan, is thus as decentred vitally a speaking animal what he calls a *parle-etre*; one whose desire comes to be "inmixed" with the imperatives of, and stipulated within, the natural language of its society. If the Law of the father denies immediate access to what the child takes to be the fully satisfying object as expounded above, from this point on, Lacan argues, at least neurotic desire is necessarily articulated in the interstices of what is permitted by the big Other. And it is characterised by an innate and "fatal" attraction to what it prohibits as such, which is why he placed such central emphasis throughout his career on the enigmatic Freudian notion of a death drive. For Lacan, what is decisive in understanding mental illness is not the conflict between the embattled ego and its two more "irrational" psychic bedfellows, the superego and the id. The question to be asked, for Lacan, is: As in Freud, Lacan stipulates three major classes of mental illness, all of which are situated by him with respect to the terms of this question, and which as such are elevated by him to something like three existential bearings towards the condition of being a decentred socialised animal. According to the Lacanian conceptualization, the neurotic is someone who has submitted to castration, but not without remainder. The pervert is someone who has only partially acceded to castration. Finally, the psychotic

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is someone who has never acceded or been drawn to accede to the symbolic order of social interchange bound by the name of the father. From the s, in complete opposition to any Jungian or romantic conceptions, Lacan instead described the unconscious as a kind of discourse: By contrast, individuals suffering from psychosis, Lacan stresses in line with a vast wealth of psychological research , are prone to characteristic linguistic dysfunctions and inabilities. Accordingly, for him too, "learning is based on believing" Wittgenstein. Particularly, Lacan asserts a lasting link between the capacity of subjects to perceive the world as a set of discrete identifiable objects, and their acceptance of the unconditional authority of a body of convention. We will return to this below. This is the clearest register of the debt that Lacan owes to phenomenology. From Heidegger, he accepts the notion that to be a subject is to experience the world as a meaningful totality, and that language is crucial to this capability. Aligning Freud with the theories of Merleau-Ponty and Sartre, Lacan developed a psychoanalytic conception of how the body is caught in the play of meaning-formation between subjects, and expressive of the subjectivity that "lives" through it, as well as being an objectifiable tool for the performance of instrumental activities. For Lacan, that is, "the unconscious" does not name only some other part of the mental apparatus than consciousness. Freud had already commented in the Introductory Lectures to Psychoanalysis that the unconscious can be compared to a language without a grammar. A symptom, Lacan for example claimed, is to be read as a kind of embodied corporeal metaphor. As Freud had argued, he takes it that what is at stake within a symptom is a repressed desire abhorrent to the consciously accepted self-conception and values of the subject. This desire, if it is to gain satisfaction at all, accordingly needs to be expressed indirectly. For example, a residual infantile desire to masturbate may find satisfaction indirectly in a compulsive ritual the subject feels compelled to repeat. In metonymy, one designates a whole object for example, a car by naming one part of it for example: According to Lacan, the unconscious uses the multivalent resources of the natural language into which the subject has been inducted what he calls "the battery of the signifier" to give indirect vent to the desires that the subject cannot consciously avow. As Freud detailed in *Jokes and Their Relation to the Unconscious*, the "punch line" of jokes pack their punch by condensing in one statement, or even one word, two chains of meaning. The first of these is what the previous words and cues of the joke, and our shared norms for interpretation, lead us to expect. The second is a wholly different chain of associations, whose clash with what we had expected produces our sense of amusement. In the same way, Lacan observed that, for example, when an analysand makes a "slip of the tongue," what has taken place is that the unconscious has employed such means as homonymy, the merging of two words, the forgetting or mispronunciation of certain words, or a slippage of pronoun or tense, etc. Lacan argues that what the consideration of jokes, symptoms and slips thus shows are a number of features of how it is that human beings form sense in language. The first thing is that the sentence is the absolutely basal unit of meaning. Before a sentence ends, Lacan notes, the sense of each individual word or signifier is uncertain. It is only when the sentence is completed that their sense is fixed, or as Lacan variously put it "quilted". The sense of this position can be easily demonstrated. For example, if I say: At the end of the sentence, by contrast, the sense of the beginning words becomes clear, as when I finish the first of the above utterances by saying "when I was young I ran a lot," or whatever. Sense, he argues, is always something that "will have been. This is why, in Seminar I, Lacan even quips that the meaning of symptoms do not come from the past, but from the future. Before the work of interpretation, a symptom is a floating signifier, whose meaning is unclear to the analysand, and also to the analyst. As the analytic work proceeds, however, an interpretation is achieved at some later time that casts the whole behavior into relief in a wholly different light, and makes its sense clear. The analysand comes to the analyst with his troubling symptoms, and the analyst, at certain decisive points, offers interpretations of these behaviors that retrospectively make their meaning clear. And this is not simply an intellectual exercise. As Freud stressed, there is knowledge of the unconscious, and then there is knowledge that has effects upon it. His central and basal hypothesis concerning it can be stated in the following way. In a symptom, as we saw above, an unconscious desire seeks to make itself manifest. The symptom is recounted to the analyst, or else repeated in the way the subject responds to the analyst in the sessions. Then an

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interpretation is offered by the analyst, which recognizes or symbolizes the force of the desire at work in the symptom, and the symptom disappears.

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Moral philosophy and poststructuralism have long been considered two antithetical enterprises. Moral philosophy is invested in securing norms, whereas poststructuralism attempts to unclench the grip of norms on our lives.

Chapter 9 : Jean Laplanche | Revolv

That one's body, one's desires, and even one's psychic lives are not separable from the way that norms and social power act on a person is not just an uncomfortable thought or a theory that adequately seems to sum up experiences that one might have had.