

Psychoanalytical Criticism

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Sigmund Freud

Oedipus complex, Freudian shift, id,
ego, super ego

- Carl Jung
- Karen Horney
- Broke with Freud
- Archetypes, collective unconscious

Key Freudian Concepts

- Id : set of uncoordinated instinctual desires
- Super Igo: plays a critical and moralizing role
- Igo : the organized, realistic agent that mediates between the instinctual desires of the id and the critical super-ego.

id

- Present at birth
- Source of bodily needs and wants, emotional impulses and desires, especially aggression and the libido
- Acts according to pleasure principle- the psychic force associated with the gratification of immediate desires and impulses
- Id knows no judgements- good, evil or morality

Libido

- **Libido** ([/lɪˈbɪːdoʊ/](#); [colloquial](#): **sex drive**) is a person's overall sexual drive or [desire](#) for [sexual activity](#). Libido is influenced by [biological](#), [psychological](#), and social factors. Biologically, the [sex hormones](#) and associated neurotransmitters that act upon the [nucleus accumbens](#) (primarily [testosterone](#) and [dopamine](#), respectively) regulate libido in humans.^[1] Social factors, such as work and family, and internal psychological factors, such as personality and stress, can affect libido. Libido can also be affected by medical conditions, medications, lifestyle and relationship issues, and age (e.g., [puberty](#))

- A person may have a desire for sex, but not have the opportunity to act on that desire, or may on personal, moral or religious reasons [refrain from acting on the urge](#). Psychologically, a person's urge can be [repressed](#) or [sublimated](#). Conversely, a person can engage in sexual activity without an actual desire for it. Multiple factors affect human sex drive, including stress, illness, pregnancy, and others. A 2001 review found that, on average, men have a higher desire for sex than women. [\[3\]](#)

Super Ego

- reflects the internalization of cultural rules, mainly taught by parents applying their guidance and influence.
- The super-ego aims for perfection. It forms the organized part of the personality structure, mainly but not entirely unconscious, that includes the individual's ego ideals, spiritual goals, and the psychic agency (commonly called "conscience") that criticizes and prohibits their drives, fantasies, feelings, and actions.

Super Ego 2

- Freud's theory implies that the super-ego is a symbolic internalisation of the [father figure](#) and cultural regulations.
- The super-ego works in contradiction to the id. The super-ego strives to act in a socially appropriate manner, whereas the id just wants instant self-gratification. The super-ego controls our sense of right and wrong and guilt. [\[36\]](#) It helps us fit into society by getting us to act in socially acceptable ways. [\[2\]](#)

Ego

- acts according to the [reality principle](#); i.e., it seeks to please the id's drive in realistic ways that, in the long term, bring benefit, rather than grief.
- The ego is the organized part of the personality structure that includes defensive, perceptual, intellectual-cognitive, and [executive functions](#). Conscious awareness resides in the ego, although not all of the operations of the ego are conscious

Ego 2

- The ego separates out what is real. It helps us to organize our thoughts and make sense of them and the world around us.

The ego is that part of the id which has been modified by the direct influence of the external world.

the super-ego is constantly watching every one of the ego's moves and punishes it with feelings of guilt, anxiety, and inferiority. to overcome this the ego employs defense mechanisms

Jacques Marie Émile Lacan

(13 April 1901 – 9 September 1981) was a French [psychoanalyst](#) and [psychiatrist](#). Described as "the most controversial psycho-analyst since [Freud](#)",

Three orders

- The imaginary
- The Symbolic
- The Real
- Lacan considered psychic functions to occur within a universal matrix. The Real, Imaginary and Symbolic are properties of this matrix, which make up part of every psychic function.

Mirror stage

- Lacan's first official contribution to psychoanalysis was the [mirror stage](#), which he described as "formative of the function of the 'I' as revealed in psychoanalytic experience."
- Lacan explains that "the mirror stage is a phenomenon to which I assign a twofold value. In the first place, it has historical value as it marks a decisive turning-point in the mental development of the child. In the second place, it typifies an essential libidinal relationship with the body-image". [\[43\]](#)

- The mirror stage describes the formation of the ego via the process of objectification, the ego being the result of a conflict between one's perceived visual appearance and one's emotional experience. This identification is what Lacan called "alienation".

- At six months, the baby still lacks physical co-ordination. The child is able to recognize itself in a mirror prior to the attainment of control over their bodily movements. The child sees its image as a whole and the synthesis of this image produces a sense of contrast with the lack of co-ordination of the body, which is perceived as a fragmented body.

- The child experiences this contrast initially as a rivalry with its image, because the wholeness of the image threatens the child with fragmentation—thus the mirror stage gives rise to an aggressive tension between the subject and the image. To resolve this aggressive tension, the child identifies with the image: this primary identification with the counterpart forms the ego.

- Lacan calls the specular image "orthopaedic", since it leads the child to anticipate the overcoming of its "real specific prematurity of birth". The vision of the body as integrated and contained, in opposition to the child's actual experience of motor incapacity and the sense of his or her body as fragmented, induces a movement from "insufficiency to anticipation

- In other words, the mirror image initiates and then aids, like a crutch, the process of the formation of an integrated sense of self.
- In the mirror stage a "misunderstanding" (*méconnaissance*) constitutes the ego—the "me" (*moi*) becomes alienated from itself through the introduction of an imaginary dimension to the subject. The mirror stage also has a significant symbolic dimension, due to the presence of the figure of the adult who carries the infant. Having jubilantly assumed the image as their own, the child turns their head towards this adult, who represents the big other, as if to call on the adult to ratify this image. ^[47]