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Castration (Ideas in Psychoanalysis) Ivan Ward. From fashion to football, in our dreams and epiphanies, through jealous rages and moments of genius, the effects of castration anxiety, so claims Ivan Ward, are ever-present. Freud's famous 'castration complex' is met with continually in analytic experience. Yet it seems an unbelievable idea.

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Castration Anxiety, According to Psychoanalysis ...

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Castration Ideas In Psychoanalysis

In the structure of psychosis, castration is foreclosed and lack is neither accepted nor borne. Freud called it Verwerfung, repudiation. The place of lack is lacking and castration returns in the real as happens, for instance, in the case of hallucination. Lacan tried to theorize beyond the bedrock of castration with his ideas on the end of analysis.

Castration - No Subject - Encyclopedia of Psychoanalysis ...

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In Freudian psychoanalysis, castration anxiety (Kastrationsangst) refers to an unconscious fear of penile loss originating during the phallic stage of psychosexual development and lasting a lifetime.

Castration anxiety - Wikipedia

Psychoanalysts affirm that the castration complex is continually met with in analytic situations. Yet it seems an unbelievable idea. Drawing experience from myth, clinical practice and the sexual theories of children, Freud established the castration complex as a crucial determinant of human sexual behavior. Phallic symbolism and castration themes are common in human history.

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Once more, we will explore questions on where sexual desire is located, and representations of female desire through murder and castration. This is part of a women-only series with Claudia Celadon, where we read and discuss psychoanalytic and philosophical texts in order to investigate the depiction of women in visual arts and literature.

Desire, Murder, Castration: women in psychoanalysis ...

In Freudian psychoanalysis, castration anxiety (Kastrationsangst) refers to an unconscious fear of penile loss originating during the phallic stage of psychosexual development and lasting a lifetime. According to Freud, when the infantile male becomes aware of differences between male and female genitalia he assumes that the female's penis has been removed and becomes anxious that his penis will be cut off by his rival, the father figure, as punishment for desiring the mother figure.

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From fashion to football, in dreams and in epiphanies, the effects of castration anxiety, claims Ivan Ward, are ever-present.

Whilst Freud clearly intended the psychoanalytic term "perversion" to be from the moral judgement that the world carries in colloquial use, its relationship to feelings of contempt, triumph, sexual excitement and to shame, revulsion and fear, necessarily make it a troubling concept. To what extent is moral panic about homosexuality and perversion a hysterical

outburst from a fragile "normality"? The liberalisation of the legal status of homosexuality in Britain and the USA has encouraged attempts to recast perversion as "neo-sexualities" or as Foucauldian ' "Queer Theory". As perversion is both a form of sexuality and a form of thinking or belief, it is ubiquitous, in sublimated forms, in the culture surrounding us. It is also a universal component of human sexuality. Having explained the original Freudian concept and the extent to which it is currently used as a diagnostic term, the author goes on to discuss how it can be used in the analysis of contemporary culture and everydaylife.

Castration is a lively history of the meaning, function, and act of castration from its place in the early church to its secular reinvention in the Renaissance as a spiritualized form of masculinity in its 20th century position at the core of psychoanalysis.

The ideas of psychoanalysis have permeated Western culture. It is the dominant paradigm through which we understand our emotional lives, and Freud still finds himself an iconic figure. Yet despite the constant stream of anti-Freud literature, little is known about contemporary psychoanalysis. Introducing Psychoanalysis redresses the balance. It introduces psychoanalysis as a unified 'theory of the unconscious' with a variety of different theoretical and therapeutic approaches, explains some of the strange ways in which psychoanalysts think about the mind, and is one of the few books to connect psychoanalysis to everyday life and common understanding of the world. How do psychoanalysts conceptualize the mind? Why was Freud so interested in sex? Is psychoanalysis a science? How does analysis work? In answering these questions, this book offers new insights into the nature of psychoanalytic theory and original ways of describing therapeutic practice. The theory comes alive through Oscar Zarate's insightful and daring illustrations, which enlighten the text. In demystifying and explaining psychoanalysis, this book will be of interest to students, teachers and the general public.

Psychoanalysis has transformed our culture. We constantly use and refer to ideas from psychoanalysis, often unconsciously. Psychology, philosophy, politics, sociology, women's studies, anthropology, literary studies, cultural studies, and other disciplines have been permeated by the competing schools of psychoanalysis. But what of psychoanalysis itself? Where is it going one hundred years after Freud's own speculations took shape? Does it still have a role to play in cultural debate, or should it perhaps be abandoned? Speculations After Freud confronts the dilemmas of contemporary psychoanalysis by bringing together some of the most influential and best known writers on psychoanalysis, philosophy and culture. The advocates and critics of psychoanalysis, both institutional and theoretical, critically appraise the powerful role psychoanalytic speculation plays in all areas of culture.

The Cut and the Building of Psychoanalysis Volume II explores how the unformulated trauma associated with surgery performed on Emma Eckstein's genitalia, and the hallucinations that Eckstein experienced, influenced Freud's self-analysis, oriented his biological speculations, and significantly influenced one of his closest followers, Sándor Ferenczi. This thought-provoking and incisive work shows how Ferenczi filled the gaps left open in Freud's system and proved to be a useful example for examining how such gaps are transmitted from one mind to another. The first of three parts explores how the mind of the child was viewed prior to Freud, what events led Freud to formulate and later abandon his theory of actual trauma, and why Freud turned to the phylogenetic past. Bonomi delves deeper into Freud's self-analysis in part two and reexamines the possible reasons that led Freud to discard the impact and effects of trauma. The final part explores the interpersonal effects of Freud's self-dissection dream, arguing that Ferenczi managed to dream aspects of Freud's self-dissection dream on various occasions, which helped him to incorporate a part of Freud's psyche that Freud had himself failed to integrate. This book questions the subject of a woman's body, using discourse between Freud and Ferenczi to build a more integrated and accurate narrative of the origins and theories of psychoanalysis. It will therefore be of interest to psychoanalysts, psychotherapists, psychologists and social scientists, as well as historians of medicine, science and human rights. Bonomi's work introduces new arguments to the contemporary debate surrounding Female Genital Mutilation.

The guiding thread of this theoretical review is the illumination of the impasses of binary thought and of the essentialist conceptions of women and the feminine. In this trajectory, the author's ongoing dialogue with Freud is connected with one aspect of his way of thinking: multcentred and complex. The text addresses questions relating to love, sexual desire, maternity, beauty and the passing of time and highlights current debates concerning women, the feminine, and sexual difference as well as some controversial topics that have been discussed throughout the history of the psychoanalytic movement. One of the most relevant subjects is the notion of 'feminine enigma' and the conceptions of the feminine as the negative of the masculine, which means going into the nature-nurture debate, as well as into considerations of the feminine seen as the other of the masculine. The author points out that the notion of 'feminine enigma' is a displacement of the enigmas inherent to the origins, to the finite time of life (the inevitability of death) and to sexual difference.

Alphabetically arranged original essays explore such topics as historical movements, race and masculinity, marriage, and aging.

The classic manifesto of the liberated woman, this book explores every facet of a woman's life.

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