

# ***A Little More on Lacan***

- Reconceptualized Freudian ideology into a post-structuralist psychoanalytic perspective
- Mirror Phase
- The concept of the “lack”

\*Poststructuralism (1960s/1970s): language is a code of parts independent of reality, which it represents (see also Foucault, Kristeva, and Derrida—later)

# *The Mirror Phase*

- Defined in 1936 by Lacan.
- 6-18 months, a baby sees itself in the mirror, recognizes itself—an epiphany of sorts—and yet also doesn't recognize itself.
- The mirror separates us from ourselves.
- The baby becomes both greatly fascinated and confused, struggling with its first identity conflict.
- **Libidinal dynamism:** interactive movement (dynamism) between instinctual biological drives and emotional associations.
- This is the moment when “I” becomes more than just language.

# *The Mirror Phase*

- This is the moment when the ego is formed.
- The ego forms in the subconscious (unconsciously), with a division between “real” and fragmented perceptions, images, of the body.
- Lacan called this the “*hommelette*”: little man made out of broken eggs.
- Self-image development continues for the rest of one's life, causing continual fascination and/or discomfort with the self-image (a kind of narcissism).
- It becomes a struggle between one's ideal self-image and what they understand to be the real self-image.

# *Lacan's Mirror Stage in a Nutshell*

- 0-6 Months of Age
- 6-18 Months of Age
  - Mirror Stage
  - Libidinal Dynamism
  - Ideal-I or Ideal Ego
- 18 Months to 4 Years of Age
  - The Real
  - The Symbolic Order
- Lacan's Version of the Oedipus Complex
  - Castration Complex
  - The Symbolic Order

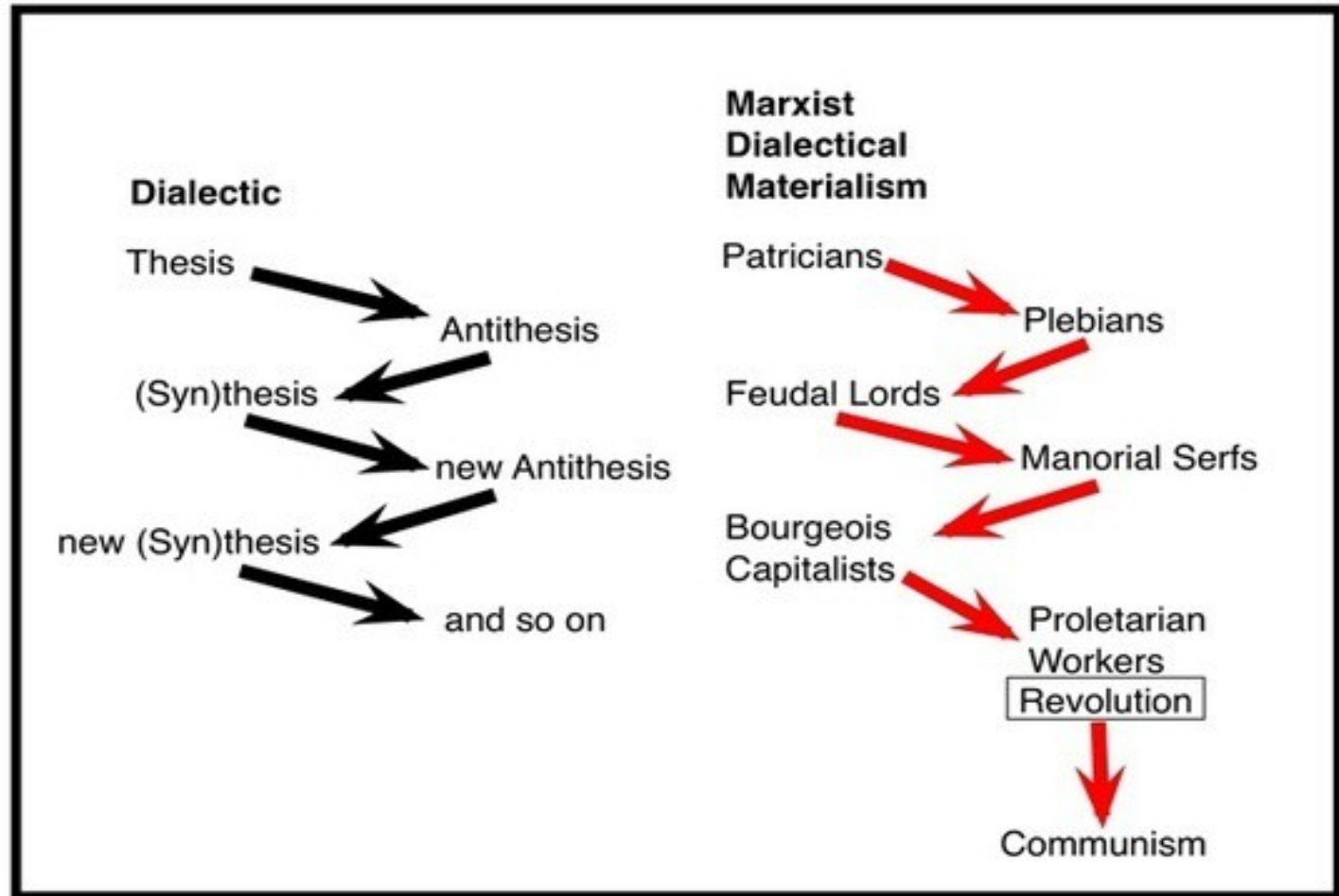
# *Lack*

- "Desire is a relation to being to lack. The lack is the lack of being properly speaking. It is not the lack of this or that, but lack of being whereby the being exists."
- Three Kinds of Lack
  - Symbolic Castration
  - Imaginary Frustration
  - Real Privation

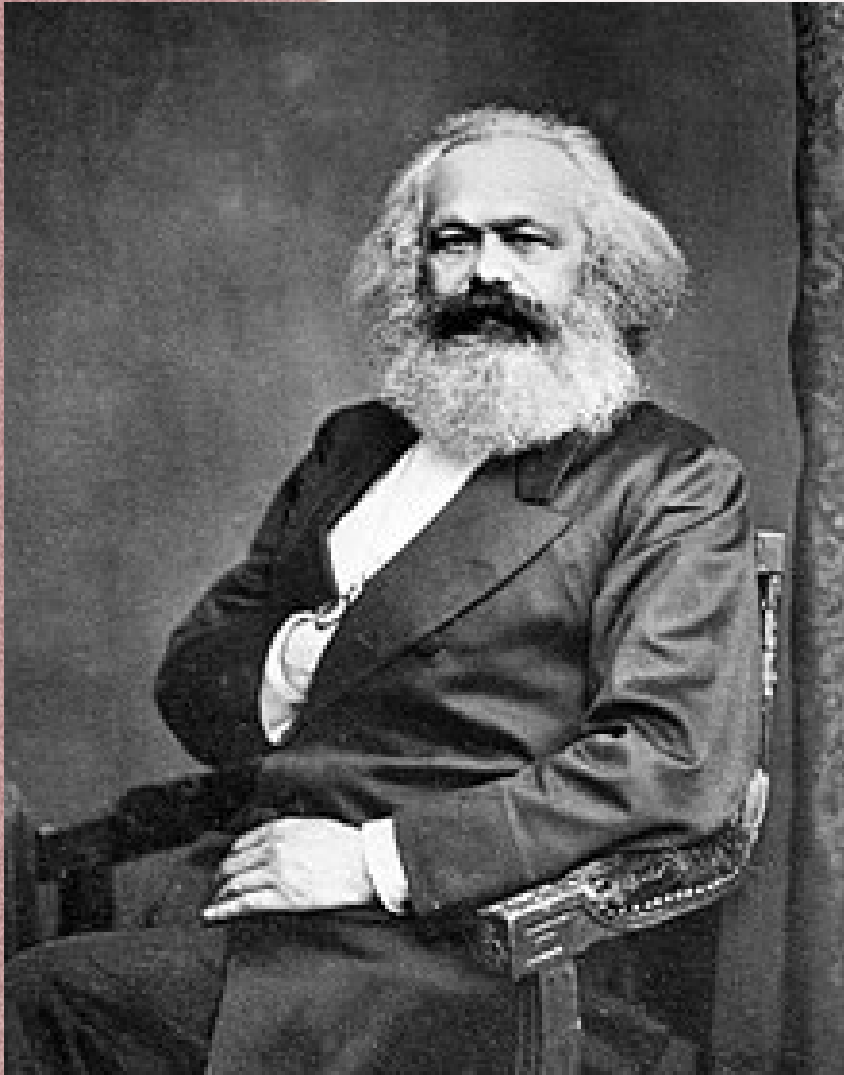
**Karl Marx, Sigmund Freud and Frederich Neitzche are the three central figures of modern day thinking (following Kant).**

- They de-centered will (the idea of the free individual), purpose and intention—thus destroying humanism.
- They recreated hermanatics, recreated interpretations of reality.
- They showed that mankind doesn't write history and can't ever control destiny.

# Hegelian vs. Marxist Dialectics



# Karl Marx (1818-1883)

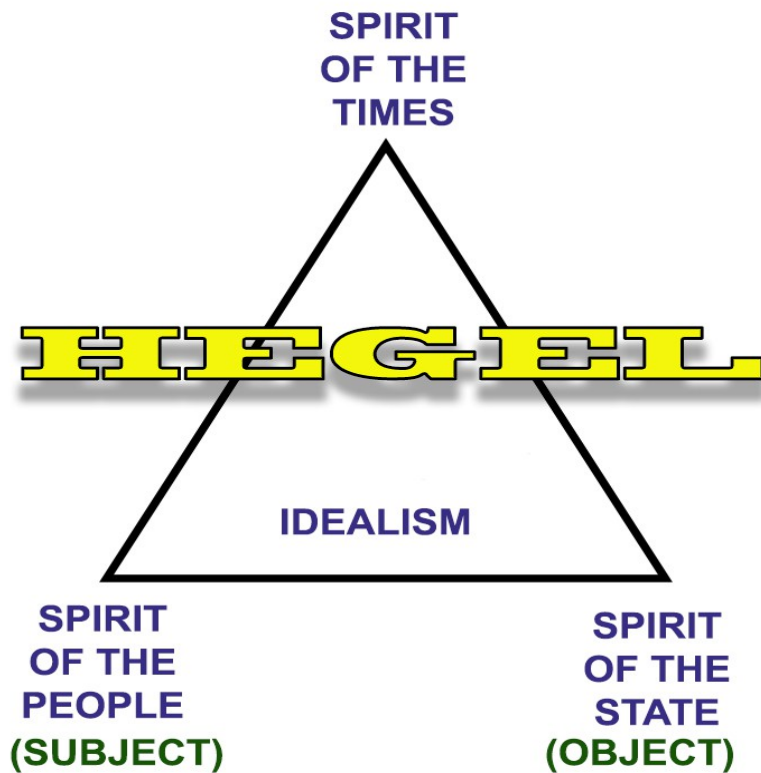


- German Philosopher
- Exiled from Germany for political statements
- Eventually settled in London
- Collaborated with Friedrich Engels
- “The Communist Manifesto” (1848)
- *Das Kapital* (1867-1883)



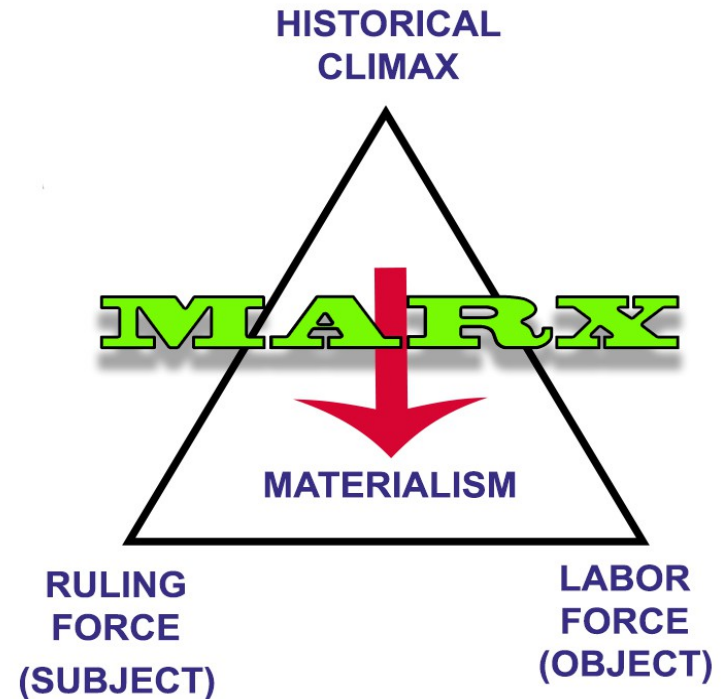
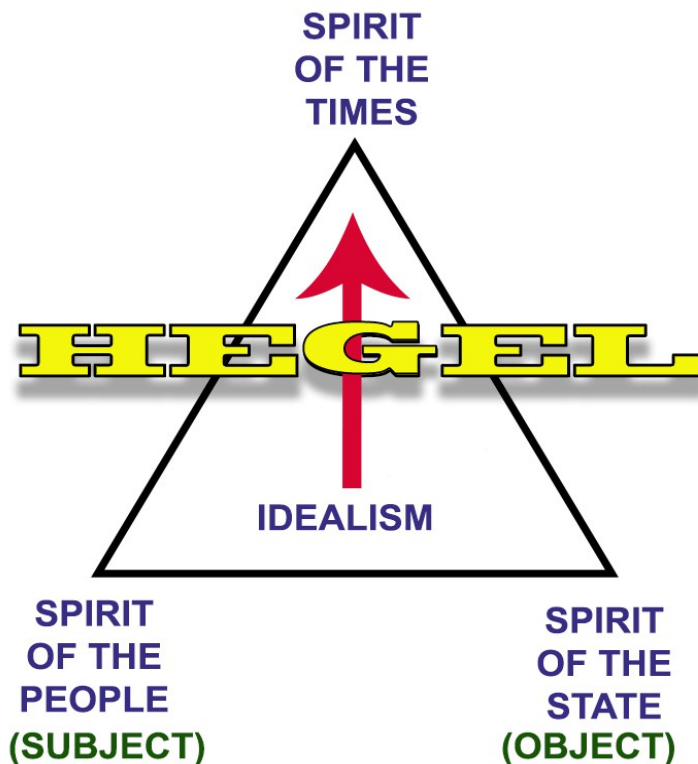
# Karl Marx (1818-1883)

Revisionist Hegelian: emphasis upon history, but without the concept of the spirit



# Karl Marx (1818-1883)

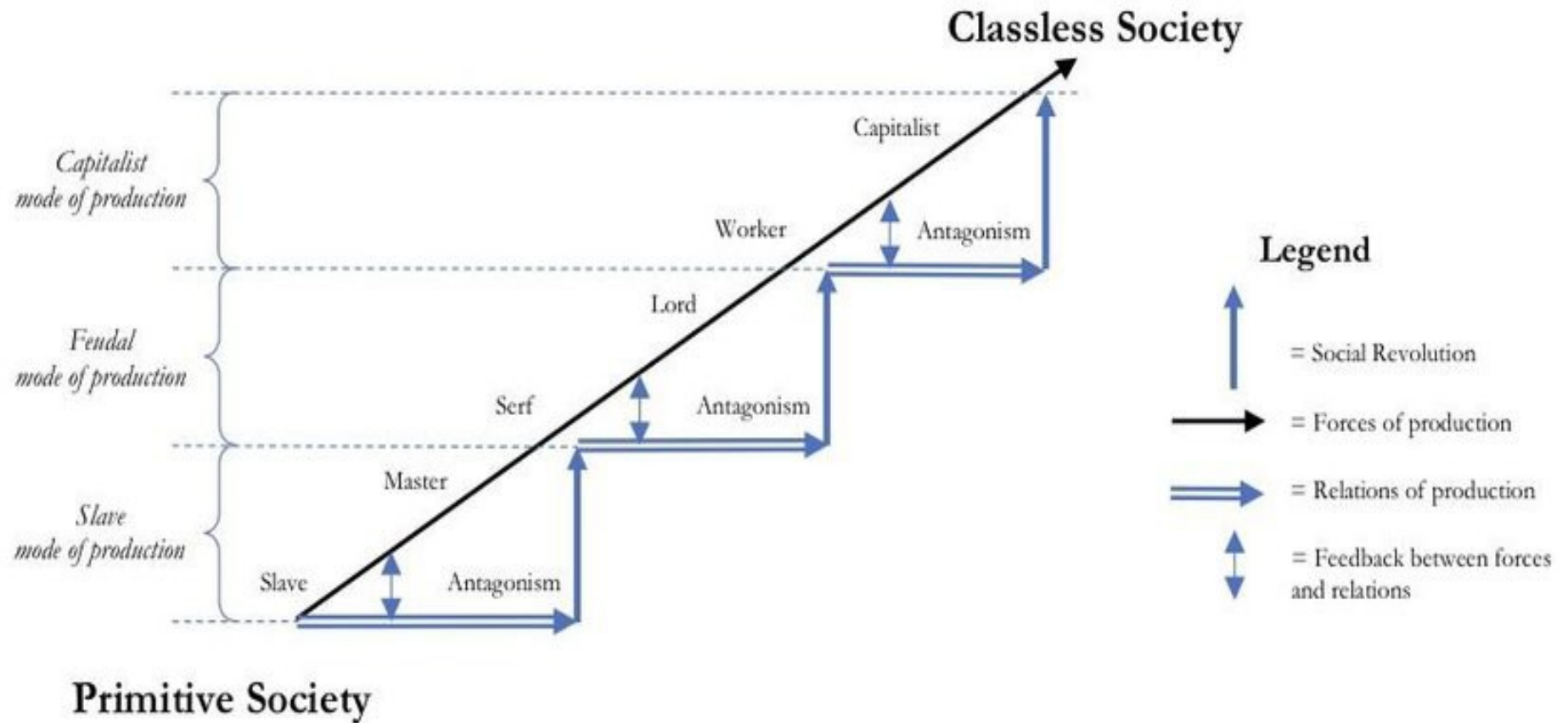
Revisionist Hegelian: emphasis upon history, but without the concept of the spirit



# Karl Marx (1818-1883)

- Religion is an opiate for the masses
- Reality is material, not spiritual
- We are socially constructed beings, not spiritual beings
- Art, literature—and other representations of dominate ideologies-- are often created by and/or supported by the bourgeoisie (upper class)

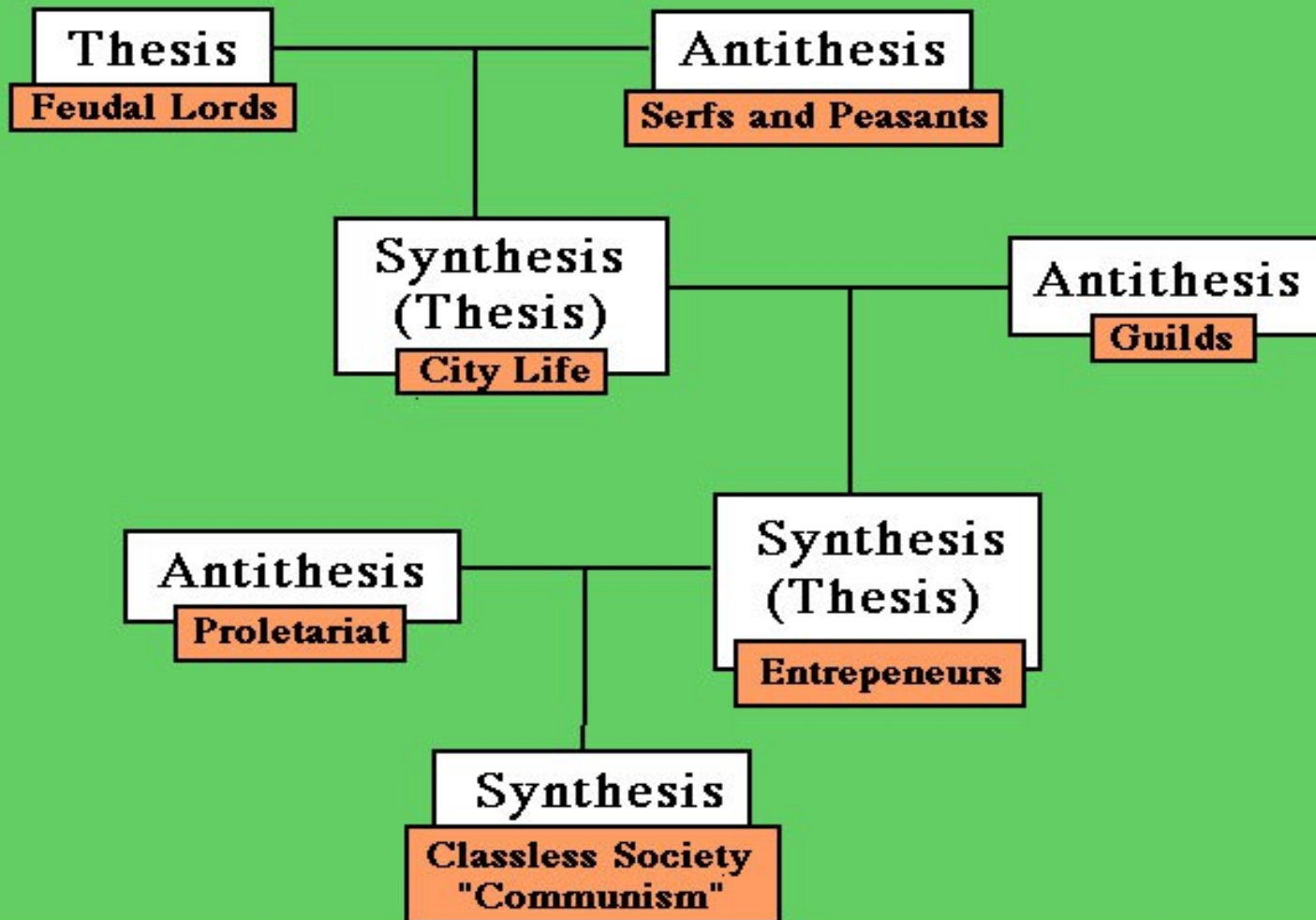
# Marx & Class



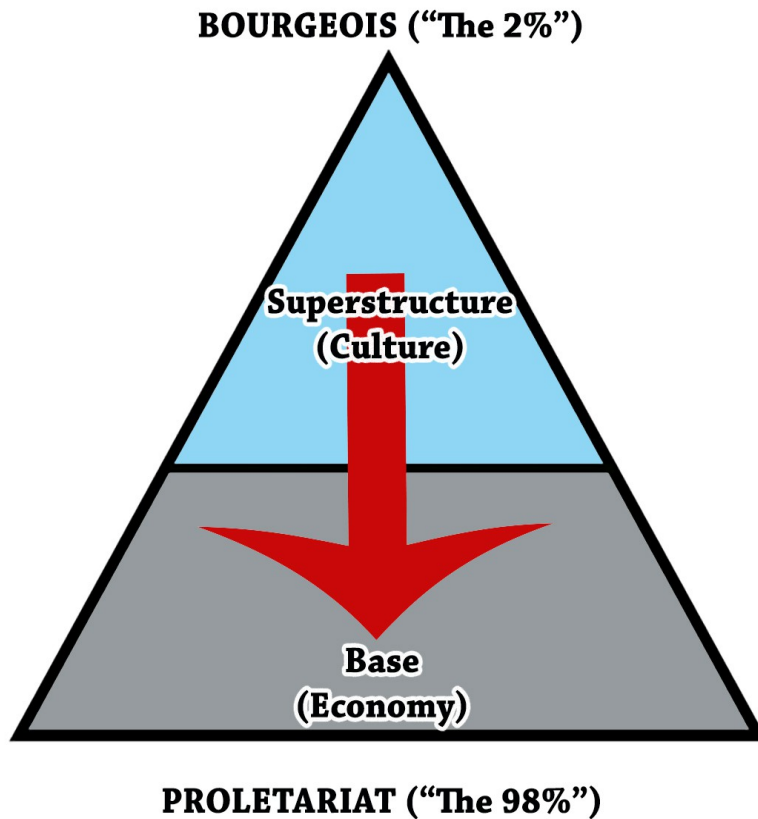
# Marx & Class in History

**The Dialectic**

**in Action**

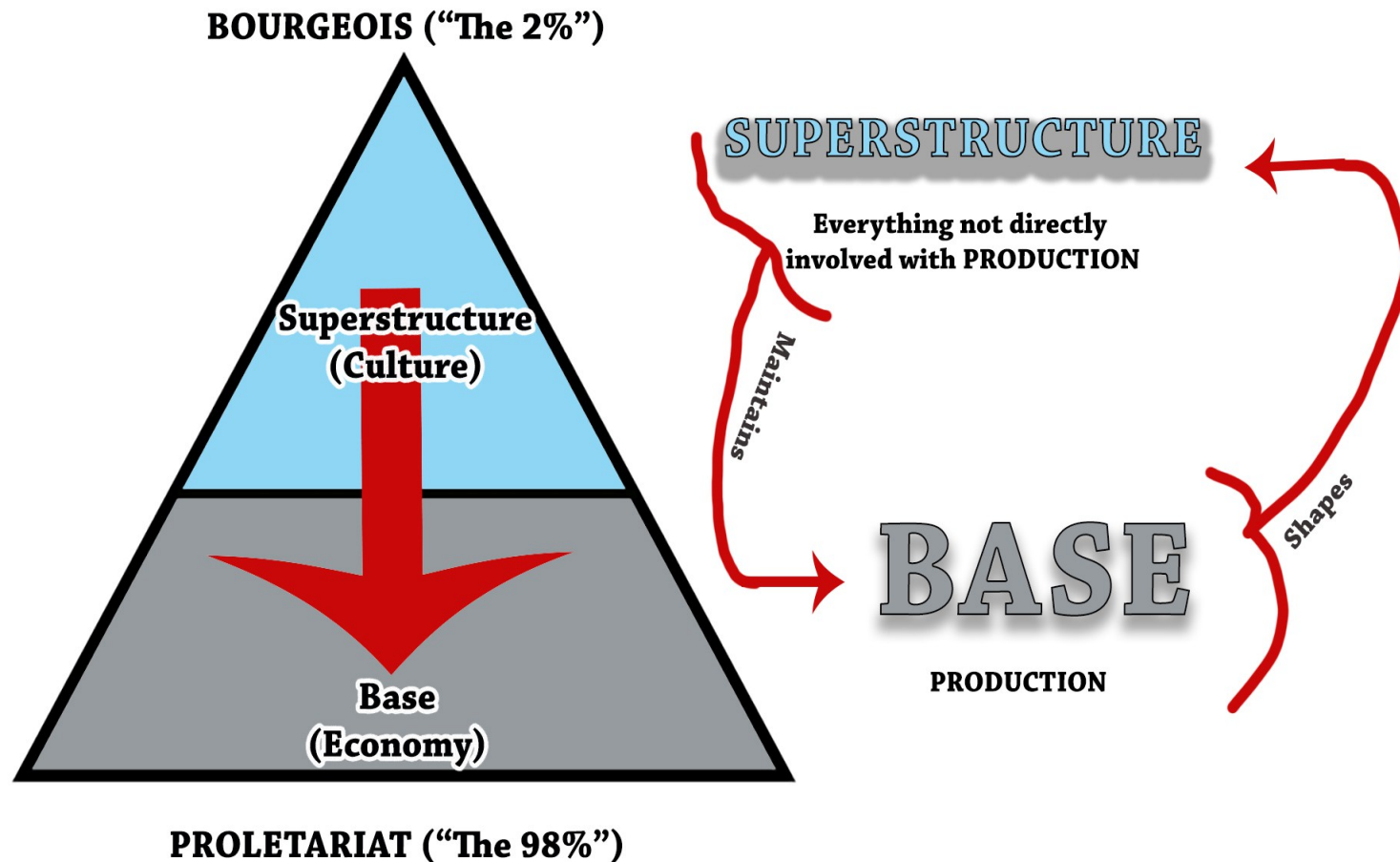


# *Some Concepts*

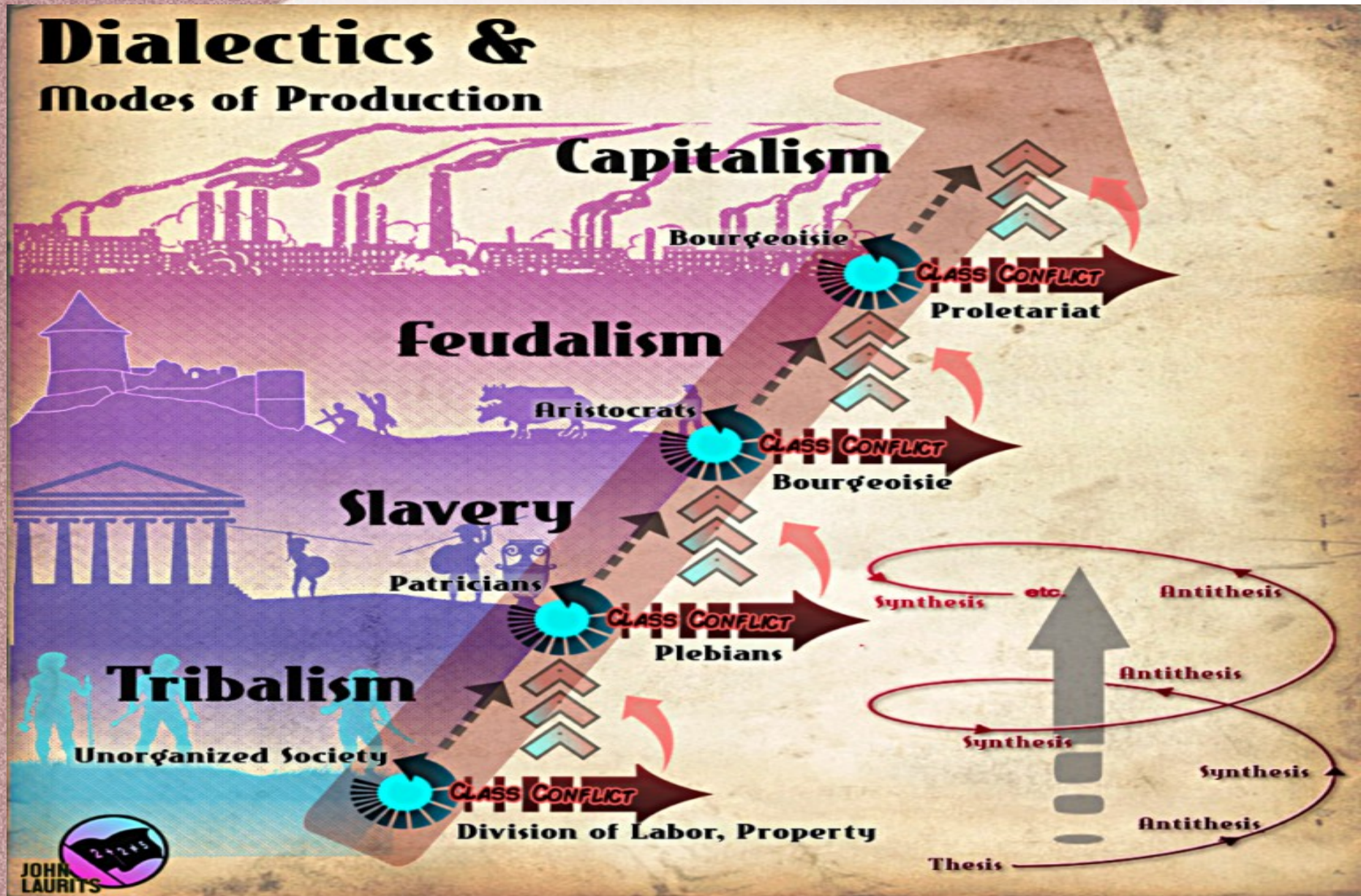


- The Bourgeoisie
- The Petty Bourgeoisie
- The Proletariat
- Ideology
- Capitalism

# Exploitation of the Masses



# Another Way to Look at Class Conflict





# *Retromedieval Communism*



<https://youtu.be/ZtYU87QNjPw>

# ***What a Marxist Writer Does***

- Focuses upon struggles for power, particularly in terms of economics
- Sees literature as a tool for revolution
- Strives to generate a mimetic relationship with social reality
- Thinks politically (content is more important than form)

# ***What a Marxist Critic Does (in General)***

- Sees literature as reflecting class struggle and materialism
- Examines a work in terms of how it fits into the general societal superstructure
- Examines a work in terms of how it fits or doesn't fit in with other ideologies
- Measures how a work can influence change(s) in society
- Measures how history influences the work, with emphasis upon the proletariat
- Identifies the ideology of a work, and if it is bourgeois (of the bourgeoisie), points out its (lack) of work, its deficiencies

# ***Terry Eagleton's Five Categories of Analysis***

1. General Mode of Production
2. Literary Mode of Production
3. General Ideology
4. Authorial Ideology
5. Aesthetic Ideology

# What a Marxist Critic Looks for:



1. Examines the relationships between characters, especially in terms of class structures.
  - Evaluates the vocational roles of each character.
  - Evaluates how each character uses or even has leisure time. Examines the free choices available to each character.
2. Measures the role and involvement of government in the work.
3. Examines the setting in terms of economic, social and cultural influences over the characters.

# ***Some questions a Marxist critic might ask:***

- What role does class play in the work; what is the author's analysis of class relations?
- How do characters overcome oppression?
- In what ways does the work serve as propaganda for the status quo; or does it try to undermine it?
- What does the work say about oppression; or are social conflicts ignored or blamed elsewhere?
- Does the work propose some form of utopian vision as a solution to the problems encountered in the work?

**SING!**

## Itsy Bitsy Spider

Itsy Bitsy Spider climbed up the waterspout.



Down came the rain



and washed the spider out.

Out came the sun



And dried up all the rain,

And the Itsy Bitsy Spider climbed up  
the spout again.

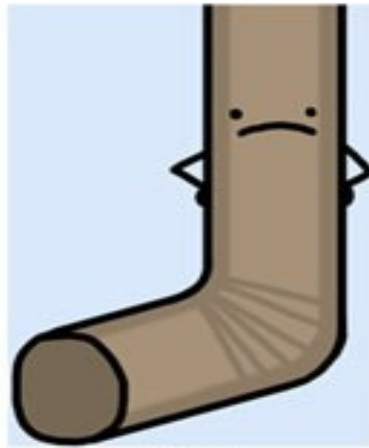


# Analysis of "Itsy Bitsy Spider" Song

## The Itsy Bitsy Spider: An Analysis.



**THE SPIDER:**  
The spider symbolizes the proletariat, and his ongoing struggle against the bourgeoisie.



**THE WATERSPOUT:**  
The waterspout is the myth of equality and the American Dream. The spider continues to doggedly scale it's heights, only to be denied the fruits of his hard work.



**THE RAIN:**  
The rain is the bourgeoisie, impeding the progress of the spider, and standing between him and his ultimate goal of true freedom and equality. The rain also embodies man's inhumanity to man.



**THE SUN:**  
The sun is the easing of difficult living and working conditions. It provides false hope for the spider, prolonging his struggle.