

## The Psychoanalyst And The Philosopher Janus Head

Face-to-face with differences in the analytical relationship analysts frequently confront the limitations of their theories. In this new book Mary Lynne Ellis and Noreen O'Connor move to the heart of 21st century intertwining of psychoanalytical and philosophical critical reflections. They highlight how philosophical perspectives on language, embodiment, time, history, and conscious/unconscious experiences can contribute to clinical interpretations of gender, sexuality, race, age, culture, and class. Vital to Questioning Identities: Philosophy in Psychoanalytic Practice is its emphasis on clinical material, and on attentiveness to the uniqueness of individuals' articulations of their desires and identities. Trauma and Human Existence effectively interweaves two themes central to emotional trauma - the first pertains to the contextuality of emotional life in general, and of the experience of emotional trauma in particular, and the second pertains to the recognition that the possibility of emotional trauma is built into the basic constitution of human existence. This volume traces how both themes interconnect, largely as they crystallize in the author's personal experience of traumatic loss. As discussed in the book's final chapter, whether or not this constitutive possibility will be brought lastingly into the foreground of our experiential world depends on the relational contexts in which we live. Taken as a whole, Trauma and Human Existence exhibits the unity of the deeply personal, the theoretical, and the philosophical in

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the understanding of emotional trauma and the place it occupies in human existence.

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.

In this book, the author collects and discusses views and ideas of the ancient philosopher Aristotle which have psychological interest and compares them with today's theories. First, the soul-body problem is presented showing that Aristotle accepts a psychosomatic unity theorizing the human being in a holistic approach. Then the mental functions are described according to the aristotelian definitions, together with their interactions. The first book of its kind to provide a detailed analysis of the history of the unconscious from the underworlds of Greek and Egyptian mythology to psychoanalysis and metaphysics, Jon Mills presents here a unique study of

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differing philosophies of the unconscious. Mills examines how three major philosophical systems on the nature of the unconscious emerge after modern philosophy, finding their most celebrated elaborations in Freud, Lacan and Jung. These three psychoanalytic traditions, quite separate from one another in terms of their emphasis and philosophical presuppositions, are scrutinised alongside contemporaneous movements in existential phenomenology, semiotics, epistemology, transcendental psychology and Western metaphysics in the texts of Hegel, Heidegger, Sartre and Whitehead. *Underworlds* provides a scholarly exegesis and critique of the main philosophies of the unconscious to have transpired in the history of ideas. Exploring the unconscious from its philosophical beginnings in antiquity to its systematic articulation brought about by the rise of psychoanalysis, *Underworlds* is ideal for practicing psychoanalysts, academics of Freud, Jung and Lacan, and scholars of psychology, philosophy and the humanities.

This is a timely and stimulating collection of essays on the importance of Freudian thought for analytic philosophy, investigating its impact on mind, ethics, sexuality, religion and epistemology. Marking a clear departure from the long-standing debate over whether Freudian thought is scientific or not, *The Analytic Freud* expands the framework of philosophical inquiry, demonstrating how fertile and mutually enriching the relationship between philosophy and psychoanalysis can be. The essays are divided into four clear sections, addressing the implications of Freud for philosophy of

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mind, ethics, sexuality and civilisation. The authors discuss the problems psychoanalysis poses for contemporary philosophy as well as what philosophy can learn from Freud's legacy and undeniable influence. For instance, *The Analytic Freud* discusses the problems presented by psychoanalytic theories of the mind for the philosophy of language; the issues which current theories of mind and meaning raise for psychoanalytic accounts of emotion, metaphor, the will and self-deception; the question whether psychoanalytic theory is essential in understanding sexuality, love, humour and the tensions which arise out of personal relationships. *The Analytic Freud* is a critical and thorough examination of Freudian and post-Freudian theory, adding a welcome and significant dimension to the debate between psychoanalysis and contemporary philosophy. Levy maintains that MacIntyre's understanding of the unconscious as intrinsically unobservable overlooks crucial features of the technique of free association and that Grunbaum's contention that only extraclinical testing can determine the truth of psychoanalytic interpretations rests on a false dichotomy between intra- and extra-clinical evidence. Although the works of C.G. Jung have received worldwide attention, there has been surprisingly little engagement by philosophers. In this volume, internationally recognized philosophers, Jungian analysts, and scholars attempt to fill this void in the literature. Although Jung did not have a formalized, systematic philosophy, the philosophical implications of his thought are explored in relation to his key theoretical

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postulates on archetypes, the collective unconscious, the mind-body problem, phenomenology, epistemology, psychology of religion, alchemy, myth, ethics, aesthetics, and the question of transcendence. Through analyzing Jung philosophically, new vistas emerge for enhanced explication, theoretical refinement, revision, and redirecting shifts in emphasis that lend more proper cohesion to Jung's philosophy. For the first time we may observe philosophers attempting to unpack the philosophical consequences of Jung's thought applied to many traditional topics covered in the humanities and the social sciences. Given that Jung has not been historically taken up by philosophers, critiqued, nor applied to contemporary theories of mind, culture, and human nature, this is the first book of its kind. It is argued that a new generation of research in analytical psychology can benefit from philosophical scrutiny and theoretical fortification. Jung and Philosophy will be of interest to psychoanalysts, philosophers, cultural theorists, religious scholars, and the disciplines of depth psychology and post-Jungian studies. humanities and the social sciences. Given that Jung has not been historically taken up by philosophers, critiqued, nor applied to contemporary theories of mind, culture, and human nature, this is the first book of its kind. It is argued that a new generation of research in analytical psychology can benefit from philosophical scrutiny and theoretical fortification. Jung and Philosophy will be of interest to psychoanalysts, philosophers, cultural theorists, religious scholars, and the disciplines of depth psychology and post-Jungian studies.

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Can reason absorb the psyche's nonrational elements into a conception of the fully realized human being? Without a good answer to that question, Jonathan Lear says, philosophy is cut from its moorings in human life. He brings into conversation psychoanalysis and moral philosophy, which together form a basis for ethical thought about how to live. Adrian Johnston and Catherine Malabou defy theoretical humanities' deeply-entrenched resistance to engagements with the life sciences. Rather than treat biology and its branches as hopelessly reductive and politically suspect, they view recent advances in neurobiology and its adjacent scientific fields as providing crucial catalysts to a radical rethinking of subjectivity. Merging three distinct disciplines -- European philosophy from Descartes to the present, Freudian-Lacanian psychoanalysis, and affective neuroscience -- Johnston and Malabou triangulate the emotional life of affective subjects as conceptualized in philosophy and psychoanalysis with neuroscience. Their experiments yield different outcomes. Johnston finds psychoanalysis and neurobiology have the potential to enrich each other, though affective neuroscience demands a reconsideration of whether affects can be unconscious. Investigating this vexed issue has profound implications for theoretical and practical analysis, as well as philosophical understandings of the emotions. Malabou believes scientific explorations of the brain seriously problematize established notions of affective subjectivity in Continental philosophy and Freudian-Lacanian analysis. She confronts philosophy and psychoanalysis with something neither field has seriously considered: the concept of wonder and the cold, disturbing visage of those who have been affected by disease or injury, such that they are no longer affected emotionally. At stake in this exchange are some of philosophy's most important claims concerning the relationship between the subjective mind and the objective

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body, the structures and dynamics of the unconscious dimensions of mental life, the role emotion plays in making us human, and the functional differences between philosophy and science.

"Well over one half of this brilliant new Monograph constitutes a major sequel to Professor Grunbaum's highly influential 1984 book *The Foundations of Psychoanalysis: A Philosophical Critique*, which was labeled "magisterial" by Frank J. Sulloway, and "the most important book ever written on Freud's status as a scientist" by J. Allan Hobson. The importance of the present Monograph lies in the extent to which the author now goes beyond that earlier volume to offer new original ideas on fundamental themes." "Validation in the Clinical Theory of Psycho-analysis: A Study in the Philosophy of Psycho-analysis contains Adolf Grunbaum's new basic critique of the psychoanalytic theory of transference in its role of an etiologic theory; it turns out that etiologic transference interpretations rest on fallacious causal inferences from so-called "meaning connections" between mental states: moreover, just these unsound inferences are the stock-in-trade of the "hermeneutic" reconstruction of psychoanalysis, which charges Freud with a "scientific self-misunderstanding." "This volume joins the issue with Marshall Edelson's defenses of the investigative viability of the single-subject case study method. As a spin-off from the import of the serious placebo challenge to psychoanalysis, this Monograph presents the author's widely recognized new account of the placebo concept across all of medicine and psychotherapy. Whereas *Foundations of Psychoanalysis* objected that Freud's dream theory was evidentially ill-founded, the burden of the present book is to give two new basic reasons for presuming the theory to be false. It also develops the import of the author's appraisal of psychoanalytic theory for the scrutiny of Freud's triadic

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psychology of religious belief in theism." "Since Sir Karl Popper's most detailed charge of pseudoscience against psychoanalysis in 1983 could not be examined for inclusion in the 1984 book, the present monograph shows in what ways it is wide of the mark as an incoherent diagnosis of the scientific liabilities of psychoanalytic theory. In addition, four important papers that had antedated *Foundations* by a few years and were scattered over diverse publications have been updated and integrated with the other chapters herein."--BOOK JACKET. Title Summary field provided by Blackwell North America, Inc. All Rights Reserved

Gilles Deleuze is among the twentieth century's most important philosophers of difference. The style of his extended oeuvre is so extremely dense and cryptic that reading and appreciating it require an unusual degree of openness and a willingness to enter a complicated but extremely rich system of thought. The abundant debates with and references to a variety of authors of many different domains, the sophisticated conceptual framework, the creation of new concepts and the injection of existing concepts with new meanings - all this makes his oeuvre difficult to grasp. This book can be seen as a guide to reading Deleuze, but at the same time it is a direct confrontation with issues at stake, particularly the debate with and against psychoanalysis. This debate not only offers the occasion to find an entrance to Deleuze's basic thought, but also throws the reader into the middle of the dispute. *Deleuze and Psychoanalysis* provides a clear and perspicuous overview of subject matter of interest to psychoanalysts, Deleuzian or otherwise.

*Figures of the Unconscious* 7 In *Origins and Ends of the Mind*, a collection of theoretical essays by philosophers and psychoanalysts, encounters are arranged between Freudian and Lacanian psychoanalysis on the one hand and

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attachment theory, evolutionary psychology, and philosophy of mind on the other. Psychoanalysts claim that states of mind are inexorably structured by children's relationships with their parents. But the theory of attachment, evolutionary psychology, and contemporary philosophy of mind have all recently reintroduced the claim that mental development and pathology are to a large degree determined by innate factors. Today, Lacanian psychoanalysis most vigorously defends psychoanalytic theory and practice from the encroachment of the biomedical and cognitive sciences. However, classical psychoanalytic theories—the Oedipus complex, primary and secondary repression, sexual difference, and the role of symbols—are being dismantled and reintegrated into a new synthesis of biological and psychological theories.

This book is about interpretation as it pertains to literature, philosophy, and psychoanalysis. It argues against certain trends of thought that claim we should do without interpretation by demonstrating that interpretation, as described by psychoanalysis, is already a fundamental aspect of all human experience. Egginton examines the idea of interpretation developed by Freud; how that notion was in turn changed by Lacan; the debate around psychoanalytic interpretation staged by philosophers like Deleuze and Derrida; and finally how a psychoanalytic notion of interpretation is necessary for even the most basic experience of consciousness.

Examines the question of science, epistemology, and unconscious experience in psychoanalytic theory and practice.

This volume offers a rich tapestry of psychoanalytic thought. The authors demonstrate bold creativity in their use of psychoanalytic concepts to think about a wide range of problems in philosophy, art and the clinic. The collection grew out of 'Psychoanalysis, Culture and Society,' a conference

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for postgraduate students and research fellows organised by the Centre for Psychoanalysis, Middlesex University, London, in June 2014. The range of themes addressed at the conference demonstrates the interdisciplinary character of psychoanalytic studies. Few of the contributors are affiliated with established psychoanalytic research centres, and, consequently, can feel isolated within their respective departments. They were pleased to have the opportunity to meet with others who are pursuing related questions. Psychoanalysis has traditionally had difficulty in accounting for the existence of evil. Freud saw it as a direct expression of unconscious forces, whereas more recent theorists have examined the links between early traumatic experiences and later 'evil' behaviour. *Humanizing Evil: Psychoanalytic, Philosophical and Clinical Perspectives* explores the controversies surrounding definitions of evil, and examines its various forms, from the destructive forces contained within the normal mind to the most horrific expressions observed in contemporary life. Ronald Naso and Jon Mills bring together an international group of experts to explore how more subtle factors can play a part, such as conformity pressures, or the morally destabilizing effects of anonymity, and show how analysts can understand and work with such factors in clinical practice. Each chapter is unified by the view that evil is intrinsically linked to human freedom, regardless of the gap experienced by perpetrators between their intentions and consequences. While some forms of evil follow seamlessly from psychopathology, others call this relationship into question. Rape, murder, serial killing, and psychopathy show very clear links to psychopathology and character whereas the horrors of war, religious fundamentalism, and political extremism resist such reductionism. *Humanizing Evil* is unique in the diversity of perspectives it brings to bear on the problem of evil. It will be essential reading for psychoanalysts,

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psychotherapists, philosophers, and Jungians. Because it is an integrative depth-psychological effort, it will interest general readers as well as scholars from a variety of disciplines including the humanities, philosophy, religion, mental health, criminal justice, political science, sociology, and interdisciplinary studies. Ronald Naso, Ph.D., ABPP is psychoanalyst and clinical psychologist in independent practice in Stamford, CT. The author of numerous papers on psychoanalytic topics, he is an associate editor of Contemporary Psychoanalytic Studies, and contributing editor of Division/Review and Journal of Psychology and Clinical Psychiatry. His book, Hypocrisy Unmasked: Dissociation, Shame, and the Ethics of Inauthenticity, was published by Aronson in 2010. Jon Mills, Psy.D., Ph.D., ABPP is a philosopher, psychoanalyst, and clinical psychologist. He is Professor of Psychology & Psychoanalysis at Adler Graduate Professional School, Toronto. A 2006, 2011, and 2013 Gradiva Award winner, he is Editor of two book series in psychoanalysis, on the Editorial Board for Psychoanalytic Psychology, and is the author and/or editor of thirteen books including his most recent works, Underworlds: Philosophies of the Unconscious from Psychoanalysis to Metaphysics, and Conundrums: A Critique of Contemporary Psychoanalysis, which won the Goethe Award for best book in 2013. The special role of psychoanalysis in the development of phenomenology The confrontation between philosophy and psychoanalysis has had its heyday. After the major debates between Paul Ricoeur, Maurice Merleau-Ponty, Jacques Derrida, Gilles Deleuze, and Michel Henry, this dialogue now seems to have broken down. It has therefore proven necessary and gainful to revisit these debates to explore their re-usability and the degree to which they can provide new insights from a contemporary point of view. It can be said that contemporary philosophy suffers from an 'excess of

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meaning', and this is exactly where psychoanalysis comes in and may raise key questions. This is precisely what a philosophical reading of Freud demonstrates. To say 'Nothing to It' indicates that the 'It'—or Freudian Id—is not visible as it never shows itself as a 'phenomenon'. Such a reading of Freud exemplifies how psychoanalysis has a special role to play in phenomenology's development.

Translators: Robert Vallier (DePaul University), William L. Connelly (The Catholic University of Paris)

This book is a philosophical study of the Freudian psychoanalysis of religion from a hermeneutical perspective. Drawing on the work of Paul Ricoeur, the twentieth-century French phenomenologist, the author offers a sustained and rigorous reflection on Freud's critique of Christian religion and raises the pertinent question of whether psychoanalysis should be conceived of as a form of hermeneutics. To this end, the author details the often acrimonious debates and discussions that took place between Ricoeur and Jacques Lacan, as well as drawing on the work of Slavoj Žižek on this intriguing subject, with Lacan and Žižek resisting any attempt to interpret psychoanalysis along the lines of hermeneutics. Having brought Ricoeur's reflections to bear on both Freud and Lacan, the author next engages with the Thomist metaphysical tradition. He deals especially with Aquinas' famous five arguments for the existence of God, the relevance of which becomes apparent in the last chapter when the author sheds a Lacanian light on Thomas' mystical experience. The author argues that the 'real' God - the God of Thomas' experience - pertains to the (Lacanian) order of the Real. The book concludes with a précis on the beauty of belief.

Of the topics found in psychoanalytic theory it is Freud's philosophy of mind that is at once the most contentious and enduring. Psychoanalytic theory makes bold claims about the

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significance of unconscious mental processes and the wish-fulfilling activity of the mind, citing their importance for understanding the nature of dreams and explaining both normal and pathological behaviour. However, since Freud's initial work, both modern psychology and philosophy have had much to say about the merits of Freudian thinking. Developments in psychology, philosophy, and psychoanalysis raise new challenges and questions concerning Freud's theory of mind. This book addresses the psychoanalytic concept of mind in the 21st century via a joint scientific and philosophical appraisal of psychoanalytic theory. It provides a fresh critical appraisal and reflection on Freudian concepts, as well as addressing how current evidence and scientific thinking bear upon Freudian theory. The book centres upon the major concepts in psychoanalysis, including the notion of unconscious mental processes and wish-fulfilment and their relationship to dreams, fantasy, attachment processes, and neuroscience.

The relationship between sexuality and psychoanalysis can be described in terms of an old and stormy love affair. The same can be said about the relationship between psychoanalysis and philosophy. It is precisely this fascinating 'love triangle' that the present volume of essays aims to explore. A diverse group of philosophers and psychoanalysts reflected on the concept of sexuality in Freud-Lacanian psychoanalysis. The result is a stimulating collection of essays where the role of sexuality in psychoanalysis is scrutinized from a philosophical point of view.

The essays brought together in this volume are written from the dual perspectives of philosophy and psychoanalytic theory. Sometimes more weight is given to the one perspective than to the other and vice versa, but always with the conviction that the rational, argumentative and hermeneutic-interpretive approach of philosophy requires the

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sobering influence of psychoanalytic theory's conception of the human being as a split subject, prone to the laws of the unconscious, no less than to those of reason. Topics range from the question concerning the relation between discourse, evil and the agency of the subject to that of the non-relativistic ethical positioning of the psychotherapist; from the problem of overcoming relativism by way of a poststructuralist understanding of language to that of a cogent (Derridean) philosophical response to global 'terrorism'; and from a Lacanian understanding of narrative identity, of human knowledge as 'paranoiac', and of 'trauma literature' to a Kristevan perspective on nature as 'object' in the light of the degradation of ecosystems globally.

Continental philosophers examine Freud's metapsychology. Using a European style of analysis Frie examines the complex relationship between the theories of intersubjectivity, subjectivity, language and love in the work of a diverse body of philosophers and psychoanalysts.

In *Debating Relational Psychoanalysis*, Jon Mills provides an historical record of the debates that had taken place for nearly two decades on his critique of the relational school, including responses from his critics. Since he initiated his critique, relational psychoanalysis has become an international phenomenon with proponents worldwide. This book hopes that further dialogue may not only lead to conciliation, but more optimistically, that relational theory may be inspired to improve upon its theoretical edifice, both conceptually and clinically, as well as develop technical parameters to praxis that help guide and train new clinicians to sharpen

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their own theoretical orientation and therapeutic efficacy. Because of the public exchanges in writing and at professional symposiums, these debates have historical significance in the development of the psychoanalytic movement as a whole simply due to their contentiousness and proclivity to question cherished assumptions, both old and new. In presenting this collection of his work, and those responses of his critics, Mills argues that psychoanalysis may only advance through critique and creative refinement, and this requires a deconstructive praxis within the relational school itself. *Debating Relational Psychoanalysis* will be of interest to psychoanalysts of all orientations, psychotherapists, mental health workers, psychoanalytic historians, philosophical psychologists, and the broad disciplines of humanistic, phenomenological, existential, and analytical psychology.

*Schelling, Freud, and the Philosophical Foundations of Psychoanalysis* provides a long-overdue dialogue between two seminal thinkers, Schelling and Freud. Through a sustained reading of the sublime, mythology, the uncanny, and freedom, this book provokes the reader to retrieve and revive the shared roots of philosophy and psychoanalysis. Teresa Fenichel examines the philosophical basis for the concepts of the unconscious and for the nature of human freedom on which psychoanalysis

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rests. Drawing on the work of German philosopher F.W.J. Schelling, the author explores how his philosophical understanding of human actions, based as it was on the ideas of drives, informed and helped shape Freud's work. Fenichel also stresses the philosophical weight of Freudian psychoanalysis, specifically in regards to the problem of freedom and argues that psychoanalysis complicates and reinforces Schelling's basic idea: to know reality we must engage with the world empathetically and intimately. This book also serves as an introduction to Schelling's thought, arguing that his metaphysics--particularly concerning the primacy of the unconscious and of fantasy--can be read as a therapeutic endeavour. Finally, the book offers a deep re-thinking of the action and nature of sublimation through both Freud's and Schelling's texts. Fenichel suggests psychoanalytic therapy is self-interpretation--a recognition of our narratives as narratives, without for that reason taking them any less seriously. Schelling, Freud, and the Philosophical Foundations of Psychoanalysis will be of great interest to psychoanalysts and psychoanalytic psychotherapists as well as scholars of philosophy.

The Freud Wars offers a comprehensive introduction to the crucial question of the justification of psychoanalysis. Part I examines three powerful critiques of psychoanalysis in the context of a recent

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controversy about its nature and legitimacy: is it a bankrupt science, an innovative science, or not a science at all but a system of interpretation? The discussion makes sense of the entrenched disagreement about the validity of psychoanalysis, and demonstrates how the disagreement is rooted in the theoretical ambiguity of the central concept of psychoanalysis, the unconscious. This ambiguity is then presented as the pathway to a new way of understanding psychoanalysis, based on a mode of thinking that precedes division into mental and physical. The reader is drawn into a lively and thought-provoking analysis of the central issues: • what would it mean for psychoanalysis to count as a science? • is psychoanalysis a form of hermeneutics? • how can mental and physical explanations coincide? Part II contains the source material for Part I: the influential critiques of psychoanalysis by Adolf Grünbaum, Thomas Nagel and Jürgen Habermas. No specialised knowledge is assumed, and the book is clear and accessible while still conveying the complexity and richness of the subject. It provides a fascinating introduction to philosophical thinking on psychoanalysis for students and practitioners of psychoanalysis, psychotherapy and philosophy.

In 'Unconscious Knowing and Other Essays in Psycho-Philosophical Analysis', Linda Brakel tackles a range of fascinating and puzzling phenomena that

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lie at the border between psychoanalysis and philosophy of mind. These include - unconscious knowing, vagueness, agency, the placebo effect, and even explanation itself. Unique in its use of tools and concepts from both philosophy and psychoanalysis, the book demonstrates how this interdisciplinary approach can provide some unique solutions to some impenetrable problems. Following the introduction, chapter two on 'unconscious knowing' puts forward a radical epistemological view of knowledge and belief, providing evidence from psychoanalytic data and empirical research, using the subliminal method. Chapter three considers philosophical accounts of vagueness in relation to a-rational mentation, finding surprising similarities. In Chapter four, an original account of agency is developed whilst discovering that a central problem for analysts is quite analogous to an important philosophical problem: namely, when I am concerned with my own survival, just what is the nature of the 'me' of concern? In Chapter five the mysterious placebo effect is made more understandable in terms of the basic psychoanalytic concepts that are shown to underlie it. Finally, chapter six concludes the book with an examination of explanations in general, including those in the preceding chapters. This is a book that will be of great interest to those within both psychoanalysis and philosophy of mind, offering up some compelling

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explanations for some puzzling phenomena. *Metapsychology and the Foundations of Psychoanalysis* redresses faults in Freud's original conception to develop a coherent theoretical basis for psychodynamic theory. Simon Boag demonstrates that Freud's much maligned 'metapsychology', once revised, can provide a foundation for evaluating and integrating the plethora of psychodynamic perspectives, by developing a philosophically-informed position that addresses the embodied, interconnected relationship between motivation, cognition and affects. The book centres upon the major concepts in psychoanalysis, including the notion of unconscious mental processes, wish-fulfilment, fantasy, and repression. Both philosophical considerations and empirical evidence are brought to bear upon these topics, and used to extract the valuable insights from major approaches. As a result, Boag's revised general psychology, which stays true to Freud's intention, addresses psychoanalytic pluralism and shows it is possible to develop a unified account, integrating the insights from attachment theory and object relational approaches and acknowledging the rightful role for neuropsychanalysis. *Metapsychology and the Foundations of Psychoanalysis* will be of interest to psychoanalysts, psychiatrists, philosophers of mind and psychologists, as well as anyone concerned with neuropsychanalysis or psychoanalysis and

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attachment theory.

This book examines the crucial role of psychoanalysis in understanding what AI means for us as speaking, sexed subjects. Drawing on Lacanian theory and recent clinical developments it explores what philosophy and critical theory of AI has hitherto neglected: enjoyment. Through the reconceptualization of Intelligence, the Artificial Object and the Sexual Abyss the book outlines the Sexbot as a figure who exists on the boundary of psychoanalysis and AI. Through this figure and the medium of film, the author subverts Kant's three Enlightenment questions and guides readers to transition from asking 'Does it think?' to 'Can it enjoy?' The book will appeal in particular to students and scholars of psychoanalysis, philosophy, film and media studies, critical theory, feminist theory and AI research.

This study is a philosophical critique of the foundations of Sigmund Freud's psychoanalysis. As such, it also takes cognizance of his claim that psychoanalysis has the credentials of a natural science. It shows that the reasoning on which Freud rested the major hypotheses of his edifice was fundamentally flawed, even if the probity of the clinical observations he adduced were not in question. Moreover, far from deserving to be taken at face value, clinical data from the psychoanalytic treatment setting are themselves epistemically quite

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suspect.

Drawing on recent work in the philosophy of psychoanalysis, and on considerations of the nature of psychoanalytic theory itself, this book reveals new possibilities which psychoanalysis offers for an understanding of the mind - more broadly, the subject of mental states - and its relation to the world. Entailing a re-examination of an approach embedded in the work of certain Continental thinkers, notably Heidegger and Hegel, the connections between philosophy and psychoanalysis presented in this book represent a fresh departure. Linking Kleinian notions of an "inner world" of unconscious phantasy, to philosophical conceptions of non-linguistic meaning whose significance for the psychoanalytic understanding of subjectivity has been hitherto overlooked, Snelling argues that psychoanalysis demands a significant place in our philosophical understanding of ourselves.

This work discusses the view that there is no thought, and thus no meaning, without language, and shows how this concurs with psychoanalytic theory and practice. It includes coverage of: the explanation of action; the concept of subjectivity; and the geneology of morals.

Fetishism, Psychoanalysis, and Philosophy explores how and why Freud's late work on fetishism led to the beginnings of a re-formulation of the theory and practice of psychoanalysis. Freud himself, however,

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was unaware of the long history of the concept of fetishism, a history crucial to understanding the concept. This book contains three main thrusts. One is historical, tracing the development of the concept of fetishism from the 16th century onwards. The focus here is on two important thinkers: Charles de Brosses from the 18th century, and Auguste Comte from the 19th. The second thrust is philosophical. Fetishism is always about the relation between the mind and things. Martin Heidegger, Jaques Derrida, and Maurice Merleau-Ponty have made essential contributions in this area, contributions which have important scientific relevance. The third thrust integrate the historical, philosophical, and psychoanalytic investigations of fetishism. It also looks at Wallace Stevens' poetic meditation on mind and thing, which helps to illuminate everything that precedes. This comprehensive book features careful integration of the historical, philosophical, and psychoanalytic investigations of fetishism. It will contribute to opening new ways of thinking about the mind and how it is structured, so that fetishism is possible. Fetishism, Psychoanalysis, and Philosophy will appeal to psychoanalysts and psychoanalytic psychotherapists as well as philosophy scholars. To celebrate Adolf Griinbaum's sixtieth birthday by offering him this bouquet of essays written for this purpose was the happy task of an autonomous Editorial Committee: Wesley C. Salmon, Nicholas

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Rescher, Larry Laudan, Carl G. Hempel, and Robert S. Cohen. To present the book within the Boston Studies in the Philosophy of Science was altogether fitting and natural, for Gribbaum has' been friend and supporter of philosophy of science at Boston University for twenty-five years, and unofficial godfather to the Boston Colloquium. To regret that we could not include contributions from all his well-wishers, critical admirers and admiring critics, is only to regret that we did not have an encyclopedic space at the committee's disposal. But we, and all involved in this book, speak for all the others in the philosophical, scientific, and personal worlds of Adolf Gribbaum in greeting him on May 15, 1983, with our wishes for his health, his scholarship, his happiness. Our gratitude is due to Carolyn Fawcett for her care and accuracy in editing this book, and for the preparation of the Index; and to Elizabeth McMunn for her help again and again, especially in preparation of the Bibliography of the Published Writings of Adolf Gribbaum; and to Thelma Gribbaum for encouraging, planning, and cheering. Boston University R.S.C. Center for the Philosophy and History of Science M.W.W.

Wish-fulfilment as a singular means of satisfying ineluctable desire is a pivotal concept in classical psychoanalysis. Freud argued that it was the thread that united dreams, daydreams, phantasy, omnipotent thinking, neurotic and some psychotic

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symptoms such as hallucinations and delusions, art, myth, and religious illusions. The concept's theoretical exploration has been largely neglected within psychoanalysis since, but contemporary philosophers have recognised it as providing an explanatory model for much of the kind of irrational behaviour so problematic for psychiatry, social psychology and the philosophy of mind. Although critically neglected in contemporary psychological and psychoanalytic thought, the concept remains clinically fundamental, under different labels: it encompasses the processes of omnipotent phantasy, symbolic or substitutive satisfaction, actualisation in transference and acting out, symptom formation and defenses such as projective identification. Wish-fulfilment can be shown to be a specifically psychoanalytic compartment of a common-sense psychological theory of action that illuminates not just clinical material but also the paradoxes of irrationality – such as weakness of will and self-deception – that preoccupy philosophers. The first half of this book develops a comprehensive and novel theory of wish-fulfilment, explores its radical implications for the structure of mind, and locates it against the backdrop of both contemporary psychoanalytic and philosophical thought. In the second half, the book applies the theory to illuminate important features of self-deception and delusion, religion, insanity defences, creative writing and the

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exclusion of mind and intention in the biological drift of modern psychiatry. The book will be essential to philosophers of mind, psychoanalysts, psychiatrists, psychologists, social theorists, and students in these disciplines; as well as readers interested in understanding how the mind works in mental illness, self-deception, religion, and creative writing.

Marcia Cavell draws on philosophy, psychoanalysis, and the sciences of the mind in a fascinating and original investigation of human subjectivity. How does a person become a subject, and what might stand in the way? To answer this question, Cavell brings together philosophy, neuroscience, studies in infant development, and psychoanalysis.

Originally published in the *European Journal of Psychoanalysis (EJP)*, the essays in this volume are a set of responses to the coronavirus crisis by distinguished philosophers and psychoanalysts from around the globe. The coronavirus irrupted making swift and deep cuts in the fabric of our existence: the risks of contagion and indefinite periods of isolation have radically altered the functioning of society.

Pandemics do not wait for comprehension in order to proliferate. Confusion, sickness, and death punctuate the failure of governments worldwide to respond. This collection of writings examines the effects of the pandemic and the conditions that make possible such a global crisis. The writers provoke us to consider how capitalism, governmental power,

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and biopolitics mold the contours of life and death. The contributors in this collection ignite urgent political dialogue, address emergent transformations in the social field and offer perspectives on shifts in subjectivity and psychoanalytic practice. Beyond providing reflections on the impact of the coronavirus, the authors point to determinants of how the crisis will unfold and what may be on the horizon. This book will be invaluable to psychoanalysts, psychotherapists, philosophers, and to all those interested in the implications of the virus for psychoanalytic practice and theory, and the social, cultural and political spheres of our world. Psychoanalysis engages with the difficult subjects in life, but it has been slow to address climate change. *Climate Crisis, Psychoanalysis, and Radical Ethics* draws on the latest scientific evidence to set out the likely effects of climate change on politics, economics and society more generally, including impacts on psychoanalysts. Despite a tendency to avoid the warnings, times of crisis summon clinicians to emerge from comfortable consulting rooms. Daily engaged with human suffering, they now face the inextricably bound together crises of global warming and massive social injustices. After considering historical and emotional causes of climate unconsciousness and of compulsive consumerism, this book argues that only a radical ethics of responsibility to be "my other's keeper" will truly

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wake us up to climate change and bring psychoanalysts to actively take on responsibilities, such as demanding change from governments, living more simply, flying less, and caring for the earth and its inhabitants everywhere. Linking climate justice to radical ethics by way of psychoanalysis, Donna Orange explores many relevant aspects of psychoanalytic expertise, referring to work on trauma, mourning, and the transformation of trouble into purpose. Orange makes practical suggestions for action in the psychoanalytic and psychotherapeutic communities: reducing air travel, consolidating organizations and conferences, better use of internet communication and education. This book includes both philosophical considerations of egoism (close to psychoanalytic narcissism) as problematic, together with work on shame and envy as motivating compulsive and conspicuous consumption. The interweaving of climate emergency and massive social injustice presents psychoanalysts and organized psychoanalysis with a radical ethical demand and an extraordinary opportunity for leadership. *Climate Crisis, Psychoanalysis, and Radical Ethics* will provide accessible and thought-provoking reading for psychoanalysts and psychotherapists, as well as philosophers, environmental studies scholars and students studying across these fields.

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