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Chapter 1 : Global Weirding | Dissident Voice

Specifically, the Freudian figure of the death drive marks a deep homology within Marcuse and his ethic of 'The Great Refusal,' with Lacan's notion of living in-between 'two deaths.' Reading each as the dialectical complement of the other, this article concludes by provocatively reversing Marcuse's thesis in Eros and Civilization.

Philosophy and Phenomenological Research 6: Reason and Revolution cited on p. That issue also contains: "The Review of Politics" David Spitz, "Pure Tolerance: World Without War Council, c , 14 p. Aubier-Montaigne, , p. Gerd-Klaus Kaltenbrunner, "Der eindimensionale Mensch": Karl-Heinz Wolff, Barrington Moore eds. Essays in Honor of Herbert Marcuse Boston: Beacon Press, , , p. What is the critical spirit? Ernst Cassirer and after, by Peter Gay. Cher and Erica Sherover. American Sociological Review Hans Eckehard Bahr and H. Neun politisch-theologische Analysen, edited by Bahr Hamburg: Rowohlt, , pp. Elizabeth Hardwick, Robert Lowell; in: Alexander Klein comp. Dissent, power, and confrontation New York, , p. Joseph Priestley, a comet in the system: Torch Publications, c , p. Feder, Donald, "Herbert Marcuse: Prophet of Violence," Human Events Gold, Herbert, , "California left: Mao, Marx, et Marcuse! The Saturday Evening Post. Tallandier, , p. Thus the choice of Marcuse testifies not only to his spirit of engagement but also to a profundity and breadth of vision which are lacking in otherwise admired authors as C. Brown, and Erich Fromm. Hans Heinz Holz, Utopie und Anarchismus: Pahl-Rugenstein, , S. Zu Herbert Marcuses kritischer Theorie der Industriegesellschaft," in: Suhrkamp, , p. Progressive Labor 6 Oct. Columbia Strike , n] On-line at an Australian leftist site, Ozleft. Luchterhand, French: Palmier, Sur Marcuse Paris, Tony Potter, Herbert Marcuse: Schneider, "Utopia and History: Herbert Marcuse," Philosophy Today Jerzy Wiatr, "Herbert Marcuse: Philosopher of a Lost Radicalism," in: Mins from the Polish original published in Nome Drogi, 9 , pp. Ramon Aron, "Student Rebellion: Vision of the Future or Echo from the Past? Kritika neokriticeskoj kritiki," in: Bykhovskii, "Marcusism Against Marxism: A Critique of Uncritical Criticism," in: Philosophy and Phenomenological Research Editorial Seix Barral, S. Cohen, "The Philosophy of Marcuse. Maurice Cranston, "Herbert Marcuse," in: Review of Politics Alianza, , p. Manuel Foyaca de la Concha, Leyendo a Marcuse: Studium, , p. Luc de Heusch [et al. Alonso, , p. Traducciones de Vicky Palant y Rodolfo Alonso". Neue Sammlung, 9 Italian: Panfilo Gentile, Democrazie mafiose Roma: Volpe, S. Brill, , 31 p [NRLF] Wolfgang Lipp, "Apparat und Gewalt: About an event at which Herbert defended "universities as places of learning rather than incendiary battlegrounds. Marcuse resembled an uneasy philosopher-king dimly aware that come the revolution his blessed Jacobins might just toss his gory locks into the basket, too. This would involve a meeting of "the most advanced consciousness of humanity and its most exploited force. So Marcuse in Chile, 24 page color pdf Spanish: Cuadernos Rocinante, , p. Privat, , p. Der Neomarxismus Herbert Marcuses listing found in Jan. Paul Mattick, Kritik an Herbert Marcuse: Der eindimensionale Mensch in der Klassengesellschaft Frankfurt: EVA, , 68 S. Tempo Brasileiro, , p Italian: Mondo operaio, Roma, Lolle Wibe Nauta, Theorie en praxis bij Marcuse: Oopenbare les bij de aanvaarding van de funktie van lektor in de inleiding in de wijsbegeerte aan de Rijksuniversiteit te Groningen op dinsdag 9 december Baarn: Nef, special issue "Marcuse, cet inconnu," La Nef, 36 Jan-March, with articles by Lefebvre, Goldmann [see translation above], and others. The first journal to devote an entire issue to Marcuse [in French? Francesco Nuzzaco, Herbert Marcuse: Edizioni Picar, , p. Carl Oglesby ed. Grove Press, Contents Introduction: The politics of responsibility, by C. Contradiction and overdetermination, by L. The unknown Marx, by M. The concept of the Left, by L. Algeria unveiled, by F. The universal conscience, by F. A prison interview, by H. On anti-authoritarianism, by R. The battle of the streets, by D. The appeal from the Sorbonne. Three student risings, by T.

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Chapter 2 : 40 results in SearchWorks catalog

Thanatos and Civilization: Lacan, Marcuse, and the Death Drive. All content in this area was uploaded by Daniel K. Cho on Jan 13, is that of Thanatos, the death drive.

The following period of intense cold through February and March in the eastern half of the US, on the other hand, seems a harbinger of climate instability which will most likely worsen in upcoming years. As the jet stream weakens and buckles due to climate change, storm intensity and temperature fluctuations are certain to get worse. The biggest danger for East coasters will remain the hurricane, as September registered as the most active month in recorded history for the Atlantic. On the West coast, things are getting a bit Biblical: The fire season set aflame over eight million acres mainly in the Western states. Portugal faced an epic firestorm in June of last year, killing close to , partly due to the monocultures of eucalyptus trees planted across the country. Millions face conditions of famine and drought worldwide. Sadly, most reporting and discussion of global warming and climate change serves to abstract the issues into a diversionary attitude that the Earth is in crisis. Well, the planet, as a self-regulating super-organism, will do just fine without us, even if it takes millennia to recover from our misdeeds. It is stable and abundance-providing ecosystems that are in crisis, species that are going extinct at times the background rate, and humanity is the culprit. Even though man-made global warming is acknowledged by most people, there is still a conflation going on in the West that the all-devouring Earth-mother is out to get us. Rather, it is Western civilization which is stalking any chance for future generations to live and prosper. Tragically, regarding honeybees, scientists have discovered an important link between fungicide use and the herbicide glyphosate Round-Up , showing a negatively synergistic effect on bee colonies and resistance to fungal infection. Bees seem to actually prefer honey set in traps with a small percentage of Roundup or fungicides added. Humans are not the only species to enjoy mind-altering drugs, even poisonous ones. All of our problems involving the destruction of habitat are ultimately bound up in the fact that there are too many of us, conditioned to respond in violent outbursts, consuming too many resources, leading to stress, war, and unimaginable acts of cruelty. These acts are often sanctioned by the state or the corporation or religion or patriarchal vertical hierarchies. The exponential population growth from the industrial revolution is already slowing and bound to top off at anywhere from billion people by , if we manage to avoid the many catastrophes hurtling our way. Thus the growth curve will resemble an S-curve barring unforeseeable circumstances, with small waves and ripples due to the complexities of changing times, food sources, and a multitude of variables. In theory this population model could then lead to a steady decrease in total population due to a voluntary decision by humanity to slowly and carefully have fewer children due to stresses on ecosystems and natural resources. Fossil fuel use is the habit that must be kicked for humanity to help recreate a sustainable world. One of the most famous examples from studying mammalian populations is the debacle of St. Matthew Island, a warning to humanity. A tiny island located in the Bering Strait, with no carnivores, some lonely US coast guard officers decided to introduce reindeer onto the island. Within two years and no other food source, the die-off was drastic, and only 42 remained in . The entire population vanished by the s. If our coal, gas, and oil run out without a democratic and scientific plan to make the leap to renewables, we are doomed to the same path. The Unspoken Links It would be simplistic to relegate these new and unprecedented levels of strangeness to the spheres of ecology and climate science. The deep wounds Western man has inflicted on fellow species and the planet are also inflicted on ourselves. From everything to decreased attention spans, the rise of xenophobia and mistrust towards minorities and immigrants, and billions living in poverty, these are by and large self-inflicted wounds. A recent study concluded the average screen time for US adults was around 70 hours per week. Keep in mind, that means for every person getting 40 hours of screen time there is another getting hours per week. The rising rates of cancer, autism, diabetes, auto-immune diseases, heart disease, and many other chronic conditions may be partly due to the stressors and conditions of modern life, including longer lifespans, but they do not account

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for the majority. Our polluted world and environmental crises play a mostly invisible role in the West, as our federal agencies such as the EPA and FDA have become corrupted by pharmaceutical and corporate interests. There is some truth to this: The idea, however, that billions of dollars in research must be shunted into the reductionist model of DNA manipulation and gene therapy is a huge waste of time, resources, and brainpower. One may be at higher risks for certain disorders, but a healthy lifestyle can often slow, negate, or reverse chronic disease. Yet, there are visible changes in our bodies that have manifested with the rise of industrial agriculture after World War Two. One change being the rise in obesity worldwide. Yes, we have increased meal portion sizes and live more sedentary lifestyles, and yes, food serves as a palliative for depression and anxiety. This is a historic finding, and I can find nothing in the literature which reports a change in size of any other species in such short a time frame 18 years, other than weight gain in the abhorrent factory farming conditions of chickens, pigs, and cows. There are persistent organic pollutants, hormones in our food which act as endocrine disruptors, prescription drug overuse which leads to weight gain, and the possibility of a change in our gut bacteria due to mass antibiotic use in animal produce. In all likelihood, it is a combination of all of these factors that is driving the obesity and cancer epidemics. While many researchers are waking up to effects from increasing use of digital technology and social media, hardly anyone in the scientific community and academia have bothered to think about the huge changes to our bodies in the past few decades. For every one human cell in our bodies, there are about 10 symbiotic bacterial cells. We are in very real sense super-organisms, and the huge influx of herbicides, pesticides, and antibiotics in our food is forming a negatively synergistic effect on our ability to reason, to exercise, to relax, and to resist these new forms of genetic-biologic oppression. Have no doubt, this is an uncontrolled experiment being run on us all, without our permission. The rise in cancer in particular can be tied to the atmospheric nuclear tests in the 50s, as I and many others have posited. This is the microcosm within the macrocosm of a world system based on infinite growth on a finite planet. The ideology of capitalism is death, and there should be no mystification as to why the clear unhealthiness of the hegemonic socio-economic system has been transported into our very bodies via cancer. A major problem is that modern medicine has become ideological and insular, with predictably deadly results. There can be no patents for plants, herbs, mushrooms, meditation, yoga, and mindfulness practices, thus no conglomerate, multinational, corporate money to be made. If it becomes clear on a mass scale that traditional practices including, but not limited to, herbal medicine, meditation, yoga, holistic traditional healing, Ayurvedic and Traditional Chinese Medicine has immense value beyond the instrumental rationality of allopathic medicine, the gig is up for mainstream pill-pushers. Most health professionals would be unveiled as the educated fools that they are, drug pushers promoting dangerous drugs for children and the elderly, not to mention endless unnecessary tests and procedures which make billions for Big Pharma and medical technology companies. Let me be clear here: I am not by any means trying to scapegoat every medical professional, as researchers and people who treat medical emergencies, trauma, surgeons, and doctors dealing with acute medical conditions do amazing work every day. Thanato-politics Sadly, there is a legitimate reason why so much of society is organized around ignorance, fear, violence, denial of the body, and consumption: Modern civilization does not only lead to obedience, submission, and structural violence, but also to a certain form of captivity. Humans tend to rebel against such a depraved social order, even if only symbolically, with varying amounts of success. Some do so constructively, forming social movements and protests, yet masses have fallen prey to the siren-songs of nationalism, consumerism, addiction, and war. Was this not an example of a captive audience, doomed by elites to worry and scatter over a phantom nuke over the horizon? None of us asked for this. Most of humanity simply wants to be left alone from the vagaries of government and corporate rule to live stable, happy lives. Yet the sad truth of the matter is the elites are not going to leave us alone. Their appetite is insatiable, and they will, in fact, drag down the entire biosphere, because in their current state of mind, they hate life, and want to transcend this world, either to heaven the Christian fundamentalists or have their consciousness uploaded or bodies cryogenically frozen for future immortality the Kurzweillian techno-futurists. Evil, or rather, a disdain for authentic living, is banal in many senses: Evil is a

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lack, a poverty of the soul. It is incapacity to create, an absence of imagination, spontaneous creativity, and compassion. Reclaiming Eros If there does exist some sort of death drive most explicitly recognized in Nazi, Italian, and Spanish fascist ideology: We can extrapolate and widen their focus on libido to consider Eros as an analogy for life-force or life-energy, similar to Eastern notions of prana and chi. If modern society has, in fact, regimented our lives around a Marcuse-esque performance principle, it does so at the cost of our very souls. It was no mythological coincidence that the ancient Greeks wedded the god Eros in immortal bliss with Psyche. One cannot exist without the other. Alienation in the workplace is so all-pervasive it often goes unnoticed or unremarked upon. Regimenting the mind in the office is not enough: As for the flabby and out-of-shape, it is once again a lack of discipline and failure to take individual responsibility, rather than any oppressive social structure which is the causal factor. These are the pod people, exemplified in a New York Times piece about a former Nike exec and artist who has refused to watch or read any news since Donald Trump became elected, who even goes to far as to use noise-canceling headphones blaring white noise in coffee shops to not overhear any chatter about world affairs. Why not just play music? Marxism which, of course, hides behind the moral relativism and lack of conception of the good life which liberal democracy has always played at, which is ideology at its purest: Reason is to insure, through the ever more effective transformation and exploitation of nature, the fulfillment of the human potentialities. But in the process the end seems to recede before the means: The Logos shows forth as the logic of domination. When logic then reduces the units of thought to signs and symbols, the laws of thought have finally become techniques of calculation and manipulation. Nietzsche would call it Apollonian overtaking the Dionysian. As the socially-constructed ego has developed under patriarchy, civilization, and capitalism, it has done so with the fear of the maternal-based clan, and the Earth-based tribal modes of life. The hostile father is exonerated and reappears as savior who "protects the ego from its annihilation in the mother. In fact, the father figure of global capital now swoops in to act as a savior for everything he has destroyed. Corporate-funded mainstream environmentalists would have us geo-engineer the planet and proliferate dangerous 5G technology via an internet-of-things around the globe. Rather, we should convert to small scale, decentralized renewable tech, and attempt to live in harmony with the biosphere by adhering to an ecological precautionary principle. Reconciling Apollo and Dionysus, Logos and Eros, a less repressive society would not simply focus on what we must sacrifice, but allow space for passion, imagination, and desire. A democratic society would allow for collective decision-making regarding the scale and scope of a host of socioeconomic issues, including sustainable agriculture, genetic research, preventative medicine, animal testing, as well as chemical use in farming and industry. With a healthy balance between Logos and Eros, we can transcend the deadly framework of instrumental reason and positivism to build a livable future. What lessons can we draw here? There must be a concerted effort to blend work and play, especially in regards to communal farming, collective home building, and low-scale renewable energy, to create the grounds for authentic liberation from capitalism. Sustained and coordinated efforts to build autonomous zones free from governmental and hierarchical organization are paramount: We are going to have to adopt a type of bricolage Levi-Strauss culture, scavenging what has not been absorbed by global capital, to create beauty in the ruins of empire. Thus, we can begin the Herculean effort to deterritorialize as in Deleuze and Guattari and thus reassemble a heterogeneous, co-evolving, transformational commons; to decolonize our minds from a simulated, mechanical mode of life; to detach from the Spectacle; to unlearn and deschool ourselves Illich from the oppressive social systems designed to rob and eventually destroy everything we know and care for. A Philosophical Inquiry into Freud. He is author of the ebook Planetary Vision:

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Chapter 3 : Full text of "Queer Apocalypses: Elements of Antisocial Theory"

Daniel Cho 20 appropriate to it would be precisely those of limitlessness and of a bond with the universe - the same ideas with which my friend elucidated the "oceanic" feeling' (Freud, a, p. 15).

He argues that "advanced industrial society" modern capitalism is preventing us from reaching a non-repressive society "based on a fundamentally different experience of being, a fundamentally different relation between man and nature, and fundamentally different existential relations". Freud claimed that a clash between Eros and civilization results in the history of Man being one of his repression: Sigmund Freud, the founder of psychoanalysis. Marcuse argues that "the irreconcilable conflict is not between work reality principle [life without leisure] and Eros pleasure principle [leisure and pleasure] , but between alienated labour performance principle [economic stratification] and Eros. Marcuse believes that a socialist society could be a society without needing the performance of the "poor" and without as strong a suppression of our sexual drives: Marcuse argues that Logos is also constructive and should integrate with Eros. To Marcuse, Logos is what governs the universe. In , it was published as a Beacon Paperback. Young in the New Statesman. Howell, [13] and M. Brown, despite the difference of tone between the two thinkers. He dismissed the ideas of both Marcuse and Brown as false and harmful. However, he wrote that Freud would have been surprised at the way Marcuse read revolutionary implications into his theories. He argued that Marcuse tried to develop ideas that were already present in "the far less ambiguous language of Marxian theory", but still welcomed the fact that Marcuse made psychoanalysis and dialectical materialism reach the same desired result. How should we live? However, she maintained that the work of Marcuse and Brown nevertheless helped suggest "a more consistent and persuasive psychoanalytic social theory and vision of social possibility. Farr, the philosopher Douglas Kellner , Andrew T. Adorno , Marcuse failed to "take temporality and transience properly into account" and had "no genuine appreciation of the need for mourning. She added that while Marcuse did not "appeal to mind-altering drugs as adjuncts to phantasy", many of his readers were "happy to infer a recommendation. Brown, writing in *Life Against Death* , commended *Eros and Civilization* as the first book to "reopen the possibility of the abolition of repression" following the "ill-fated adventures" of Wilhelm Reich. He deemed Marcuse a finer theorist than Brown, writing that he provided a more substantial treatment of Freud. He found Marcuse to be guilty of sentimentalism. Hencken, writing in the anthology *Homosexuality: Social, Psychological, and Biological Issues* , described *Eros and Civilization* as an important example of the intellectual influence of psychoanalysis and an "interesting precursor" to a "study of the psychological processes in the internalization of oppression", but believed that aspects of the work have limited its audience. However, he argued that while Marcuse recognized the difficulties of explaining how sublimation could be compatible with a new and non-repressive social order, he presented a confused account of a "sublimation without desexualization" that could make this possible. Seidler, also writing in *The Cultural Construction of Sexuality*, credited Marcuse with showing that the repressive organizations of the instincts described by Freud are not inherent in their nature but emerge from specific historical conditions. Seidler suggested that this area of investigation should have appealed to Foucault, but that Foucault was prevented from taking account of it because he was "trapped in his idea that individuality is itself constituted through discourse. He argued that while Marcuse believed that American popular culture had trivialized sexual love, sex had not had a subversive effect in societies not dominated by American popular culture. *A Story of Decline* , suggested that "s radicals", influenced by Marcuse, claimed that "sexual promiscuity would undermine capitalism" but have been proven wrong by the spread of both sexual promiscuity and capitalism. *An Introduction* , identified *Eros and Civilization* as a "seminal" work. He suggested that Marcuse found the gay liberation movement insignificant, and criticized Marcuse for ignoring it in *Counterrevolution and Revolt* , even though many gay activists had been influenced by *Eros and Civilization*. He pointed to Altman as an activist who had been inspired by the book, which inspired him to argue that the challenge to "conventional norms" represented by

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gay people made them revolutionary.

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Chapter 4 : Full text of "Rose is a rose is a rose : gender performance in photography"

Cho, Daniel Policy Futures in Education, v4 n1 p During the s and s two thinkers, Herbert Marcuse and Jacques Lacan, were conducting a "return to Freud" for very similar reasons.

Education, Politics, and Culture 1,1 June Further, it argues, based on the concept of neoteny, that the adult-child collective called school is a primary cultural site for the reconstruction of the relation between impulse and habit that the new sensibility represents. Guns, germs, steel and Marcuse For readers of the social and cultural philosopher Herbert Marcuse, we live in a moment in which the prophecies and injunctions concerning late capitalism and the dystopic world it produces for so many could not ring more poignantly in our ears. The short list of social, political, cultural and economic phenomena for which Marcuse and his colleagues in the Frankfurt School virtually invented an analytical vocabulary currently includes: Perhaps something unsettlingly like the short list in , when Marcuse left Germany for Switzerland--or in , when he became a US citizen. Nor, prehistorians like Pulitzer Prize winning Jared Diamond, author of *Guns, Germs and Steel*, would have us believe, is this at all surprising. This is a perfect narrative account of the principle of scarcity that demands of us instinctual self-restraint, upon which what we call civilization depends. And not only suppression but repression—that is, burying the ensemble of sexual and aggressive drives so deep that one no longer even remembers them, such that in order to express themselves, they take other shapes, in civilized activities like art and money-making and institution-building, instead of lust and murder. Morality necessitates a kind of self-crippling. Political and instinctual economies: The idea of a non-repressive civilization Marcuse would not accept this. It is perhaps the first indicator of his significance for education. Rather, he seemed, in the older European tradition, to see the university as the site where youth can become radicalized through the experience of art, literature, and exposure to their own history, which could lead to transformative action through politics. In fact this represents a pretty traditional view of humanist, liberal arts education, except that in Marcuse it is offered in the service of deconstructing rather than maintaining elites. The broader notion of *bildung*, or culture as educational experience, led him, in the sixties, to respond to the energy for change brought by marginalized groups—whether people of color, women, sexual activists, political radicals, or pioneers of intentional communities that struggled to reconstruct micro-economics, marriage and family—as determinative or at least propulsive in moving to deconstruct the repressive apparatus. Here there was a clear connection between politics and education, and here education was about life—about not just about economy and political power, but about sex and subjectivity; not just about the reconstruction of public space and the righting of long-time wrongs, but about personal freedoms on the deepest level. This transformed superstructure, for Marcuse, was all that could save us. Marcuse first presented these ideas in a series of lectures in , and published *Eros and Civilization* in Six years later, he prefaced a second printing with, if not a recantation, then a dramatic problematization of its thesis. There, in a four-page statement, he sketched the argument for *One Dimensional Man*, which followed three years later. The first paragraph reads: Even if one admits this possibility on theoretical grounds, as an extension of the achievements of science and technology, one must be aware of the fact that these same achievements are being used to the contrary, namely, to serve the interests of continued domination. The modes of domination have changed: Marcuse, , vii One might be surprised to see how quickly Marcuse, who was schooled in Hegelian and Marxian dialectic, appeared to have given up the game. It is the appearance indeed of new instinctual needs and values. There is a new sensibility against efficient and insane reasonableness. There is the refusal to play the rules of a rigid game, a game which one knows is rigid from the beginning, and the revolt against the compulsive cleanliness of puritan morality and the aggression bred by this puritan morality. How can you repress something that you are expressing by rendering it direct instead of subliminal? For Marcuse, the internalization of late capitalist commodification, object fetishization, and hedonic mentality reflects the removal of a dimension of meaning from experience. He called this dimension transcendence. It is the

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obscenity of what no longer has any secret, of what dissolves completely in information and communication. The obscene is the flattening out of the contrast or conflict between the given and the possible, between the satisfied and the unsatisfied needs, the is and the ought. Obscenity is being alienated and no longer knowing you are alienated. The shallowness of experience is no longer even noticed. The obscene is the repression of meaning, of value, and of significance. The new sensibility begins, then, with a dialectical revulsion against the subjectivity of the obscene, a revulsion that Marcuse characterized as the instinctual dimension of the Great Refusal, which is a second alienation, in that it is alienation from an alienated society. Perhaps it refers to something that never occurred to Freud, who was profoundly ahistorical, or to Marx, who predated the notion of the unconscious: The revolution Marcuse looks forward to is a revolution in the deep structure of the desiring system--a reorganization in the construction of body, in the body-mind relationship, in the process of subjectification through which the body-subject is formed to represent a certain historical balance of expression and suppression of impulses, of sublimation and desublimation, and of Eros and Thanatos. It is a reorganization of the felt world and even the world of perception. Nor, for Marcuse, does it represent more casual sex--in fact quite the opposite. He argues in *Eros and Civilization* that the change represents a de-emphasis on genitality in the interest of a re-erotization of the whole body--which, it is implied, is our rightful and original state, given in childhood. Freud had already remarked on the tyranny of genital organization, but he associated it fatalistically with becoming an adult--that is, in achieving a hierarchically organized and centralized desiring system, which means resigning oneself to a reality principle based on scarcity, competition, and the oedipal struggle. When Marcuse talks about the erotization of reality, or the erotization of work, for example, he is talking about whole body pleasure--pleasure of joints and skin and muscle kinesis, a whole-body eroticism. This is not in fact a new ideal. It is suggested in neo-platonic Renaissance philosophy, in High Romanticism in William Blake, and, in spite of the pervasive body-spirit polarization in Christianity, in the Orthodox eastern monastic ideal, which understands chastity as a necessity for the erotization of reality as a whole, and in multiple Gnostic and Eastern traditions. Marcuse calls this form of the organization of desire non-repressive sublimation, yet another confounding of Freudian terms, given that in Freud, sublimation is a result of repression. The term seems to imply a form of pleasure in which the genital is dethroned--thereby, some would say, attacking phallogocentrism in its biological fortress, and striking the central blow against the ideology of heterosexism and patriarchy. Likewise Blake, who, like Marcuse, did not distinguish the liberation of the erotic body from the liberation of individual and society, and for whom abandoning or overcoming the genital is in fact a perceptual revolution, a revolution of the senses, a new or regenerated body. Energy is the only life and is from the Body and Reason is the bound or outward circumference of Energy. Energy is Eternal Delight. The new sensibility emerges dialectically: This is made possible epistemologically and ontologically through systems theory, in which the subject-object divide is overcome in the recognition of multiple complex inter-relationships of subjects who are also objects and objects that are subjects. It is also, Marcuse makes clear, an essential element of the new sensibility, because it is a necessary condition for peaceful, ethical relations between persons. Nature is the primary Other, and the other must be understood as nature--that is, as inextricably part of us-- in order for non-violent relations to be possible. This presupposes a type of human subject who understands life as an end in itself and no longer as a means to an end, a type of man [sic, passim] who rejects the performance principles governing the established societies; a type of man who has rid himself of the aggressiveness and brutality that are inherent in the organization of established society, and in their hypocritical, puritan morality; a type of man who is biologically incapable of fighting wars and creating suffering; a type of man who has a good conscience of joy and pleasure, and who works, collectively and individually, for a social and natural environment in which such an existence becomes possible. Marcuse, , The new instinctual organization has two major cultural and social implications: The redistribution of male and female within the person, expressed in social and cultural narratives and discourses, means new roles and new ways of performing old roles. Second, by decentering genital organization through non-repressive sublimation, the new sensibility suspends the endless cycle of

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tension and release that genitality imposes, and KENNEDY: The higher the threshold of response, the greater the ability to endure ambiguity and complexity, to postpone judgment, and live with a certain level of contradiction. Threshold-of-response or arousal theory is connected with play theory and critical thinking as well. If things become too disorganized, too unpredictable, the play flies apart. If things are too controlled, too predictable, the play stagnates. In terms of epistemological practice, this leads to new ways of finding and assigning cause, and thus to different explanatory models. How many variables, for example, can you keep linked together in an analysis, whether it be a math problem, a social problem, a historical problem, a scientific problem, a personal problem? A high-threshold cognitive arousal temperament is able to navigate this level of complexity, and to have its judgment even enriched by it. And correlatively, in terms of a working model of self or subjectivity, an optimal arousal model suggests tolerating the tensions and conflicts between different impulses, beliefs, desires, preferences, reward-structures, and forms of temporality of the self, some of which are in dialectical tension. Is there a way of constructing school that encourages it? Even more generically, is there a relation between forms of schooling and modal subjectivity? Does a certain approach to schooling, for example, encourage or discourage high threshold of arousal, or is that either a genetic trait or connected with other influences, like the nuclear family, or the media, or market commodification? Whereas the majority of spiritual traditions offer the transformed organization of desire as the result of a hard-fought battle between ego and id and therefore finally available only to an aristocracy of spiritual warriors, the new sensibility is available to everyone: Through automation, the capitalist system has produced the very conditions necessary for the dismantling of the repressive libidinal economy or organization of desire that it required in order to produce these conditions. Furthermore, the internal contradictions within the capitalist system have become too great to bear. They result in the dramatic, widespread violation of human beings and nature in the interest of corporate profits shared by a relative few, resulting in an ecologicalâ€”and here we can include both natural and social ecology--crisis of planetary proportions, goaded by energy wars in which the majority of the casualties are innocent bystanders. These developments are, in fact, the logical outcome of an economy of desire based on repression, domination, the cultural primacy of aggression and the death instinct, and the suppression of eros. He also seemed to have assumed that when species being is allowed, humans tend to diversify their activities, and spend as much time doing things like art and philosophy, communication and play, and that they work just the necessary amount at the necessary tasks of agriculture, industry, etc. In Greek, *aisthetes* is "one who perceives. Marcuse differs from Merleau-Ponty and Simondon in that, Marxist to the end, he connects it with the means of productionâ€”a way of meeting human needs. He insists that apart from economic justice--distribution according to need--that no psycho-spiritual change is possible. And he links justice in human economy to justice in the human relationship with nature. The dramatically exploitative relationship to nature of late capitalism is also an aestheticâ€”i. It is only possible because humans, through the development of tools which mediate our relationship to nature, also cause us to no longer feel nature, and therefore to have no problem in objectifying it, to no longer consider it a subject. The more advanced the tool, the more it is capable of desensitizing its user, of objectifying what it is being used on. The tool itself, because it has the capacity to violate and degrade nature, shapes our intentionality toward nature. It has become inanimate material, so much earth and stone to be shaped this way or that. Even as *Eros and Civilization* was having its greatest effect, the English economist E. Schumacher, in his popular book *Small is Beautiful*, was articulating an alternative to economies of scale, and introducing the ideas of sustainable development, context-appropriate use of technology, and decentralization. The new sensibility and the history of schooling

1 This problem is articulated by J. This is a curious lacuna in his thought, given that it is arguably childhood and the adult-child relation that is the ultimate site of instinctual reconstruction, and his Romantic notion of an aesthetic ethos is grounded in the synaesthetic lived experience of infancy and early childhood. Rupture, resistance and reconstruction must originate from other places in cultureâ€”art, sexuality and counterculture; through queering, confronting, resisting, subverting, refusing, transgressing. Here revolution has become psychological, a revolt of the subjected subject. And this potential is personified in the institution of education.

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It finds its best-known first expression in the first half of the 19th century in pedagogues and theorists Johann Pestalozzi and Friedrich Froebel, and is tied theoretically to developmental studies associated with evolutionary biology. But it is the first book dedicated to childhood as childhood—a different category from child raising manuals and broadsides, of which there were already many by the year when it was published—and makes of childhood both an aporia for adults and the primary symbol of natality. As such, it is a prophetic book, invoking, if in hazy premonitory fashion, the new humanity toddling towards Paris to reach age of majority in *Emile*. The fictitious character of *Emile* is the only faintly discernible hint floating on the European pre-revolutionary air of a form of subjectivity, drawn in large, heroic strokes, that will make liberty, equality and fraternity possible. Rousseau prophesies, in other words, a new sensibility, as does Marcuse in the stifling air of cold war America. It is hard to see how Marcuse missed this emancipatory countertradition, with its implications of the child, not so much as a revolutionary subject, as the promise of an instinctually liberated humanity that comes about through the adult-child relationship and through the evolutionary possibilities inherent in the adult-child collective called school. It could be said to have been the second time in the history of Western subjectivity that the child appears as a symbol of evolutionary potential: This leitmotif of developmental studies was associated with several fundamental shifts in Western scientific ontology beginning at least in the second half of the 19th century, most particularly the biological model of organism-in-environment as engaged in ongoing adaptation.

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Chapter 5 : Books about Herbert Marcuse

Introduction / Douglas Kellner, Tyson Lewis, and Clayton Pierce --Lecture on education, Brooklyn College, / Herbert Marcuse --Lecture on higher education and politics, Berkeley, / Herbert Marcuse --Biopower, play, and experience in education / Tyson Lewis --Thanatos and civilization: Lecan, Marcuse, and the death drive / K. Daniel Cho.

Chichester, West Sussex, U. Description Book x, p. Summary List of illustrations. Film, Politics, and Society. Hollywood Film and the Contemporary Moment. Cinema, Politics, and Social History: From Cinematic Realism to Allegory. Signs of the Times. From Documentary to Allegory. The Golden Age of Documentary. Republican Rule and Crises of Democracy. Climate Change and Environmental Crisis Documentaries. United 93 and World Trade Center. Disney Television Republican Propaganda: Christian Allegories of Apocalypse. The State of Terror. Roger and Me and the Documentary of Personal Witnessing: Issues of Capitalism and Class. Bowling For Columbine and Exploratory Documentary: History, the Military, and Violence. Sicko and the Michael Moore Genre. From Realism to Allegory and Satire: Jabs and Blows Against the Regime: From Satire to Dystopia. The Cinematic Iraq War. Documenting and Dissecting the Invasion and Occupation. Interpreting the Iraq Fiasco. Iraq and its Aftermath in Fiction Films. Cinema as Art, Industry, and Site of Struggle. Hollywood Films in the Age of Bush-Cheney: Nielsen Book Data "Cinema Wars" explores the intersection of film, politics, and US culture and society through a bold critical analysis of the films, TV shows, and documentaries produced in the early s. It offers a thought-provoking depiction of Hollywood film as a contested terrain between conservative and liberal forces. Films and documentaries discussed include: This title explores how some films in this era supported the Bush-Cheney regime, while others criticized the administration, openly or otherwise. It shows how Hollywood film in the s brought to life a vibrant array of social protest and helped create cultural conditions to elect Barack Obama. Nielsen Book Data Online.

Chapter 6 : Marcuse's Challenge to Education : Tyson Lewis :

"Introduction / Douglas Kellner, Tyson Lewis, and Clayton Pierce -- Lecture on education, Brooklyn College, / Herbert Marcuse -- Lecture on higher education and politics, Berkeley, / Herbert Marcuse -- Biopower, play, and experience in education / Tyson Lewis -- Thanatos and civilization: Lecan, Marcuse, and the death drive / K.

Chapter 7 : Eros and Civilization - Wikipedia

marcuse and freud. Marcuse's move is not to overtly contend with Freud's claim that civilization requires a repression of the drives, but to historicize it, so that we can view late capitalism from the perspective of its work on Eros and Thanatos (libido and death drive) and still develop a theoretical model of a non-repressive economic and cultural system.