

THE DRIVE AND SEXUALITY IN THE WORK OF FREUD AND LACAN

The drive is a fundamental concept in psychoanalysis because it distinguishes sexuality, the field of psychoanalysis, from that of the instinct and reproduction. This course shall study the following developments in the conceptualisation of the drive and sexuality in the work of Freud and Lacan:

- Freud's initial distinction between the sexual drives (translated as "instinct" in the Standard Edition) and the drives of self-preservation. The sexual drives lean on the life drives in the sense that their source is a stimulus in the body, but they are characterized by a pressure and each drive aims at an object that has nothing to do with the subject's biological well-being.
- Source, pressure, aim and object constitute the drive as a montage. The drives are characterised by different grammatical voices: active, passive and reflexive. Lacan's distinctions between need, demand and desire elaborate the Freudian notion of the drive.
- Freud's realisation that the life, or ego, drives are also sexual leads him to define a new duality, that between the life drives and the death drives. Lacan accepts the notion of duality but for him, while every drive is sexual it is also a death drive because it is always excessive and seeks only its own satisfaction in circling around the object.
- Where Freud speaks of oral, anal and genital drives, Lacan rejects the idea of a genital drive in the sense of a unified drive and adds the invocatory drive, of which the object is the voice, and the scopoc drive, with its object being the gaze. In this sense the drives are always partial in the way they represent the sexual enjoyment of the subject, an enjoyment that Lacan names *jouissance* and locates in the Real. For Lacan, the reality of the unconscious is sexual reality. At the end of an analysis, it is the drive that reveals the truth of the speaking being.
- The post-Freudian contribution to the debate on feminine sexuality will be considered, with the focus on Horney and others' elaboration of the implications of the perceived phallogocentric bias in psychoanalysis in the theorizing of feminine sexuality, and the problematic of the positing of the vagina as "undiscovered" and a primary and secondary penis envy.
- Lacan's structural analysis of Freud's theory will be discussed, including his development of the concept of the phallus as a signifier of sexual difference, the logic of sexualisation and the distinction between masculine and feminine sexual positions.

LECTURERS: Dr Esther Faye, Dr Susan Schwartz, Dr Serena Smith

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- (1920g) *Beyond the Pleasure Principle*. SE 18: 3
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- (1923b) *The Ego and the Id*. SE 19: 3
- (1923a [1922]) Two Encyclopaedia Articles. SE 18: 233
- (1923e) The Infantile Genital Organization: An interpolation into the Theory of Sexuality. SE19: 140-145
- (1924c) The Economic Problem of Masochism. SE 19:157
- (1924d) The Dissolution of the Oedipus Complex. SE 19: 173-179
- (1925h) Negation. SE 19: 235-239
- (1925j) Some Psychical Consequences of the Anatomical Distinction Between the Sexes. SE 19: 243-258
- (1926d [1925]) *Inhibitions, Symptoms and Anxiety*. SE 20: 77
- (1927e) Fetishism. SE 21: 152-157
- (1931b) 'Female Sexuality'. SE 21: 223-243
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