

# Eros sans Thanatos: Le Déni de la Pulsion de Mort des Pères du Freudo-Marxisme

The Freudo-Marxist tradition has been a major force in critical social theory for over a century. Its proponents have sought to combine the insights of psychoanalysis and Marxism to provide a more comprehensive understanding of human subjectivity and social dynamics. However, one of the most striking features of Freudo-Marxism is its neglect of the death drive. This omission has had profound implications for the tradition's theoretical framework and its ability to account for the full range of human experience.



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## The Death Drive in Freud's Thought

The death drive is a central concept in Freud's psychoanalysis. It is a fundamental instinct that drives all living organisms towards death. The

death drive is opposed to the life drive, which seeks to preserve life and create new life. Freud believed that the death drive is ultimately more powerful than the life drive, and that it is responsible for many of the destructive tendencies in human nature.

The death drive is not a conscious force. It is an unconscious instinct that operates below the level of awareness. However, its effects can be seen in many aspects of human behavior, including aggression, violence, and self-destructiveness. Freud believed that the death drive is the ultimate source of human anxiety, and that it is responsible for the sense of dread that is inherent in human existence.

### **The Neglect of the Death Drive in Freudo-Marxism**

Despite the importance of the death drive in Freud's thought, it has been largely neglected in the Freudo-Marxist tradition. This omission is due in part to the fact that many Freudo-Marxists have been reluctant to accept the pessimistic implications of the death drive. They have argued that the death drive is incompatible with the Marxist emphasis on revolution and social progress. As a result, they have tended to downplay the role of the death drive in human psychology and social dynamics.

The neglect of the death drive in Freudo-Marxism has had a number of negative consequences. First, it has led to a distorted understanding of human subjectivity. Freudo-Marxists have tended to focus on the role of the life drive in human behavior, while neglecting the equally important role of the death drive. This has led to a one-sided view of human nature that fails to account for the full range of human experience.

Second, the neglect of the death drive has led to a limited understanding of social dynamics. Freudo-Marxists have tended to focus on the role of class struggle in social change, while neglecting the role of the death drive. This has led to a simplistic view of social conflict that fails to account for the complexity and irrationality of human behavior.

## **The Implications of the Death Drive for Freudo-Marxism**

The inclusion of the death drive into the Freudo-Marxist theoretical framework would have a number of important implications. First, it would provide a more comprehensive understanding of human subjectivity. By taking into account the role of the death drive, Freudo-Marxists would be able to account for the full range of human experience, including aggression, violence, and self-destructiveness. This would lead to a more nuanced and realistic understanding of human nature.

Second, the inclusion of the death drive would lead to a more sophisticated understanding of social dynamics. By taking into account the role of the death drive, Freudo-Marxists would be able to account for the complexity and irrationality of human behavior. This would lead to a more nuanced and realistic understanding of social conflict.

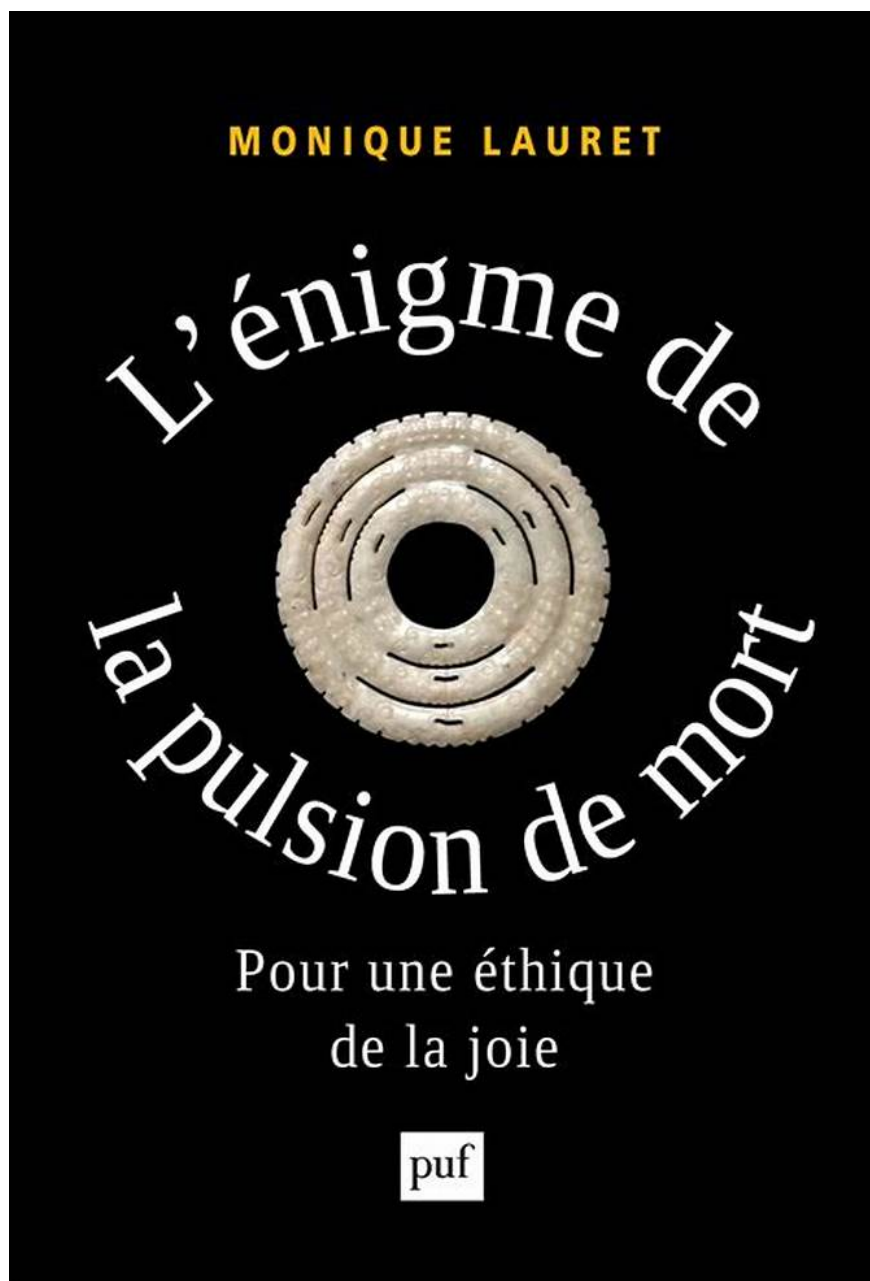
Third, the inclusion of the death drive would lead to a more pessimistic view of human nature. Freudo-Marxists would have to confront the fact that the death drive is a powerful force that is destructive and irrational. This would lead to a more realistic and less utopian view of human nature.

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create new life. Freud believed that the death drive is ultimately more powerful than the life drive, and that it is responsible for many of the destructive tendencies in human nature.

The Freudo-Marxist tradition has largely neglected the death drive. This omission has had a number of negative consequences, including a distorted understanding of human subjectivity, a limited understanding of social dynamics, and an overly optimistic view of human nature.

The inclusion of the death drive into the Freudo-Marxist theoretical framework would have a number of important implications. It would provide a more comprehensive understanding of human subjectivity, a more sophisticated understanding of social dynamics, and a more pessimistic view of human nature. This would lead to a more nuanced and realistic understanding of the human condition.



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