
THE ANALYSIS OF COMPARISON OF PSYCHOANALYSIS FREUD AND LACAN, MARX' COMMODITY AND BOURDIEU'S DISTINCTION

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Abstract	Article Information
<p><i>This paper aims at analyzing the theories of Psychoanalysis, Marx's Commodity and Bourdieu's Distinction. This content analysis utilizes the text of Freud, Lacan, Marx and Bourdieu. Freud and Lacan flourish the theoretical worlds under the term of psychoanalysis. Each shows the different aspects of identifying human consciousness and unconsciousness. Freud, a neurosis, roots his theory of ego, id and superego from his dealing with his patients using dream works as his point of analytical which highlights the oral, anal and phallic stage of mental development of human beings. This study finds out that Lacan deconstructs Freud theory using linguistic aspect which theorizes the metaphor and metonymy use of an individual to the unconsciousness. Marx focuses on commodity exchange and fights of classes in social economy perspective which is more material perspective. Bourdieu with his term "distinction" views that an individual taste is shaped by educational, social and family background. Freud and Lacan focus more on psychology stream. On contrast, Marx and Bourdieu analyze the sociological appearance. After all, society is a group of individuals with heterogeneous backgrounds tied up by an ideological concept. In the long run, an individual identifies himself from the group that he should follow or leave.</i></p> <p>Keywords: <i>Psychoanalysis, Marx, Dream works, Commodity, Distinction</i></p>	<p><i>Received:</i> 07/03/2026</p> <p><i>Revised:</i> 17/03/2026</p> <p><i>Accepted:</i> 19/03/2026</p>

INTRODUCTION

The term "conscious" and "unconscious" not only falls into the area of philosophy, literature and psychology, it has also affected in many areas of discussions on media since introduced in 1868 (McLaughlin & Lentricchia, 1995:148). The terms have been popular, discussed, adopted and debated afterwards by scholars and critics. Eagleton (2005: xxi) acknowledged how the discussion of Marx aired in the world of critical current. It enriched

and diversify the traditional socio-economic horizon of Marxist thought by cross-breeding it with psychoanalysis, semiotics, feminism and other streams of thought (ibid: 11).

Though Freud and Lacan are the most popular figures in detailing the terms, Karl Marx also touches the matter in his work in penetrating them in the commodity perspective. He interprets the conscious and unconsciousness in different area: relation of working class and capitalist. Marx introduces his bias relationships and ideology of commodity in conjunction with consciousness and unconsciousness in societies.

Pierre Bourdieu talks about human mentality in different perspective. Bourdieu talks consciousness and unconsciousness in different level, that is, all about taste of different classes. He proves that the choices of food, movies, readings and furniture are not without reasons. He proves his hypotheses with his research in France in 1963-1967. Jenkins (1992:1) mentions Bourdieu's influences to sociology and social anthropology are important and an attractive and heterodox source of inspiration for social theory in the 1990s.

LITERATURE REVIEW

The Conscious and Unconsciousness of Freud, Lacan and Marx's Commodity

Freud classified between the manifest content of a dream (what the dreamer remembers) and the latent content, the symbolic meaning of the dream (i.e., the underlying desires). The manifest content reflected the daily events of. The process whereby the underlying wish is translated into the manifest content is called dream-work. The purpose of dream work is to transform the secret dark desires into a non-threatening form, thus reducing anxiety and allowing us to continue sleeping. Dream work involves the process of condensation, displacement, and secondary elaboration.

Freud understands dreams with its direct meaning, not the latent one. He classifies the mental structure into Ego, Id and Superego and this relates to the phases a human develops his personality (sexual impulse). He further stated that "The relationship between the 'latent thought' and what is called the 'manifest content' of a dream - the text of the dream, the dream in its literal phenomenality - is therefore that between some entirely 'normal', (pre)conscious thought and its translation into the 'rebus' of the dream. The essential constitution of dream is thus not its 'latent thought' but this work (the mechanisms of displacement and condensation, the figuration of the contents of words or syllables) which confers it the form of a dream" (Zizek, 2008:4).

Lacan is a bit different in seeing the psychological development of a person. He links his theory to linguistic capability of human beings. He divides the development stages into three different stages. The first one is called "The Imaginary stage". The imaginary forms the internalized image of this ideal, whole, self and is located around the notion of coherence rather than fragmentation.

On the other side, Marx also mentions "the conscious" and unconsciousness in terms of ideological scope. He believes that ideology is unconsciousness created by the bourgeois

in order to drag the natural exchanges between people into what the later known as commodity. Marx discovered the symptom by means of detecting a certain fissure, an asymmetry, a certain 'pathological' imbalance which belies the universalism of the bourgeois 'rights and duties' (ibid.: 16).

In political area, analogy of Marxism, ideology is collective unconsciousness embodied by government in Ideological State Apparatuses (family, church) and Repressive State Apparatuses (Police and military). Both discuss about the consciousness and unconsciousness but Marxism is absent on psychological factor. Marx is considered as one of the theories that cannot be neglected in the modernism and postmodernism for its pivotal base (Marcon, 1992: 10).

Marx also sets the stages of how the capitalism exists in societal life. The very first step is natural exchange. This is the phases when society treats its individual equally based on the natural need. The barter is the primitive and just exchange of human needs. The things are transported from one to another without any hidden interest.

The second stage is the emergence of commodity when human labor is introduced into the exchange. The natural exchange becomes commodity exchange. This relationship turns into capitalism when labor commodity takes place.

The third stage is the existence of ideology as the system is stored in individual and societal minds. Individual practices this in everyday life. They are conscious but unconscious. They know that the practice is not fair but still keep that in routine. The capitalism becomes ideology as it is beyond question.

Pierre Bourdieu's Distinction and Social Judgement

Bourdieu concludes that the capital and social origin of people/class determines the choice of food, music and a series of activities they choose. Lower class has their own choices based on the function and comprehension. Upper class looks more sophisticated as they have more knowledge background in judging the high-class objects. Those who come from solid economic and educational background tend to judge objects using high aesthetic word (paintings, photos and concerts – classical). Lower class prefer objects that relate to their daily life, in which they can connect to their emotions and feelings – that is why popular music and programs suit them more. Bourdieu believes that taste relates to social class. Taste is not unconscious. People show their taste to position and distinct themselves from other classes in society. They position themselves to display their legitimate class.

Bourdieu's theory is obvious in anywhere in the world. Media and institutions highlight the needs and facilitate the hunger of displaying class, the show of one's distinction in public areas. People seek for legitimation in Politic, organization, community and any field available. They use the capital, cultural and social capital to exercise the power. People affiliate themselves with important bodies and associations to gain more networks and power – to multiply their social power and symbolic power. Distinction is the magic word that people of different classes are possessed by.

RESEARCH METHODOLOGY

This study compared the theory of Psychoanalysis of Freud, Lacan and Marx based on the literature review. The article presented is the result of literature study and comparison as the primary reference for its writing. The research design used is descriptive qualitative, with reference to text as part of the research presented. Qualitative descriptive research uses words and images as research data (Moleong, 2002:4).

In view of the technique used in this research is a literature review, this involves reading, understanding, analysing, and finding various sources relevant to the research. Documentation techniques are used to discuss words, sentences, and phrases related to the research problem. Based on the research problem and objectives, data analysis is conducted by selecting, classifying, analysing, presenting, and drawing conclusions.

FINDINGS AND DISCUSSIONS

The Comparison Of Pstchoanalysis Of Freud, Lacan And Marx's Commodity With Bourdieu's Distinction

Freud, Lacan and Marx focus on talking about the consciousness and unconsciousness. Freud touched the terms based on his famous dream analysis. He relates the consciousness and unconsciousness to the manifest of human repression of obsession in their dreams. Freud believes that dreams are hidden desires that find no outlet in the real or daily life. Freud interprets dream-works like other human behaviors. The impulsiveness of dreams is not without any root. Freud reads dreams as symptom.

Freud also relates human behaviors to the stages of personal development from infants to adults. He channels the development with human sexuality. He believes that human starts with the need of sucking things i.e. breasts, thumbs called oral phase. The enjoyment is obtained by the activity of oral amusements. The second step is anal phase. Human beings are in the stage of using anal activity such as bowel vacating to achieve satisfaction. The last stage is phallic phase. Sexual activities become the focus of enjoyment in the very stage.

Freud also theorizes about human psychological components of ego, id and superego. He believes that individual possesses the three factors: impulsiveness, judgment and deeds. Hence individual has its own unique way in organizing his own judgement using his mental stage. There is what called feeling guilty etc. after conducting some deed. He has the pressure, needs, judgment of himself after conducting certain activities. Each individual has different judgment tools from his different upbringing backgrounds.

Lacan relates the consciousness and unconsciousness to linguistic factor. He believes that unconsciousness can tracked from linguistic tools or language itself. He states that unconsciousness can be studied by contrasting words with other words (Barry, 2009:106). He uses the toilet signs of ladies and gents. Lacan believes than human linguistic or language expressions are determined by the unconscious factor of each individual, that is why the manifestation is unique between each individual. This unconsciousness can be tracked by texts. Lacan reinterprets Freud's dream works as metaphors and metonymy (ibid.:107).

Lacan believes that the consciousness is the language system or structure existed before a human enters to it. It is already there “the consciousness” of language system. Lacan contrasts the phase of imaginary and symbolic. In imaginary phase, an individual is following the language system already exist. In symbolic phase, individual tries to separate and build his own linguistic system. The imaginary stage can be assumed as consciousness. The symbolic phase is the unconscious stage where an individual begins to use his own unique linguistic contrast (ibid.:109).

It is clear that Lacan takes a different mode in describing Freud’s consciousness and unconsciousness. He relies on his venture on linguistic consciousness and unconsciousness. Hence, the unconsciousness can be tracked from texts as none will use the same linguistic signs. Lacan emphasizes that the constructed-ness and instability of the self or subject as linguistic construct or language as self-contained universe of discourse can be seen in action in the texture of the work of fiction (ibid.:110). Lacan’s popular illustration is the analysis of the purloined letter of Edgar Allan Poe.

Marxism (Karl Max 1848, Communist Manifesto, with Engels) sharply criticizes about the clash of working class and capitalist. Marx is famous with his materialist philosophy in describing the social phenomena in which production, distribution and exchange become the core of conflict. Marx believes that before the capitalism exists, people are equal in exchanging things. They apply the barter system in which things are exchanged based on their needs. Marx calls the three components as base. The other higher degree called superstructure in which ideas, art, religion and law locate (ibid.:151).

Marx also touches the term of consciousness and unconsciousness in different perspective. The capitalist come with the concept of commodity that turns the equal exchange to the system of labor exchange. The equality is ruined by the existence of capitals. People become things as they are treated as a part of the economic circle. Where do the consciousness and unconsciousness lay upon? The interesting phenomenon is described by Sohn-Rethel that people are conscious in practicing the commodity as material objects but at the same time become unconscious in it:

The concept of "real abstraction" does not pertain to the inherent material attributes of a commodity, such as its "use-value," which is defined by physical characteristics like form, colour, or texture. Instead, as identified by Sohn-Rethel, this abstraction functions as a postulate necessitated by the practical act of exchange.

In this context, exchange participants operate according to an *if logic*: they conduct transactions as though the commodity transcends the natural processes of physical decay and material transformation. Crucially, this abstraction is enacted through behaviour during the exchange process, persisting even though the individuals involved possess a conscious awareness that the commodity remains subject to the material realities of generation and corruption (Zizek, 2008:12).

People are unconscious but conscious at the same time. They understand that what they practice falls under the system of commodity, valuing things beyond its value – they are conscious – but the system has been practiced with any question and stored into the system

of unconsciousness. The case of money is the perfect example of how we unconsciously over value the material based on the system (ibid.:13).

The same practice is found in the ideological concept. Ideology is not simply a false consciousness, borrowing Zizek's term, but the reality that we practice in the support of false consciousness. We are unconscious of what ideology has governed us. In case of freedom, the rule is clear that workers are free to be sold by bourgeois. Workers are confirmed that they have their own price so that the bourgeois are freely selling their labor. Workers become unconscious that they are trapped into the false freedom. What is sold is not the products but the labor.

Pierre Bourdieu approaches his theory differently. Bourdieu sees social classes based on their habitus formed by their family and social backgrounds. He believes that family and society shape individuals affecting the way one perceives himself. This also tells that different class shows their taste and uniqueness. The taste is not a thing that comes from nowhere.

If the psychoanalysis and Bourdieu's theory are compared, it can be seen that the similarity that people tend to follow what is "normal" in the society. The uniformity becomes ideology of all people. We are bound by the unconsciousness of practicing the common rule. People follow the general and universal consciousness unconsciously or follow the unconsciousness consciously. In this stage, the consciousness and unconsciousness become thin and unclear. Bourdieu tries to find an answer of taste. The theorist finds out that people's taste defines the family, education and social backgrounds. People consciously understand that they have to identify their status by doing certain activities differently. This involves the factor of consciousness and unconsciousness. In Bourdieu, the way people are shaped during their childhood and social life affects significantly how they position themselves. The taste can be unconscious. But the primitiveness of people in showing their status becomes consciously practiced. Showing distinction is one of the needs. It can be personal ideology.

Freud, Lacan, Marx and Bourdieu have the similarity and relation in describing human behavior, though they describe it in different perspective. The consciousness: an individual identifies and categorizes himself into a certain group or common similarity in society. He behaves according to his identification. Society creates the ideological and dogma. Bourdieu calls it "doxa". The consciousness becomes unconsciousness when people practice it beyond question. It becomes automatic system. Human beings are forced instinctively to multiply the capitals, as Bourdieu says, to keep distance to show distinction: I am different from another class. Marxism also sees the tendency of bourgeois to fold the capital and exercise it in the working class and capital owner relationship. That is called capitalism.

Freud and Lacan acknowledge that the developing phases in human life affect human behavior. Freud talks about sexuality. An individual follows his/her instinct unconsciously into heterosexual or homosexual depending the continuation of the phase. Lacan straightforwardly mentions the language of individual as the way he distinguishes himself. Bourdieu illustrates the tendency to follow a certain taste by mentioning the upbringing factor: family and society. We should say that they all acknowledge the upbringing background. Childhood is shaped including the taste – sexual, food, music and aesthetic taste.

In brief, Marx's concept of the commodity concentrates on how value is created and treasured in capitalist society, confusing the social relations behind objects. Hence, Lacanian psychoanalysis has been allied to Marx's critique through the idea that both the commodity and the unconscious operate via forms of misrecognition and structural impersonality. The unconscious dimension of commodity exchange of value relations echo Lacan's theories of the symbolic order and subject formation. In this stage, some theorists draw parallels between Marx's "commodity fetishism" and Lacan's account of the subject's relation to desire and the symbolic, suggesting an adopted logic of how value and meaning are constituted and concealed.

Talking further about symptom, a clear cut line can be drawn. Symptom in Freud is dream works. Lacan's symptom is linguistic distinctiveness. Marx sees symptom as commodity and exchange practice. Bourdieu identifies symptom using taste. The symptom classifies the class – social, sexual, inferior, superior etc. The common belief and practice become "ideology" or "doxa". People unconsciously adopt it as it shows the communal consciousness.

CONCLUSION

Though Bourdieu falls into the different land of analysis compared to Freud, Lacan and Marx, still there is a similar line likely to draw upon. In their analysis, the root of social practice can be traced from the concept of consciousness and unconsciousness. Bourdieu calls the unconsciousness found in an individual or society as doxa. Belief is transferred and practices beyond question. Marx boldly blames ideology as common false unconsciousness, we know it is but we practice it. Freud believes that it is hidden surface that matters the identify of unconscious selfness. Superego can be said ideology of self-uniqueness. Lacan deconstructs Freud theory into linguistic apparatus. Language of individual defines the distinctiveness. None has the same way in linguistic performance especially in texts.

The surface of the theory though can be classified into two phenomena: individual and societal. Freud and Lacan touch more in individual, meanwhile Marx and Bourdieu are more in societal scope. Still, it is drawable from the general practice. Marx is more extreme in viewing the psychoanalysis point from the individual isolation: fighting of working class and bourgeois. Freud and Lacan are more detailing personal and personality. But eventually they all relate individuality to the societal compound. Individual versus society and personal belief versus ideology aka doxa.

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