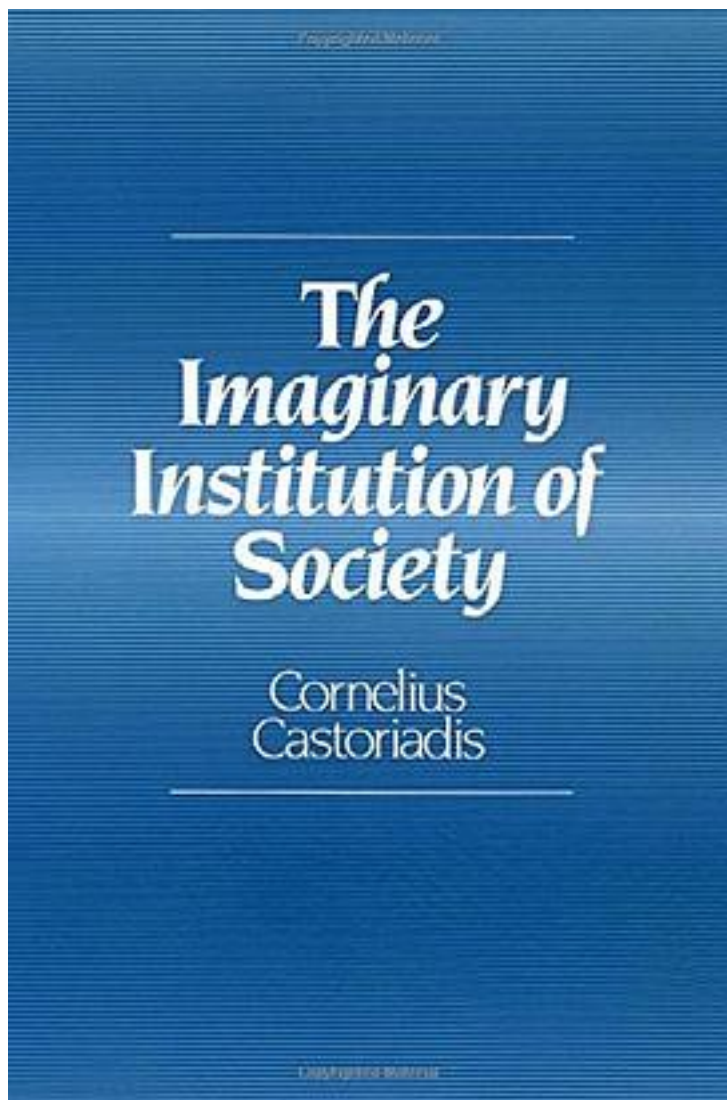


# Imaginary Institution of Society



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著者:Cornelius Castoriadis

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This is one of the most original and important works of contemporary European thought. First published in France in 1975, it is the major theoretical work of one of the foremost thinkers in Europe.

Castoriadis offers a brilliant and far-reaching analysis of the unique character of the social-historical world and its relations to the individual, to language and to nature. He argues that the most traditional conceptions of society and history overlook the essential feature of the social-historical world, namely that this world is not articulated once and for all but is in each case the creation of the society concerned. In emphasizing the element of creativity, Castoriadis opens the way for rethinking political theory and practice in terms of the autonomous and explicit self-institution of society.

Castoriadis' wide-ranging discussion deals with many issues which are currently topical in the English-speaking world: the critique of Marxism; the creative and imaginary character of language; the relations between action and social institutions; the nature of the unconscious and the reappraisal of psychoanalysis; and the role of symbolism on both the individual and the social levels. This book will be of great interest to anyone concerned with social and political theory and contemporary European thought.

作者介绍:

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## 标签

Castoriadis

Marxism

社会学

哲学

马克思主义

社会理论

语言哲学

英文原版

## 评论

这么重要的作品华语界竟然没有译本……走国没引进这本是因为卡氏在英语界没出名还是因为曾经是托派啊hh h

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1.批判：决定论与历史唯物论，重点在与后者。  
2.建构：基于想象的社会与历史，社会的历史的制度，建制  
3.时间：哲学,社会时间；Identitary time and imagianry time(对照:自然与社会时间)  
Society is self created and autonomous. We should clear what we believe.  
心理现实来自表征representation: lack of subject; imagination: has a subject. social  
imaginary signification is not ideal type. It is immanent to the society.

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理论自述部分，多少都在批判马克思时候点到了。。但看到弗洛伊德部分，真是晕晕晕看不懂。

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## 书评

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