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Libidinal Economy is a 1974 book by  
the French philosopher Jean-François~~

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**Liotard:** The work has been compared to the philosopher Gilles Deleuze and the psychoanalyst Félix Guattari's *Anti-Oedipus*. Critics have argued that the work lacks a moral or political orientation. Lyotard subsequently abandoned its views and developed an interest in postmodernism.

## ~~Libidinal Economy – Wikipedia~~

Published in 1974 by Minuit, *Économie libidinale* is, of all his work to date, the most creative in its mode of writing and in its theorizing: a stunning, dense, brilliant piece in which Lyotard, ranging from Marxist and Freudian theory to contemporary arts, argues that political economy is charged with passions and, reciprocally, that passions are infused with the political.

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the most important response to the  
philosophies of desire, as expounded  
by thinkers such as de Sade,  
Nietzsche, Bataille, Foucault and  
Deleuze and Guattari. It is a major  
work not only of philosophy, but of  
sexual politics, semiotics and literary  
theory, that signals the passage to  
postmodern philosophy.

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According to Lyotard, every political

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~~Lyotard~~ economy is libidinal: that intensity has no equivalent in currency does not rid the circuits of capital of the force of libidinal investment.

Intensive "exchanges" are ignorant of the constitutive negation of both political economy and natural theology since the libido invests unconditionally

~~Libidinal Economy : Jean-François  
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Economia Libidinal : Jean-Francois Lyotard : He is well-known for his articulation of postmodernism after the late s and the analysis of the impact of postmodernity on the human condition. After graduation, in he took up a position teaching philosophy in Constantine in French East Algeria. Lyotard earned a Ph. Trivia About Libidinal Economy.

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In Jean-François Lyotard In Libidinal Economy (1974), a work very much influenced by the Parisian student uprising of May 1968, Lyotard claimed that “ desire ” always escapes the generalizing and synthesizing activity inherent in rational thought; instead, reason and desire stand in a relationship of constant tension.

~~Libidinal Economy | work by Lyotard |~~  
~~Britannica~~

Biography Early life, educational background, and family. Jean François Lyotard was born on August 10, 1924 in Vincennes, France to Jean-Pierre Lyotard, a sales representative, and Madeleine Cavalli. He went to



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primary school at the Paris Lycée Buffon and Louis-le-Grand. As a child, Lyotard had many aspirations: to be an artist, a historian, a Dominican friar, and a writer.

~~Jean-François Lyotard - Wikipedia~~  
Lyotard 's own style of writing in Libidinal Economy is one attempt to do this: by multiplying genres of discourse, there is no overall dominant structure in the text and it is open to several competing modes of reading, interpretation and application. Ultimately, libidinal philosophy suggests a method of subversion from within existing structures through experimentation with the forms of those structures.

~~Lyotard, Jean-François | Internet  
Encyclopedia of Philosophy~~

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**Libidinal Economy** is not an easy read, not least since it does not wish to set itself up as merely another philosophical theory hiding its own desires, with a truth easily representable to others (Libidinal, 244). While Freud largely discussed the libido at the individual level as a form of energy circulating within the body and necessitating societal laws that led to the formation of an internal superego keeping these energies in check, Lyotard greatly extends the idea of the libido to ...

~~Jean François Lyotard (Stanford Encyclopedia of Philosophy)~~

Overview. Lyotard is considered one of the most brilliant and influential of French post-structuralist thinkers. Published in 1974 by Minuit, *Économie libidinale* is, of all his work

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~~Lyotard~~ to date, the most creative in its mode of writing and in its theorizing: a stunning, dense, brilliant piece in which Lyotard, ranging from Marxist and Freudian theory to contemporary arts, argues that political economy is charged with passions and, reciprocally, that passions are infused with the political.

~~Libidinal Economy by Jean Francois  
Lyotard | 9780253207289 ...~~

Product Description First published in 1974, Libidinal Economy is a major work of twentieth century continental philosophy. In it, Lyotard develops the idea of economies driven by libidinal 'energies' or 'intensities' which he claims flow through all structures, such as the human body and political or social events.

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In *Libidinal Economy* (1974), a work very much influenced by the Parisian student uprising of May 1968, Lyotard claimed that “desire” always escapes the generalizing and synthesizing activity inherent in rational thought; instead, reason and desire stand in a relationship of constant tension.

~~Jean-François Lyotard | French philosopher and writer ...~~

Published in 1974 by Minuit, *Œconomie libidinale* is, of all his work to date, the most creative in its mode of writing and in its theorizing: a stunning, dense, brilliant piece in which Lyotard,...

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Lyotard ' s libidinal philosophy is developed in the major work Libidinal Economy and in two sets of essays, Dérive à partir. Peter King reviews Libidinal Economy by Jean-Francois Lyotard. Desire stands for emancipation, but it is also permeated by the libidinal economy. What does this mean?

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Thus, in *Économie libidinale* (Libidinal Economy) (1974), *La Condition postmoderne: Rapport sur le savoir* (The Postmodern Condition: A Report on Knowledge) (1979), and *Au juste: Conversations* (Just Gaming) (1979), Jean-François Lyotard attacked contemporary literary theories and encouraged experimental discourse unbounded by excessive concern for truth.

~~Jean-François Lyotard † | The  
European Graduate School~~

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