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Helpful edits/revision:

Use shorter quotes

Reiterate the topic sentence with the last sentence of paragraph

Word Limit: 1000-1450

We've discussed that a writer comments, critiques, and illustrates society through his or her characters and stories. So, while drawing upon the psychoanalytic concepts explored in class, choose a story to discuss and analyze the writer's comment and critique of society as seen through a Freudian Lens. Consider how the ego of the central characters negotiate their relationships to the demands of their environment (including external sources of authority) and of their own inner drives. Be sure to take into account and cite Freud's views and concepts where appropriate. Remember, Freud and the Freudian concepts should support your argument; they should **not** be the foundation for your argument.

"Super-Frog Saves Tokyo" by Haruki Murakami

*Search the title with quotation marks; use asterisk after a word, ex.

Politic* to get results like politics, political, politician

Setting: February 1995 Tokyo, Japan

-talk not just about "through a Freudian perspective" but also a

"historical perspective"

Works Cited

Freud, Sigmund. "Lecture I." *Five Lectures on Psychoanalysis*. W. W. Norton & Company, 1952.

Murakami, Haruki. "Super-Frog Saves Tokyo." Translated by Jay Rubin, Knopf, 2002.

Kitanaka, Junko. "The Rebirth of Secrets and the New Care of the Self in Depressed Japan." *Current Anthropology*, vol. 56, no. S12, University of Chicago Press, Dec. 2015, pp. S251–S262, doi:10.1086/683273.

North, Scott. "Deadly Virtues: Inner-Worldly Asceticism and Karôshi in Japan." *Current Sociology*, vol. 59, no. 2, SAGE Publications, Mar. 2011, pp. 146–59, doi:10.1177/0011392110391145.

Resistance: "[T]here was some force that prevented them from becoming conscious and compelled them to remain unconscious . . . [t]he force which was maintaining the pathological condition became apparent in the form of resistance on the part of the patient" (Freud 2212).

Dreamwork: You can also obtain a view, by a kind of synthetic work, of the process which has brought about the distortion of the unconscious dream-thoughts into the manifest content of the dream. We call this process the 'dream-work'. It deserves our closest theoretical interest, since we are able to study in it, as nowhere else, what unsuspected psychological processes can occur in the unconscious, or rather, to put it more accurately, between two separate psychological systems like the conscious and unconscious. Among these freshly

discovered psychical processes those of condensation and displacement are especially noticeable. The dream-work is a special case of the effects produced by two different mental groupings on each other - that is, of the consequences of mental splitting" (Freud 2223).

Wish-fulfillment: "You will be taught that we humans, with the high standards of our civilization and under the pressure of our internal repressions, find reality unsatisfying quite generally, and for that reason entertain a life of phantasy in which we like to make up for the insufficiencies of reality by the production of wish-fulfillments"(Freud 2235).

Manifest content: "The manifest content of the dream is the distorted substitute for the unconscious dream-thoughts and this distortion is the work of the ego's forces of defence - of resistances" (Freud 2222). ***Connect with resistance ^^^^***

Latent Content: "From this material you arrive at the latent dream-thoughts, just as you arrived at the patient's hidden complexes from his associations to his symptoms and memories. The latent dream-thoughts which have been reached in this way will at once show you how completely justified we have been in tracing back adults' dreams to children's dreams. The true meaning of the dream, which has now taken the place of its manifest content, is always clearly intelligible; it has its starting-point in experiences of the previous day, and proves to be a fulfilment of unsatisfied wishes"(Freud 2222).

1. Introduction

- a. Thesis Statement (What is your argument? What are you trying to prove?): In connections combination to Freud's concepts of the conscious, unconscious, resistance, dreamwork, wish-fulfillment, manifest content, and latent content from Lecture III and the existence of magical animals in "Super-Frog Saves Tokyo," Haruki Murakami, the author of the short

- story, exposes the effects of Japan's strict working culture where long working hours with underpayment and little free time contribute to a lack of purpose and cause mental health problems such as depression, which is the leading cause of suicide attempts in contemporary Japan.
2. First subtopic: Japan's deep-rooted Confucianism values of correct behavior, propriety, and good manners influenced how extreme the working culture is in Tokyo, Japan.
 - a. First point: Internal pressure to fit in, not make mistakes
 1. Supporting point: An example of the peer pressure to fit in is when Katagiri the expected pathway to complete university and transition to a nine-to-five job. "He [Katagiri] had weathered sixteen years of daily combat since the day he graduated from the university and joined the bank's staff" (Murakami). Katagiri, like the rest of Japan's society, carries an overwhelming responsibility to fulfill the traditional lifestyle of getting a college degree and an office job, but there is no satisfying part about this life if Katagiri isn't doing it for himself.
 2. Supporting point: "For sixteen long years, you have silently accepted the most dangerous, least glamorous assignments—the jobs that others have avoided—and you have carried them off beautifully" (Murakami).
 3. "In dream-life the child that is in man pursues its existence, as it were, and retains all its characteristics and wishful impulses, even such as have become unserviceable in later life. There will be brought home to you with irresistible force the many developments, repressions, sublimations and reaction-formations, by means of which a child with a quite other innate endowment grows into what we call a normal man, the bearer, and in part the victim, of the civilization that has been so painfully acquired" (Freud 2223).
 - b. Second point: appearance can't stand out
 1. Supporting point: The worst part is he can't let his frustrations out because he would be labeled as a "spoiled person," and society would ostracize him for standing out in the crowd.
 2. Supporting point: _____
 3. Second subtopic: How the working culture affects the individual
 - a. First point: _____
 1. Supporting point: "Karôshi, Japanese for 'death from overwork', is understood medically as stress-induced cardiovascular disease.2 Karôshi results from long working hours, intensified workloads associated with industrial rationalization, and a lack of worker control over the work environment" (North 147).
 2. Supporting point: "It is a fact that sun and wind are not favourable to sexual activity in this civilized world of ours; none of us can reveal his erotism freely to others. But when your patients discover that they can feel quite easy about it

while they are under your [the doctor's]treatment, they discard this veil of lies, and only then are you in a position to form a judgement on this debatable question" (Freud 2227).

- b. Second point: _____
 1. Supporting point: "Karôshi occurs more readily when government institutions are weak, when regulatory law is not strong enough or not enforced, or when there is a shared understanding that the law is just a fig leaf. It can occur when unions are weak or non-existent. Moreover, acculturation to accept minimal levels of self-assertion as virtuous and appropriate can addict people to subordination. For workers in the present age, modesty and asceticism are potentially deadly virtues" (North 157).
 2. Supporting point: _____

4. Third subtopic: Why (through a Freudian perspective & historical perspective) it is such an issue for the individual but also society as a whole.
 - a. First point: Freudian perspective
 1. Supporting point: "You will be taught that we humans, with the high standards of our civilization and under the pressure of our internal repressions, find reality unsatisfying quite generally, and for that reason entertain a life of phantasy in which we like to make up for the insufficiencies of reality by the production of wish-fulfilments. These phantasies include a great deal of the true constitutional essence of the subject's personality as well as of those of his impulses which are repressed where reality is concerned. The energetic and successful man is one who succeeds by his efforts in turning his wishful phantasies into reality. Where this fails, as a result of the resistances of the external world and of the subject's own weakness, he begins to turn away from reality and withdraws into his more satisfying world of phantasy, the content of which is transformed into symptoms should he fall ill. In certain favourable circumstances, it still remains possible for him to find another path leading from these phantasies to reality, instead of becoming permanently estranged from it by regressing to infancy. If a person who is at loggerheads with reality possesses an artistic gift (a thing that is still a psychological mystery to us), he can transform his phantasies into artistic creations instead of into symptoms" (Freud 2235).
 2. Supporting point: _____
 - b. Second point: Historical perspective
 1. Supporting point: "In Japan, the neurobiologization of depression has not led to brain-centered, individual

reductionism as North American critics have feared but has instead provided a condition for a new form of “local biology” (Lock 1993; also see “situated biologies” in J. Niewöhner and Margaret Lock, “Moveable Environments and Molecularized Biologies,” unpublished manuscript), in this case, a medicolegal understanding of depression as an illness rooted in both biology and society and a misfortune lying beyond workers’ individual responsibility (cf. Kleinman 1986; Ong 1987; Young 1995)” (Kitanaka S253).

2. Supporting point: “Depression has become a legitimate idiom of distress (evocatively termed a “cold of the soul” or kokoro no kaze), as apparent in my interviews in the early 5. This reconceptualization has been accelerated by the fact that the World Health Organization, in collaboration with World Bank, has placed depression high on the list of what it calls the “global burden of disease” affecting more than 350 million people worldwide. Kitanaka Secrets and the New Care of the Self S253 2000s with depressed workers at various psychiatric institutions in the Tokyo vicinity. A 49-year-old banker discussed a time when he was working daily from 7:00 a.m. to 2:00 a.m. while his new boss repeatedly scolded him in front of his colleagues, one time throwing up in the air a document he had carefully prepared. A 50-year-old civil servant talked about being yelled at and criticized by union leaders, and despite his dislike of alcohol, making an effort to join them every night in drinking in order to smooth things out, until one day he could not face work anymore. A 63-year-old vice president of a construction company told me how, as the recession deepened, he was forced to accept contracts from large, powerful companies that resulted in losses and how humiliating it was, after desperately trying everything he could think of to pay his employees every month, to be lectured by the judge in bankruptcy court about “collective responsibility.” Many of the men with depression I met discussed the injustice of the government protecting big corporations in the recession while abandoning individuals like themselves. By publicly accepting a diagnosis of depression, a long-stigmatized psychiatric category that used to be strictly guarded as a personal and family secret, these workers asserted that their suffering was real and that their subjective, emotional experiences should be recognized as tangible damage to the brain and the body” (Kitanaka S253-S254).

5. Conclusion