It is the witch who has kept Narnia in frigid cold for a century, no doubt because she is descended from Aberdeen landladies. Under the rules, Tumnus (James McAvoy) is supposed to deliver Lucy (Georgie Henley) to the witch forthwith, but fauns are not heavy hitters, and he takes mercy. Lucy returns to the country house and pops out of the wardrobe, where no time at all has passed and no one will believe her story. This is a film situated precisely on the dividing line between traditional family entertainment and the newer action-oriented family films. It is charming and scary in about equal measure, and confident for the first two acts that it can be wonderful without having to hammer us into enjoying it, or else. Then it starts hammering. In psychoanalysis, introjection (German: Introjektion) generally is regarded as the process where the subject replicates in himself behaviors, attributes or other fragments of the surrounding world, especially of other subjects. It is considered a self-stabilizing defense mechanism use when there is a lack of full psychological contact between a child and the adults providing his or her psychological needs. Here, it provides the illusion of maintaining relationship but at the expense of a loss of self.

What is the relationship of psychoanalysis to questions of dignity, self-respect and respect for others? How, ultimately can we link Freud with Aristotelian concerns for eudaimonia – human flourishing – and for phronesis – sustained moral judgement? If Freud rightly tempers Aristotle’s optimism, how might Aristotelian questions illuminate and complement Freudian forays into personhood? If repression is defined as a state of disconnection and disavowal, of nonacknowledgement of one’s own thoughts and acts, then it is morally and politically problematic. Repression generates projection, in which accountability is displaced onto others. However, I argue that in some instances, and given the appropriate cultural means, it may provoke a dialectical return. Such introjection provides the opportunity for gradual reconnection, recognition and, ideally, the acknowledgement of responsibility.