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LACANOV POVRATAK FREUDU – ILI UDALJAVANJE OD NJEGA?

Sažetak

Freud je definirao svoju invenciju kao »rođenje psihoanalize«, a Lacan je definirao svoj odnos prema Freudu kao »povratak Freudu«. Za taj je povratak karakteristična orijentacija u suprotnom smjeru od američke ego-psihologije, a u »pozitivnoj« definiciji to je povratak »Freudovom pismu«, odnosno povratak kroz jezik i kroz sve ono što Lévi-Strauss i Lacan nazivaju »simboličko«. Prilog je namijenjen filozofskom čitanju Freuda i, u tom kontekstu, pitanju ne gubi li se u Lacanovom strukturalnom povratku Freudu upravo nešto bitno za samu Freudovu invenciju psihoanalize. Prikazani su glavni Freudovi pojmovi koji su potrebni za takvo ispitivanje »lakanovske orijentacije«, a naročita pažnja usmjerena je na Freudovo otkriće da je subjektivnost uvijek definirana spolom i seksualnošću i da ne postoji čovjek kao takav ili dijete kao takvo. Freudovo polazno pitanje »Što hoće žena?« postavljeno je u kontekst pitanja »Kako nastaje žena?«, a Freudova epistemološka kolebanja oko simetrije i asimetrije spolne razlike stavljena su u kontekst filozofske kategorije aleatoričnosti. Prilog završava zaključkom da bismo u tom pogledu Lacanov povratak Freudu mogli okarakterizirati kao povratak esencijalizmu, pa možda čak i implicitnom antifeminizmu. Suprotno tome, Freud je insistirao na spolnoj razlici kao nečemu što ne možemo objasniti, i na tome da pojam biseksualnosti ne možemo jednostavno napustiti. »Neobjašnjivost« freudovske enigme na kraju je rastumačena kao ontološka kategorija slučaja bez uzroka, a sama psihoanaliza kao ono što je bilo najviše potisnuto u Althusserovom »potisnutom toku« aleatoričnog materijalizma.

Ključne riječi: *Freudova invencija psihoanalize, Lacanov povratak Freudu, žena kao enigma, biseksualnost, Edipov kompleks, Lacan i Lévi-Strauss, zabrana incesta i razmjena žena, Beauvoir i kritika Lévi-Straussa, simetrija i asimetrija spolne razlike, kasni Althusser i aleatorični materijalizam, spolna razlika kao slučaj bez uzroka*

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LACAN'S RETURN TO FREUD – OR TURNING AWAY FROM HIM?

Abstract

Freud defined his discovery as “the birth of psychoanalysis”, whereas Lacan defined his relation to Freud as “a return to Freud”. The main characteristic of this return was its orientation into the opposite direction of the American ego-psychology, its positive definition being a return to the “letter of Freud”, or a return through language, and all what Lévi-Strauss and Lacan called “the symbolic”. The paper aims to present a philosophical reading of Freud, and the question whether, in Lacan's “structural” return, something has not been lost, what might have been of crucial importance for the discovery of psychoanalysis as such. In this context, some of the main Freud's concepts, needed for such a re-examination of “Lacanian orientation”, are being discussed, focusing upon Freud's insistence that subjectivity has to be defined by sexual difference and sexuality, and that beyond men and women there is no universal Man or Subject as such. Freud's initial question “What does a woman want?” is contextualized through his other question “How one becomes woman?”, whereas Freud's epistemological hesitations around symmetry and asymmetry of sexual difference are related to philosophical category of the aleatory. The paper concludes with the conclusion that in this perspective Lacan's return to Freud could be characterized as a return to essentialism, or even to implicit antifeminism. In opposition to Lacan, Freud always insisted on the difference between women and men as something that cannot be explained, and that the notion of bisexuality should not be abandoned. Using Beauvoir's critique of Lévi-Strauss, Freud's hesitations and his undecidedness of symmetry or asymmetry is explained as ontological category of a chance without a cause, and as the most repressed part of what later Althusser addressed to as “the repressed current” of aleatory materialism.

Key words: *Freud's discovery of psychoanalysis, Lacan's return to Freud, the enigma of the woman, bisexuality, Oedipus complex, Lacan and Lévi-Strauss, prohibition of incest and exchange of women, Beauvoir's critique of Lévi-Strauss, symmetry and asymmetry of sexual difference, later Althusser and aleatory materialism, sexual difference as chance without a cause*

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