THE UNCANNY OBJECT: A LACANIAN ANALYSIS OF *XENOPHOBIA*

A THESIS SUBMITTED TO
THE GRADUATE SCHOOL OF SOCIAL SCIENCES
OF
MIDDLE EAST TECHNICAL UNIVERSITY

BY

COŞKUN TAŞTAN

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE

OF

MASTER OF SCENCE

IN

THE DEPARTMENT OF SOCIOLOGY

DECEMBER 2003

Approval of the Graduate School of Social Sciences

_____

Prof. Dr. Sencer Ayata

Director

I certify that this thesis satisfies all the requirements as a thesis for the degree of Master of Science in Sociology.

_____

Prof. Dr. Yusuf Ziya Özcan

Head of Department

This is to certify that we have read this thesis and that in our opinion it is fully adequate, in scope and quality, as a thesis for the degree of Master of Science.

_____

Assoc. Prof. Dr. Mesut Yeğen

Supervisor

Examining Committee Members

Asst. Prof. Dr. Nur Betül Çelik   _____

Assoc. Prof. Dr. Mesut Yeğen   _____

Inst. Dr. Erdoğan Yıldırım   _____

ABSTRACT

THE UNCANNY OBJECT: A LACANIAN ANALYSIS OF *XENOPHOBIA*

Taştan, Coşkun

M. S. , Department of Sociology

Supervisor: Assoc. Prof. Dr. Mesut Yeğen

December 2003, 145 pages

The study aims to define *xenophobia,* which is attached such meanings as 'hostility against foreign people' or 'fear of alien people', through the main concepts of Lacanian Psychoanalysis. The 'fear of/hostility against foreign people' is treated, in this study, by references to the subject-object relation formulated in Psychoanalysis. The study aims to give an original account of the spiral of subject-object through such concepts as 'polarization', 'annexation', and 'ergonomy'. Under the light of this account, an attempt follows to recast the term *xenophobia.* The analysis focuses on three main historical lines, to check the account of the term set down in the study, as well as to fortify and clarify its limits: Capitalism, industrialization and nationalism. As a conclusion, the study maintains that both *xenos* (stranger) and *fear* dwell within the subjective field. Accordingly, the study concludes that *xenophobia* originates not from the 'primary qualities' of the object of fear/hatred (*xenophile*), but from the deepest ranges of the subjectivity of fear/hatred (*xenophobe*). Hence, it is asserted that *xenophobia* is a subjective delirium, rather than an objective form

Keywords: Design, Difference, Lacan, Object, Psychoanalysis, Subject, Xenophobia

ÖZ

TEKİNSİZ NESNE: *ZENOFOBİNİN* LACANCI ANALİZİ

Taştan, Coşkun

Yüksek Lisans, Sosyoloji Bölümü

Tez Yöneticisi: Doç. Dr. Mesut Yeğen

Aralık 2003, 145 sayfa

Bu çalışma, genellikle 'yabancı insanlara karşı duyulan nefret' veya 'yabancı insan korkusu' gibi anlamlar verilen *zenofobi* kavramını, Lacancı Psikanalizin ana kavramlarıyla tanımlamayı amaçlamaktadır. Çalışma, 'yabancı düşmanlığını/korkusunu', Psikanalitik kuramda formüle edilen özne-nesne ilişkisine göndermeler yaparak işlemektedir. Psikanalitik kuramda ifade bulan özne-nesne sarmalı, 'polarizasyon', 'ilhak' ve 'ergonomi' gibi kavramlar yardımıyla özgün bir çerçeveye oturtulmaya çalışılmaktadır. Daha sonra, bu çerçeve ışığında, *zenofobi* kavramı yeniden tanımlanmaktadır. Analiz, hem *xenofobi* kavramının burada yapılan tanımını sınamak, hem de bu tanımın sınırlarını belirlemek/güçlendirmek amacıyla, üç tarihsel çizgi üzerinde odaklanmaktadır: Kapitalizm, endüstrileşme ve milliyetçilik. Sonuç olarak, hem *yabancının* hem de ona iliştirilen *korkunun* öznel alanda ikamet ettiği savı ortaya atılmaktadır. Buna paralel olarak, şöyle bir sav geliştirilmektedir: *Zenofobi* kaynağını korku/nefret nesnesinin 'birincil niteliklerinden' (*xenophile*) değil, öznelliğin en derin yörelerinden almaktadır. Dolayısıyla *zenofobinin* dışsal bir form değil, öznel bir hezeyan olduğu ileri sürülmektedir.

Anahtar Kelimeler: Fark, Lacan, Nesne, Özne, Psikanaliz, Tasarım, Zenofobi

To My Family

ACKNOWLEDGEMENTS

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

Date: Signature:

TABLE OF CONTENTS

ABBREVIATIONS

ABBREVIATIONS FOR FREUD'S WORKS

ÖFD Refers to *Öteki Freud Dizisi*, Ankara: Öteki Yayınevi, 1999-2000.

SE Refers to *The Standard Edition Of The Complete Psychological Works Of Sigmund Freud,* volumes 1-24. London: Hogarth Press, 1953-1974.

ABBREVIATIONS FOR LACAN'S WORKS

E: *Ecrits: A Selection.*

S combined with different numbers (such as S I, SII, etc.) refers to Lacan's Seminars:

S I: *The Seminar of Jacques Lacan Book I. Freud's Papers on Technique 1953-54.*

S II: *The Seminar of Jacques Lacan Book II. The Ego in Freud's Theory and in the Technique of Psychoanalysis 1954-1955.*

S III: *The Seminar of Jacques Lacan Book III. The Psychoses.*

S VII: *The Seminar of Jacques Lacan, Book VII. The Ethics of Psychoanalysis.*

S XI: *Seminar XI: Four Fundamental Concepts of Psychoanalysis.*

S XX: *Seminar XX: On Feminine Sexuality and The Limits of Love and Knowledge.*

T: *Television: A Challenge to the Psychoanalytic Establishment.*

CHAPTER I

INTRODUCTION

In the post cold-war era, 'mankind' is discovered one more time since Enlightenment. Together with this discovery, the enlightenment ideal of 'universality', which have granted an eminent 'cosmic' place to humankind, would be replaced by a rather moderate relativism. With this frustration, the Enlightenment design of human as 'a superior origin, which is the source of all kind of human manifestations' became the target of criticisms of a series of appearances, each of which had a claim for a mere origin. Each one of such 'manifestations' as 'Women', 'Black', 'Easterner', 'Westerner', to mention just a few of uncountable sorts, including nations and religious-political forms, started to claim to be a separate origin equivalent of 'humanity' as such. Furthermore, the 'racial' or 'ethnic' distinctions, which have surprisingly coincided for centuries with the ossified demarcation lines of 'class positions', composed the other axes of the debates on this relativity. These debates, which have provided the remarkable part of academic and the political tendencies of post-cold war era with a certain content, reached consequently such terms as 'tolerance' and 'multi-culturalism', to *dissolve* at least, if not *solve*, the fundamental impasse. The appellation *tolerance,* the most archaic term of neurosis, as well as the relatively young 'multi-culturalism', the schizophrenic assembly of disparate contents, gained significance revolving around another concept of yore which is as old as humankind: That is, *difference*. 'Direct encounter with the other', which is a delayed consequence of such oldest causes of migration as 'violence' and 'trade', interposed the *difference* into the life of contemporary man as a source of stress which can no more be dissolved through traditional ways like mythology. Furthermore, in its new form, *difference* has now spread out through diurnal channels, so much so that, it can no more be a distinct content of macro politics (such as invasion and total war). Feminists, for instance,

via the slogan 'what is personal is political', expressed this. On the other hand, *difference* started to be regulated through daily consumption patterns, which are organized like religious ceremonies, as one can observe in immigrants in USA (like the Chinese restaurants), or the Turks in Germany.

This new form of *difference,* which evades the power of expression of traditional rhetorics, seems to be in a tendency to occupy the academic and politic studies of the coming decades. In academic terms, definition of a set of 'attitudes' attached to this form of difference and, naturally, a set of concepts to define and categorize these attitudes is now available. Among these concepts, heterophobia, *xenophobia*, *homophobia* and *racism,* which outline the 'patterns of hatred', on the one hand, and *democracy*, *pluralism* and *multi-culturalism,* which demarcate the tendency to overcome the hostility, on the other, have leading power. In this study, I will focus on the term *xenophobia,* and I will argue that what is expressed through this concept should not be limited to an 'attitude' merely. Instead, we should treat it as a psychic stance, hence not as a *consequence,* but as a 'cause' of difference. *Xenophobia,* like many other form/contents of psychic economy, no matter how likely it is to be seen as an *effect* of objective experiences, is a cause. Indeed, the cause-effect relation here is much more complicated than it seems. So much so that, one even cannot clarify, unless employing a proper conceptual apparatuses, which content works as the cause and which one as effect. For instance, one can see that a mining worker of Polish origin in Germany is excluded from the unions, deprived of the rights given to his partners, no matter how good he is on his job. The fact that they are of the same 'class conditions' polarizes the hatred, much less solves the problem, since the native workers argue that these immigrants worsen the work conditions and bring about irremediable losses in gains that have been acquired by unions. Furthermore, when we add the hatred of the Polish immigrant against his German coworkers to the portrait, the situation gets ever more complicated: What kind of a *difference* we have here, which cannot even be 'tolerated' through such a comprising framework as class background?

I will try to show in this study that an appropriate decomposition of elements, followed by a re-joint in a carefully elaborated backdrop, will make the

situation comprehensible. First, at this juncture, I should clarify why I prefer the term *xenophobia* but not, for example, *heterophobia* or *racism,* to point to the 'form of hatred' exemplified in the case of Polish immigrant miners. The term *xenophobia* is derived from a combination of two words: The Greek word x*enos* (stranger) combined with the suffix –*phobia* (fear). Based on this association, usual definition of the term *xenophobia* appears as 'a fear or hatred against foreign people'. So much so acceptable for this study. Yet, this short definition needs to be taken further, since one cannot find anything in it to distinguish *xenophobia* clearly from *racism* or *heterophobia*. This common usage of the term already implies a demarcation line between a position of legal, known, authentic and domestic subject (*xenophobe*) who is the real owner of the land, and a rootless, uncanny, eerie, parasite vagabond (*xenophile*). And what I will do throughout the study is to go far enough in with this demarcation line, to expand it to the opposition of 'subject-object'. Yet, the opposition of 'subject-object' merely is not enough, still, to distinguish *xenophobia.* A possible distinction between *xenophobia* and the pair of *heterophobia-racism* is that, the hatred in the former is organized around the 'unfamiliar face' of the object, while in the latter, the *well known, tangible face* (like skin color or distinctive ethnic/cultural features) of the object is at stake. In other words, in *xenophobia,* the hatred is synthesized in relation to the unrevealed qualities of the object, while in racism and heterophobia, hatred is directly attached to the corporeal, bodily existence of the other. Overall, the difference between them is worth a separate study, and I should stop here talking about the discrepancy among the terms, to give an outline of the course of the study.

I asserted that the definition of *xenophobia,* in my account, is firmly dependent upon a dichotomy of subject-object. Therefore, this dichotomy needs to be clarified enough. The second and the third chapters are designed for this purpose, to give an account of subject-object in psychoanalytical terms. The chapter 'The Freudian Object' is supposed to have two functions. First, to give a proper account of Lacanian Psychoanalysis, one should go as far back as to Freud, the founder of Psychoanalysis. Second, Freud underlined the 'humanity' character of 'object' (the idea which has been further investigated by his followers, including Lacan), and this forces me to devote an adequate place to his notions about object. The Freudian

formulation of 'human character of the object' is a backbone of this study, because, I will argue that *xenophobia* is a huge psychic reservoir in which one can find all possible appearances of mankind objects, ranging from *identities*, to *a trademark*, *a car*, *a furniture*, and the like. And this is what leads my concern in the fourth chapter. In that chapter, I will argue that parallel to the radical changes in the 'structure' and 'position' of the human subject, caused by modernity, we see, at least with the same intensity, a change in not only the 'form' and the 'content', but also in the ontological status of the object too. Pertaining to this ontological status of the object, considering its history in capitalism, industrialism and nationalism, I will employ the term 'The Uncanny Object', derived from a combination of Freud's ideas on *uncanny* and Lacan's *objet a.*

Now, I should express what contributions a 'Sociological study' may expect from Psychoanalysis, and what Psychoanalysis is supposed to provide this study with. In the age of return of skepticism, when the 'grand social theory' is deprived of its proud claims, realizing its limits vis-à-vis 'natural sciences' that it once upon a time identified with, Sociology is now more modest than it has ever been. Yet, this humility should not be mistaken for an ultimate limit, which compels one to an absolute silence: Sociology still has lots to say, today even much more than it had yesterday. The question is rather about the use of it. What is Sociology for? This old and almost-ridiculously-naïve-but-relevant question is responsible for the modesty. Many answers have been provided to it. Listing and cataloguing them here one by one is extraneous. The one that is quite parallel to the essential point of view of this study is convincing for me: Sociology is a monologue. A psychotic monologue that is composed of words that addressed by the 'contemporary man' to himself. Yet, like all monologues, sociological rhetoric also covers a latent reference to some *second* and *third parties*. Indeed, this is definitely because without the residuum of *the second* and *the third parties*, no monologue would ever been possible.

In psychoanalytic terms, every speech, of course including monologues, is a way of psychic regulation or, let us say, a form of self-remedy . This therapeutic aspect of speech is the main point where the 'scientific interest' of Psychoanalysis lies claims to the 'non-psychological sciences', including Sociology. No matter what

is the distance between him and the romantic critics against the 'heavy costs of the civilization,'[1] Freud, who claimed that the neuroses are ultimately 'asocial' in character,[2] was pushing the humanist assumption of 'humankind, as a closed universality with a maturation of all evil and good aspects, owes its qualities to no one but himself' into a trouble. What humankind told himself via such instruments as art or science, had to in a way pass through an indirect path. That 'civilization' plays the part of this path today does not mean that tomorrow another means can replace it:

> The forces which, operating from the ego, bring about the restriction and repression of instinct owe their origin essentially to compliance with the demands of civilization. . . A child who produces instinctual repressions spontaneously is thus repeating a part of the history of civilization. What is to-day an act of internal restraint was once an external one, imposed, perhaps, by the necessities of the moment; and, in the same way, what is now brought to bear upon every growing individual as an external demand of civilization may some day become an internal disposition to repression (Freud, 1962 [1923a], p. 188-189).

It seems that what Freud means by 'the sociological interest of psycho-analysis' has lots to do with his implicit intention to locate a third party between the dual pole of man-civilization. This 'third party', as we can derive from Freud's notions on neuroses, is the agent of 'science' who can be conceived as both departure and destination point at the same time, of the 'monologue'. This agent, reminiscent of, or inspired through (or even provoked against) the 'proud' modern scientist, is to make constant call for neurosis against psychosis, since the former is the unavoidable cost of the civilization. What the man of contemporary desire of civilization should do is to learn how to live with this cost.

Now, with a prospect at the same time to provide the possible questions about the setting of this study with answers, I should denote the way one ought to

---

[1] 'The old assertion that the increase in nervous disorders is a product of civilization is at least a half-truth' (Freud, 1962, p. 188).

[2] 'Psycho-analysis has recognized that in general the neuroses are asocial in their nature and that they always aim at driving the individual out of society and at replacing the safe monastic seclusion of earlier days by the isolation of illness' (ibid., p. 188).

posit/justify the 'third party' who, (in a monologue, through the language of science) undertakes the task of ceaselessly reminding the contemporary man of the cost he has to pay. First of all, Psychoanalysis is supposed to be (and should be seen as) *the language* of this study. Far from any claim to come up with a well-equipped psycho-analysis of *xenophobia,* this study is a modest attempt to see the extent to which Sociology can speak this language. Yet, as I point out in Chapter III, any language, first of all, is to locate the subject in the domain of the symbolic, in other words, to provide him with a ground. The following questions may explore to what extent, speaking 'psychoanalese', Sociology can get use of the 'ground' peculiar to a psycho-analyst: Who is psycho-analyst? In other words, who is the analyst and who is the analysand? Is it a mere spatial matter, which is based on the assertion 'whoever sits on the couch is the analysand' and vice versa? How are we to get rid of this vicious circle, since we have already assumed that 'the third party' in the discourse of this study (that is, the analyst, or psycho-analysis as language) has nothing to do with the claim of 19th century scientist for a purely external gaze? What exactly happens at the end of an analysis?

First of all, in Lacanian account, 'One can locate the question of the relations between the analysand and the analyst on. . . the plane of the ego and the non-ego, that is to say, on the plane of the narcissistic economy of the subject' (Lacan, S I, pp. 111-112). Nevertheless, this is not to say that the axis of the analysis can totally be reduced to an 'object relation' between the analysand and the analyst. The term 'narcissistic economy of the subject' implies, as we assumed above, that the analyst is the *third party* in this economy, between the subject and its object. Also, this 'neutral' (not to say 'objective'), non-ego position of the analyst does not allude to the notion that the analyst can be expunged from the portrait without disturbing the run of the courses. Rather, the analyst stands at the '*point de capiton',* thanks to which the symptom not only gains a meaning, but also acquires the very condition of its existence. One can even argue that there would not be any symptom unless the analyst is added to the psychic economy of the subject. The analyst, called by Lacan as *sujet supposé savoir* (S. s. S.: Subject Supposed to Know) (S XI, p. 232), is supposed to know from the very beginning what the destiny of the analysis will be. On the other hand, despite the dynamic character of this

participation, Lemaire, one of Lacan's students, points out that Lacan 'seems to add a further role to these. . . roles of the analyst: that of the dummy (*le mort*)' (Lemaire, 1977, p. 217). The analyst plays the role of the 'dead' participator, with all the 'frustrations' that he brings about against the demand of the analysand :

> Everybody agrees that I frustrate the patient. Why? Because he asks me for something. To answer him, in fact. But he knows very well that it would be mere words. And he can get those from whom he likes. His demand is intransitive, it carries no object with it. His demand has nothing to do with being cured, with revealing him to himself, with introducing him to Psychoanalysis (Lacan, quoted in Lemaire, 1977, p. 218).

Despite this 'dummy' position that the analyst undertakes, as an 'Other, the representative of the symbolic', he nevertheless has to make use of language, to be involved in the discourse of the analysand. The language is the mere intermediary between the analyst and the analysand. However, paradoxically, Lacan teaches us that the analysis depends on and ". . . must aim at the passage of true speech, joining the subject to an other subject, on the other side of the wall of language. That is the final relation of the subject to a genuine Other, to the Other who gives the answer one doesn't expect, which defines the terminal point of the analysis" (S II, p 246). Indeed, this is the point where the *ethics of Psychoanalysis* lies: The true 'end of the analysis' has lots to do with the *ethics of Psychoanalysis*. At this juncture, the term 'end of an analysis' needs to be explored.

Freud's sentence 'Wo Es war, soll Ich werden'[3] is now treated, not without reason, as an inevitable reference point in the discussions on the 'end of an analysis' and the ethics of Psychoanalysis. Roughly speaking, Freud used this phrase to mean that *the true aim of an analysis is to strengthen the ego vis-à-vis the perpetual attacks of the id* (Freud, 2000 [1933], p. 107). However, in later usages, especially in that of Lacan and Castoriadis, for instance, the meaning of the phrase is subjected to some shifts, with clear attempts to explore what Freud had in mind when he formulated it. In his seminar of 25 May 1955, Lacan treats the phrase in his original view:

---

[3] The words 'Es' and Ich in German stand for 'it' and 'I (ego)' in English respectively.

> There are two meanings to be given to Freud's phrase –Wo Es war, soll Ich werden. This Es, take it as the letter S. It is there, it is always there. It is the subject. He knows himself or he doesn't know himself. That isn't even the most important thing –he speaks or he doesn't speak. At the end of the analysis, it is him who must be called on to speak, and to enter into relation with the real Others. Where S was, there the Ich should be (S II, p 246).

Zizek formulates 'the last Lacanian reading of Freud's motto *Wo es war, soll Ich werden'* as follows: 'in the real of your symptom, you must recognize the ultimate support of your being' (Zizek, 1991b, p. 137). This 'real of one's symptom', denoting to the boundary of Psychoanalysis, is what is meant by the term *sinthome* by Lacan. This is how the 'final moment of the psychoanalytic process' is reduced to the term *identification of the subject with the sinthome*.

Another psychoanalyst, Castoriadis, translates and comments on it in a similar way to Lacan's elaborations: 'Where That was, I should/ought to become (and not 'be')'. He also suggests that the following wording should be attached to it, to either fully exhaust or effectuate what Freud had in mind: 'Wo Ich bin, soll auch auftauchen', meaning: 'Where I (Ego) am (is), That (Id) should/ought also to emerge' (Castoriadis, 1994, p. 4). Following these comments, I should suggest here that the *final aim in this study, as an attempt to speak from within the borders of Psychoanalysis, is not to speak the ultimate words, but to call for an ethical position, ethical in the sense of Lacanian Psychoanalysis, which teaches us that*

> The analysis consists in getting him [the subject] to become conscious of his relations, not with the ego of the analyst, but with all these Others who are his true interlocutors, whom he has not recognized. It is a matter of the subject progressively discovering which Other he is truly addressing, without knowing it, and of him progressively assuming the relations of transference at the place where he is, and where at first he didn't know he was (S II, p 246).

I stated that Psychoanalysis should be seen as the 'language' of this study. If that is true, like every speech, this study also must be working on some

'repressions'.[4] Yet, like all neurotic constructions, the study lacks the ability to talk directly on what it represses. Instead, assumptions may be employed to overcome this lack. Every academic study needs assumptions of its own, and I borrow the following notion from Lacan to express mine: ". . . the subject [analysand] begins by talking about himself, he doesn't talk to you -then, he talks to you but he doesn't talk about himself -when he talks about himself, who will have noticeably changed in the interval, to you, we will have got to the end of the analysis" (Lacan, S III, p. 161). A translation of this into the 'monologue' of Sociology would be as follows: At the beginning of the production of any Sociological knowledge, the object of the study seems to be self evident. The more historical 'evidences' brought forth by the sociologist, the more the object gets a grotesque character. When the object gets into a course of complete silence, that is, when, by-passing the imaginary addressee of the academic knowledge, a true monologue is achieved, the 'Sociological analysis' is accomplished. This monologue, psychotic in its very character, is to refer to the identification of the modern man with himself. In other words, it is to find an ethical position of Sociological knowledge, expressed in an academic discourse, equivalent to the expression proposed by Castoriadis to refer to the ethics of Psychoanalysis: 'I want to kill you-or rape you- but I will not' (1994, p. 4). The identification of the modern man by himself, rather than a third party, an imaginary outsider (like the 'humanity' of the 19th century), is proposed by this study as the criterion of achievement. And this is another aspect of the assumption, inspired through the Lacanian ethics pertaining to the end of an analysis: 'Any analysis that one teaches as having to be terminated by identification with the analyst reveals . . . that its true motive is elided. There is a beyond to this identification, and this beyond is defined by the relation and the distance of the *objet petit a* to the idealizing capital I of identification' (Lacan, S XI, p. 272).

These 'methodological remarks' are supposed to function on two main axes. First, to show the scope of the 'analysis' which is promised by the title of the study, and to underline from the very beginning that I keep in mind and watch for the difference between the assertion of 'a letter always arrives at its destination' and the

---

[4] Psychoanalysis, with its clinical claims, takes over 'the role of neuroses', as observed by Lacan, (1990, p. 112). This is to say that, despite the therapeutic claims lied by/through Psychoanalysis, any

attitude of 'anything goes.' That is to say, there is a clear difference in quality between saying 'no matter who the addressee is, or where he stands, the word eventually will find him, since the word has a fate' and 'no matter what you say, someone will eventually care about it'. Second, and more important, these assumptions are supposed to justify the key concepts that stand at the heart of the study: *Xenophobia* can be held, in fact has already been held, from many different aspects, political, psychological, historical, demographic and so on. However, each is compelled to lack either a non-metaphysical ethical position, or overstressing the historical aspects, they ignored its 'humanity' character, which is definitely based on 'subject-object' dichotomy. This study is designed, besides other claims, as a proposal to overcome this gap.

Lastly, the discussions on the subject-object relation can be traced as far back as to the ancient philosophy. Yet, the limit and the scope of the study will allow only a step backwards from Lacan, to the founder of Psychoanalysis, Freud. In part II, I shall give a general view about Freud's theory, so that we have a ground to base the Lacanian outlook of pair of subject-object in the third part. These two parts will provide us with a 'lexicon' which will render our language more fluent, so to speak, in the fourth part. Then, in the fourth part, I will be in an attempt to formulate the historical and cultural emergence of *xenophobia* in 'psychoanalese'.

---

employment of Psychoanalysis by no means brings about a full dissolution of repression.

CHAPTER II

THE FREUDIAN OBJECT

Although his ideas matured in a relevant frame and he used quite a straightforward language, there is an obvious difficulty in reading Freud's theory on a single ground, with a specific conceptual interest. This is because he was founder of a new discipline, a quality which provided him with a considerable mental freedom. Even though Freud did not like too much technical terms, this freedom resulted in an overflow of newly elaborated concepts, each of which can only be understood in relation to some other, if not the whole set of, concepts in his theory. And the concept "object" is not an exception. Freud's account of the object cannot be fairly handled when it is extracted out from his general theory about the system of human psyche.

The notion of object, which is thinly distributed throughout Freud's theory, has apparent oscillations in its nature and position. These turnabouts in the nature and formation of the Freudian object made the related parts of his theory open for contributions, as well as vulnerable to criticisms. Accordingly, Freud's works attracted an important amount of intellectual energy, which resulted in an extensive literature revolving around the concept object.[5] In this chapter, however, in the space available, I have to content myself with Freud's account, without extending the discussion to the others.

---

[5] We can mention some of Freud's reviewers here: Heinz Hartmann, Edith Jacobson, Margaret Mahler, Melanie Klein, Harry Stack Sullivan and W. R. D. Fairbairn who contributed to the studies on Freud's object and led eventually what we know today as "Object Relations Theory". Discussions surpassed to the extents of sociology and philosophy with the ideas of thinkers like Jacques Lacan and Slavoj Zizek.

Although the term object, with its adopted mode to the frame of Psychoanalysis, first appears in 1905 in Freud's work *Three Essays On The Theory Of Sexuality* (Greenberg and Mitchell, 1983:39), we can trace back the theoretical reasons that made Freud appeal to it to his early writings. In the subsequent parts of this chapter, while trying to explore the status of object in Freud's theory, I will try to see these reasons, departing from the work by Breuer and Freud (1895, *Studies on Hysteria,* hereafter *Studies*) which implied Freud's way to his original discipline, *Psychoanalysis.* I will necessarily omit some concepts, even those of great importance in Freud's general theory, for the sake of narrowing my attention down to the main interest of this study. Then I will turn my attention to his later works, to see how his early notions about human psyche matured, with respect to the position of object.

II. I. Fundamentals of Freud's Theory

Freud studied on hysteria with his general interest in nervous system between 1885-1886 in France, and went back to Vienna, to begin his clinic works. Most of his patients were among those who suffered from hysteria (Freud, 1893h, p. 30). He was using some common methods of treatments such as hydrotherapy, electro-therapy and massage. Later on, he tried hypnosis as a cure method. However, he was not so confident with hypnosis either. Hence, bearing in his mind Breuer's experiences with Anna O. , Freud began to 'make use of hypnosis in *another* manner, apart from hypnotic suggestion' which would later be named as *cathartic method* (Strachey, in *Editor's Introduction* to the *Studies,* p. xi). Freud's interest in the etiology of hysteria, and his co-works with Breuer brought about full of productive ideas which determined Freud's intellectual life.

II. I. I. The Splitting of the Mind

The *Studies* can be regarded as the departing point of Freudian Psychoanalysis, since we can see the seeds of lots of Freud's thought in it. To begin with, the idea about *unconscious* can be traced back to the *Studies*. The two states of mind, namely *conscious* and *unconscious,* are central in the discussions of hysteria. The term *unconscious* in psychoanalytic sense (das *Unbewusste*) first appeared in a written form, in Breuer's case history of Anna O.[6] Later, Freud put the term at the center of his theory and its importance for the justification of Freud's thought never ceased.

These two fundamental terms, however, were not as clear in *Studies* as in Freud's later applications, as we know it today. In that study, Breuer shows how his patient's "consciousness was constantly oscillating between her *normal* and her '*secondary*' state" (Breuer, Studies, p. 44, my italics). Although in the sentence quoted above of Breuer the unconscious and the conscious seem to be of the same species, he later reminds us that we 'cannot. . . speak of a splitting of consciousness, though we can of a *splitting of the mind*' (*Studies*, p. 225). This view would be defended by Freud too.

All that made Breuer and Freud talk about this fundamental split of mind was their interest in *traumatic hysteria.*[7] In traumatic hysteria, some *intense affects*, like fright, anxiety, shame and physical pain caused hysterical symptoms (Studies, p. 6). [8] Here, the task of analysis/analyst, as it is stated by Freud, was a sort of process of reversing the assertion '*cessante causa cessat effectus'* ['when the cause ceases

---

[6] See the note 1. by Strachey in *Studies,* p. 45.

[7] The term *trumatic hysteria* is derived by Freud and Breuer, from the analogy of traumatic neuroses, in which 'the operative cause of illness is not the physical injury, but affect of fright-the psychical trauma'. They infer at this point that 'for many, if not most, hysterical symptoms, precipitating causes which can only be desribed as psychical traumas' (Studies, p. 6).

[8] Here, it is worth mentioning that the nature of hysteria defined by Freud and Breuer differs soon and later this difference in definition leads divergence of the authors (Freud brings forth the idea that the person who is subjected to trauma may voluntarily reject reaction because of social reasons and opposes to Breuer's idea of hysteria as 'hypnoid state' (see SE, III, p. 38 n. 1).

the effect ceases'] (Freud, 1893h, p. 35; Breuer and Freud, *Studies,* p. 7). By this, they mean that the symptom dissolves as soon as the traumatic experience is phrased, as soon as it is gotten into the domain of language. Hence, the aim of treatment is based *not* on the attempt at curing the hysteria per se, but at curing the individual symptom (Freud, 1893h, p. 38). To denote the process of releasing the dammed reminiscences from the mind, Freud employed the Aristotelian term "catharsis" (Volosinov, 1987: 34)[9], which made the way to the "cathartic method". The extraction below summarizes well how this new method is supposed to work:

> It will now be understood how it is that the psychotherapeutic procedure. . . has a curative effect. *It brings to an end the operative force of the idea which was not abreacted in the first instance, by allowing its strangulated affect to find a way out through speech; and it subjects it to associative correction by introducing it into normal consciousness (under light hypnosis). . .* (Studies, p. 17, italics in original).

II. I. II. The Principle of Constancy

The second basic idea of Freud is what is known as 'the principle of constancy'.[10] The principle is simply based on the notion that, human mental apparatus, like a closed electrical system, carries energy within it. And there is a '*tendency to keep intracerebral excitation constant*' (Breuer, *Studies,* p. 197, italics original). In other words, in mental functions, there is a 'quota of affect or sum excitation-which possesses all the characteristics of a quantity. . . , which is capable of increase, diminution, displacement and discharge. . .' (Freud, 1894a, p. 60). The excess quantity of affect leads to trauma, which ultimately results in psychoneurotic symptoms, as is the case in hysteria. This process can be summed up as follows: In the normal course of the things, excitation within the psychic system is abreacted through conscious (either motor or mental) activities. If the normal way of discharge of the surplus excitation is blocked, it finds other ways out as *symptoms* (Freud,

---

[9] Volosinov expresses the authentic meaning of catharsis as follows: 'In Aristotle's theory of poetics, tragedy purges the spectator's souls of the effects of pity and terror by making the spectators experience these feelings in diluted form' (Volosinov, 1987, p. 34).

[10] The roots of the idea of principle of constancy is traced back by Strachey to 1892 and reappears in 1893h and 1950a. However, the term is mentioned first in *Studies* by Breuer, with reference to Freud (Studies, p. 197). Freud used different names for what he meant by the principle; he named it as '*the principle of neuronic inertia',* for instance, in the *Project* (p. 356).

1939a [1937-1939], p. 127). We can consider sexual experience of incompatible ideas as an example. When a sexual excitation occurs in one's psychical system, this excitation may either be abreacted through motor activity (as sexual intercourse) or the idea is suppressed, conversed. In one type of hysteria described by Freud, this traumatic experience, marked by "will" of the patient, brings about a split in the content of the conscious (defence hysteria) (Freud, 1894a, p. 46).[11] In such cases, for Freud, what happens is that 'the reaction to traumatic stimuli. . .[fails] to occur' (Ibid., p. 47). He introduces the term *conversion,* in which, a traumatic excitation is turned into a chronic somatic symptom. Shortly put, the principle of constancy is the *psychic inertia* which expresses itself as a tendency towards the lowest level of the stimuli. Together with changes and waves in its character, this notion accompanied Freud's later thoughts, implicitly in his views on narcissism, cathexis, defence and drive which are closely related to his ideas about the object. His *Instincts and Their Vicissitudes* (1915a) and *Beyond the Pleasure Principle* (1920g), for instance, clearly shows that Freud had the principle in his repertoire and that he still had lots to say about it. In *The Economic Problem In Masochism* (1924a)*,* Freud declared that he had accepted the name 'Nirvana Principle'[12] and that he 'unhesitatingly identified the pleasure-unpleasure principle with this Nirvana principle' (ibid. p. 159).

II. I. III. Cathexis

The idea about discharge of the superfluous excitement is closely connected to another term, *cathexis* (*Besetzung*)*.[13]* The term *cathexis* has such meaning as 'occupation' or 'filling', and employed to point to the increase in the 'sum of excitation' in psychic/nervous system. Referring to *cathexis,* Freud and Breuer use the analogy of a closed electrical system (*Studies* p. 203), which, albeit vulnerable to

---

[11] In the next page, he adds another possibility of abreaction, which rarely includes split of conscious. However, he expresses that his attention is more attracted by what he calls 'defence hysteria', to differentiate it from *hypnoid* hysteria and *retention* hysteria (ibid., p. 47).

[12] The name had been suggested by Barbara Low.

13 Freud uses this term for the first time in the *Studies*, p. 89 and 152, where he talks about hysterical paralyses, in which cases, Freud argued, the abreaction has lots to do with the cathexis, or charge of energy in certain parts of body.

any faultfinding, sums up the idea well. In his *Project For a Scientific Psychology* (1895a, hereafter *Project*) , Freud tries to give a schema of workings of human psyche with reference to nervous system. Assuming that the system of psyche can be understood and expressed through the terms of neurology, and taking for granted the existence of small units of nervous system, the *neurones*, he expresses his ideas about how psychic energy is loaded on neurones. A neurone is either charged with energy (cathected), or it is empty (*Project,* p. 358). The *Project* reduces the working of psyche to a pure neurological terms, which is not itself already on good terms with Freud's perspective in general. Hence, Freud soon abandons the weight of neurones in his theory. However, the idea behind it maintains its importance in his later works.

II. I. IV. The Wish

Freud's early 'theses' about the etiology of neurosis, before 1900, were not offering a compact view of 'psychic mechanism'. It was only with the appearance of *The Interpretation of Dreams* (1900; hereafter *Dreams*) that he put to efficient use his theoretical accumulations by packing together his early partial notions. Hence the *Dreams* are seen as one of turning points in his intellectual career.

Freud's primary assumption in *Dreams* is that, dreams are the same in their nature as abnormal psychic phenomena like hysterical phobias and obsessions, hence should be treated accordingly (2000 [1900], p. 42).[14] He goes further to say that, any impotent attempt at explaining the sources of images in dreams should not expect any success in unfolding the phobias and other neurotic symptoms. Here, what Freud has in his mind is in fact clearer than it seems to be: Despite the fact that when we are asleep our conscious activities are at their lowest level, we cannot still talk of a fully isolated psyche even in the heaviest sleep. There are always stimuli which have their roots in endogenous or exogenous conditions. Here, we see that Freud focuses more on endogenous conditions than exogenous ones. These

---

[14] However, he reminds us that there are some differences as well between the two. For a detailed discussion of this see Freud, *Dreams II,* p. 569.

conditions consist of the basic components of psychic mechanism, such as repressed ingredients (of the unconscious). He gives examples from his dreams as well as from those which have been asked to him to interpret. All interpretations led him to conclude that dreams are heavily under the impact of a psychical inclination: *Wish fulfillment* (ibid. 174-235). Here, introducing the term *wish,* he makes up the theoretical deficiency of his early views about the working of psychical system: In the constancy principle, the agent triggering the motor activity was not clarified. Cathexes merely was not enough to explain how an internal tension turned to be a deed. Here, to see how the term *wish* serves to fill this gap, we should mention his proposal about the nature of psychic system.

Psychic apparatus is bound by and works according to the principle of constancy. Exigencies of life (somatic needs being the major ones) are behind the principle of constancy. 'The excitations produced by internal needs seek discharge in movement' (Freud, *Dreams II,* p. 565). The surplus of excitation is discharged via motor activity. Yet, the process of discharge is not a continuous process and should stop somewhere. The end of discharge depends on satisfaction (Greenberg&Mitchell, 1983, p. 28-29). Here, what sets the psychic apparatus at work is wish: ' . . nothing but a wish can set our mental apparatus at work' (Freud, *Dreams II,* p. 567). Freud uses the same topography to give an account of the role of wish in dreams. The '*motive force* which the dream required had to be provided by a wish' (ibid. p. 561).

With *Dreams,* Freud approaches towards a comprehensive theory about the subject matter of his new discipline. He had already held dreams some years ago as a way to intervening the deep sides of the psyche in, for example, the *Project* (chapters 19-21). However, what is attributed to the *systems of neurones* (the Ψ, Φ, and ω systems) in the *Project* is made over systems of psyche in *Dreams.* Also, the physical quantity which was presented as analogous to electrical currency in the *Project* turns to be a more 'admissible' one, the *psychic energy* (Strachey, *Editorial Introduction* to Freud 2000[1900], p. 39). The task given to *wish* in 1900 was to be assigned to *drive* in 1905, with the publication of *Three Essays On The Theory Of Sexuality* (*Essays*).

II. I. V. The Drive[15]

It would not be an exaggeration to say that the object in Freud's theory fully depends on his notions about drive. A strong evident to be made serve for this assertion could be that, Freud included the object in its most substantial sense into his theory at the time when he elaborated the concept drive, in *Essays*. Hence, drive should be the key term to determine the point at which we should stop introducing his general theory and establish a relevant bridge to pass slightly to the discussion of object.

Drive, simply put, is a sort of *outcome* of internal excitations taking place in the psyche. Being the 'psychical representative' of endosomatic excitements, *drive* initiates the motor reactions to the stimuli. Hence, we can say that it works in such a way as if it is in an effort to give rise to its own end. We can think of eating as an example. In the affect of hungriness, which is a result of an exigency of life (need for food), the excitation is represented in the *ego-preservative drive,* which triggers the deed eating. Ego's calculations about the external conditions will decide if the *reality conditions* are likely to allow the related deed be realized. If the memory about satisfaction of the need through a certain *object* (which may in early times have been confronted and have records in the *mnemic systems*[16]) is seen fitting, then the drive is released to get at work. Yet, moderating the tension arisen by the somatic need, eating will bring about a satisfaction, which will cease the condition of existence of the associated drive.

In *Essays,* Freud postulates two types of drives*,* namely the *ego-preservative drive* and the *sexual drive.* In his *Beyond The Pleasure Principle* (1920a)*,* Freud added the *destructive drive* to his theory. The representatives of sexual needs and inclinations toward destruction are put into one frame by the use of *destructive*

---

[15] The German word used by Freud is 'Trieb' which stands verbatim for *drive,*or *urge.* Hhowever, Strachey prefers the word *instinct* in his translations (see. SE 14, p. 111).

[16] For the *mnemic systems* see (Freud, 1900; p. 539)

drive. Later, towards the end of his life, in *An Outline Of Psychoanalysis* (*Outline*) (1940a [1938]), which has been published posthumously (and is an unfinished work), Freud expresses that he had 'decided to assume the existence of only two basic instincts [drives], *Eros* and *the destructive instinct* [drive]' (p. 148), which have already been mentioned in *The Ego and the Id* (1923a, p. 30), also in *An Autobiographical Study* (1925d [1924], p. 57)

A drive, for Freud, should be discussed with its certain aspects as 'pressure', 'aim', 'source' and its 'object'. The *pressure* of drive is its capability to set a drive on motion. The *aim* of drive is always satisfaction, and the *source* of a drive is 'the somatic process which occurs in an organ or part of the body and whose stimulus is represented in mental life by an instinct [drive]' (Freud, 1915a, p. 122-123). As for the *object* of a drive, Freud's position is clear: 'The object of an instinct [drive] is the thing in regard to which or through which the instinct [drive] is able to achieve its aim' (ibid. p. 122).

The relationship between a *drive* and an *object* is detailed in *Instincts and Their Vicissitudes* (*Instincts*) (1915a). There, Freud asserts that a drive may undergo some vicissitudes such as: 'Reversal into its opposite', 'turning round upon the subject's own self', 'repression' and lastly 'sublimation' (1915a, p. 126). In the first vicissitude, the 'reversal affects only *aims* of the instincts' or *content* of it. For instance, in the case of masochism, the active *aim* of torturing becomes passive, namely it turns to be 'being tortured'. Or, as in the case of transformation of *love* into *hate*, the *content* of the instinct may change. As for the second vicissitude, what happens here is a change in the *object,* without any alternation in the aim. When a drive turns round upon the subject's own self, the *object* of drive turns to be the *subject* itself. Freud advises us here that there is not a strict border between the first and the second vicissitudes; we can see them converging in most cases such as masochism.

A prerequisite of the vicissitude *repression* is 'a sharp cleavage' which occurs between *conscious* and *unconscious.* In other words, repression is not there from the beginning; it comes out through the course of development, and is

dependent upon the psychic space of the *unconscious*. We should see that its function is not to give an end to a drive but to keep away some of its affects from the conscious. Here, Freud introduces *primary* and *secondary repression,* the former denoting the original mental process of repressing an 'ideational representative' of a drive, while the latter is the name of the process of repressing those ideas which are in a relation to the originally repressed (Freud, 1915a, pp. 117-140).

The vicissitude *Sublimation,* in Freud's own words, 'is a process, that concerns object-libido and consists in the instinct's [drive's] directing itself towards an aim other than, and remote from, that of sexual satisfaction; in this process the accent falls upon deflection from sexuality' (Freud, 1914c p. 94). He later turns to the term sublimation in his other works. In the *Ego and the Id* (1923a), he keeps his idea that sublimation is a de-sexualization, which is seen in the transformation of *object-libido* into *narcissistic libido* (p. 20). He also points to one more function of sublimation, which comes out via ego's counter-action against the purposes of *Eros,* by again desexualizing the libido of the id (ibid. p36).

II. II. The Object

II. II. I. The Object As Such

What is/can be an object in Freudian theory? Running the risk of some exclusions, we may simply define the Freudian object as *a thing, a person, or a part of body of a certain person, or mental representations of these, which/who has a certain relationship with a psychic unit, in most cases this unit being the ego, the id or a drive.* Hence, we can say that an object:

a) Can be a human or an inanimate thing

b) Can be a partial or an intact entity

c) Should be capable of satisfying/arising a need or a drive

d) Should be capable of being included in the economic system of libido

e) Does not have to be of a concrete existence (as in the case of transference neurosis (anxiety hysteria, conversion hysteria and obsessional neurosis).

Freud believes that there are *three polarities* that lead the functioning of our mental life: Subject (ego)-object (external world), pleasure-unpleasure and active-passive (1915a, p. 133). The employment of object in the first polarity as it were, gives us a freedom to say that everything in the external world *is* an object of the ego. However, this, of course, is not the case. One can easily conclude here that the 'external world', a thing or a being can only be an object of ego so far as they get in touch with the 'subject'. However trivial it may seem, this assertion will be useful when we add that it is the nature of this relationship that enables us to clarify the nature of the object vis-a-vis the associated psychic unit.

Before any discussion about the nature of this relationship, we should mention here that in terms of psycho-sexual development, the object in Freud's account is grouped into two types: *The object of drive* and *the love object*. As one might infer, the real adjacents of the first type are our drives. As we quoted above, according to Freud, '[t]he object of an instinct [drive] is the thing in regard to which or through which the instinct [drive] is able to achieve its aim' (1915c, p. 122). Hence, we can state that the appropriateness of an object of drive depends on its ability to fulfill the need for satisfaction of a drive. Origins of relations with these objects can be traced back to our infantile encounter with objects, that times when we were dependent fully on a caretaker because of our somatic exigencies. The object of drive can be a partial object as well as a whole object, as the mother's breast or the mother herself as a whole. However, mother as a total social existence will only be an object, throughout the course of development, at another stage (genital stage). Object of love, on the other hand, is distinguished not with its nature and position. What renders an object to be that of love is that, it establishes a relationship with not any psychic unit such as a drive but directly with the ego itself (Akvardar et al. 2000, p. 86-87). Here, we need a further discussion about the origins of object relations in Freudian discourse to say more about the nature of the object.

We have seen the way Freud supposes how the mechanism of psychic apparatus works. We can now add the *object* to the mechanism and say that to realize itself, the principle of constancy ultimately forces us to find an object. The

more appropriate the objects we find, the more the satisfaction comes about. And throughout our adult life, we search for the situation in which we have been once satisfied. Here, we can make a play on the function of a wish or a drive to say that any wish or drive is the triggering factor in the search for the most befitting object which can prepare the conditions for repetition of a satisfaction. However, a logical question arises here: Must not there be an initial stage in which the original satisfaction has taken place? If so, what can one say about this original satisfaction?

To examine this, Freud goes back to the original state in which we first meet the external world, that is, to the infantile period of our life. In this stage, Freud believes, we find the original satisfaction which is realized through the most vital activity of the infant, namely sucking mother's breast or something substitute for it (2000 [1905a] p. 93). In Freud's own words, the 'child's first erotic object is the mother's breast that nourishes it; love has its origin in attachment to the satisfied need for nourishment' (1940a [1938] p. 188). At this stage, the satisfaction through erotogenic zones and the satisfaction through the fulfillment of need for nourishment are merged into one, or say, have not yet separated from one another. This is the pregenital stage, in which there is no difference between the sexual object and the object of nourishment (Freud, 2000 [1905a] p. 43). When the child is subjected to weaning, it starts to search for a substitute for the lost object. And the most probable and available thing is, there is no doubt, its own body. Sucking its own finger is the typical of this attempt. This is what Freud calls the 'auto-eroticism', in which the sexual object is the body of the 'subject' itself (Freud, not without good reasons, denotes to the neurotic's fixation to the pre-genital stage, giving the 'thumb-sucking' as an example). Here, however, in the pre-genital stage, the infant has not too much option and we can say that he is in a passive position vis-à-vis the object. The era of 'object choice' in which the 'ego' has the power and ability to choose an object comes later in the course of development. Let us now see how Freud formulizes the initial stage of this ability of the 'subject' to have the control of flow of the libidinal energy and be the actual agent of cathexis.

Freud asserts that the first step in the process of object-choice has lots to do with what he calls *identification,* 'in which the ego picks out an object. The ego

22

wants to incorporate this object into itself, and, in accordance with the oral or cannibalistic phase of libidinal development in which it is, it wants to do so by devouring it' (Freud,1917e [1915] p. 249). When we keep in the mind that the first object which has once brought about satisfaction is the mother's breast, and think it together with this cannibalistic tendency of object choice (oral object choice) we may better understand what Freud means when he says that 'a child's object choice is an *incestuous* one' (1925d [1924] p. 37). This choice, in fact, reveals the infant's attempt at a fundamental solution for the endless needs: The 'want' to re-merge with the mother. This 'want', in changing forms, accompanies to the child throughout his life, and should be understood with Freud's theory of 'Oedipus complex'.

Freud maintains that even before the realization of the first object-cathexis, the infant makes a choice of *ego ideal*. This is the initial stage of the identification process, in which the formation of the ego ideal takes place. Freud goes on to say that '. . . the little boy develops an object-cathexis for his mother, which originally related to the mother's breast and is the prototype of an object-choice on the anaclitic model; the boy deals with his father by identifying himself with him'. The identification with the father is very crucial for the boy to form his sexual identity, and this identification 'takes place earlier than any object-cathexis' (Freud, 1962 [1923a] p. 21). While the child's sexual inclinations towards his mother gets stronger, he falls in a hostile position to his father. This is the initiation of the Oedipus complex. Later, the complex is resolved through sublimation and de-sexualization. If the resolution of the oedipal complex follows a 'normal' way (in which the boy ultimately identifies himself with the father and neutralizes his love for the mother), the libido drawn back from the mother causes some changes in the nature of the ego. As a result, some contents of the ego are united with the outcomes of *identifications* and we have now an assembly named 'superego' (or the ego ideal) (Freud, (1962) [1923a] pp. 22-24).

In sum, 'what can be an object' has lots to do with the developmental history of human being. The partial object of pre-genital phase of development is strictly tied to the drives. Because of the fact that the infant's body is not divided into compartments at this phase, any part of it can function as a genital zone.

23

Accordingly, the associated object also mostly has a partial character. Pointing to the fact that it can easily be attached to a variety of objects, Freud assures us that sexual drive does not have a homogenous content; rather, it must be seen as a composite (Horney, 1999:40). This is why Freud insists on the relationship between the sexual development and the object relations: 'There comes a time in the development of the individual at which he unifies his sexual drives (which have hitherto been engaged in auto-erotic activities) in order to obtain a love-object; and he begins by taking his own body as his love-object, and only subsequently proceeds from this to the choice of some person other than himself' (Freud, quoted in Elliott, 1992:31). 'The choice of some other person' comes only when the sexual drive is separated from nourishment, and focused on the true genital zones. On the other hand, sexual drive can be disunited into the parts in pathological cases, which may result in a fundamental change in the nature of the object.

II. II. II. An Object Always Arrives At Its Destination

What part of the psychic apparatus is the real one addressed to (by) the object? Under the light of what is said so far about the nature of the object, we can state that among the most crucial psychic units acting as intermediaries between the subject and the object, functioning as a bridge between the two poles, two are worth mentioning: the *drives* and the *libidinal* energy. Life exigencies which express themselves through somatic needs are, at the early stages of life, the fundamental factors behind our constant search for an object. Due to the pressure created by drives, we guide the libidinal energy to this or that object, that is, we cathect the objects. In the latter stages of life, the relationship with the object gets more and more complicated. Love, for instance, establishes an 'economic system' in the psychic space on his own. We meet almost unbounded number of objects, and attach to some of them erotic drives, and to some others destructive drives. Sometimes we lose the objects, or we may replace some objects with others. Who or what, then, in this complex mass of things, is the real agent that recognizes the objects and arranges their relations with libidinal energy? Before presenting an answer to this question, we need to talk about the status of libido in the psyche.

In the early phases of his thought, Freud believed that the main cause of neurosis was a conflict between the ego and the libido. However, none of the two poles of this conflict was clarified in detail. Libido was described in terms of somatic aspect of sexuality and it was only to be elaborated in relation to sexual drive in 1905, with the publication of *Essays*. The ego, however, had to wait some five more years to be clarified further. In his essay titled *The Psychoanalytic View of Psychogenetic Disturbance of Vision* (1999 [1910i]), Freud declared that the agents of conflict are the libido-drives and the ego-drives. Together with *Narcissism* (1914c), he introduced the term 'ego-libido'. As an opponent to this libido in the economic system of psyche, the term 'object-libido' was introduced (*Editor's note* to *Instincts and Their Vicissitudes* pp. 114-116). These two were in rival positions since each wanted to get the biggest part from the source of libido, to cathect either an object or the ego itself (object cathexis versus narcissistic cathexis): 'We see also, broadly speaking, an antithesis between ego-libido and object-libido. The more the one is employed, the more the other becomes depleted. The highest phase of development which object-libido is capable is seen in the state of being in love, when the subject seems to give up his own personality in favor of an external object-cathexis; while we have the opposite condition in the paranoic's phantasy (or self-perception of the 'end of the world')' (Freud, 1914c, p. 76).

Now, if we return our attention to our unanswered question, that is, 'who have the control over libido?', Freud's answer is unambiguous: '. . . the ego is the true and original reservoir of libido. . . and only from that reservoir that libido is extended on to objects' (1920g, p. 51). Freud maintains this perspective throughout his life, extending it five years later to say that '[a]ll through the subject's life his ego remains the great reservoir of his libido, from which object-cathexes are sent out and into which the libido can stream back again from the objects. Thus, narcissistic libido is constantly being transformed into object-libido, and *vice versa*' (1925d [1924] p. 56). Putting such means as drives and libido in parenthesis, here, the ego seems to be the leading adjacent of the object. However, we encounter a problem here: How, as in some cases of neurosis, the ego turns to be an object? The extend of difficulty of this question, in fact, is a result of Freud's account of the polarity of

25

'Subject(ego)-object (external world)'. In this polarity, Freud equates the object with external world. However, we know that in narcissism and melancholia, the ego, which is situated by Freud at a central place somewhere *inside* the psychic space, is the target of the libidinal energy, that energy which is 'turned round on to the subject'. Freud seems to be aware of this ambiguity, however, he does not go beyond attributing an 'alteration' to the ego: 'When it happens that a person has to give up a sexual object, there quite often ensues *an alteration of his ego* which can only be described as *a setting up of the object inside the ego*, as it occurs in melancholia. . .' (Freud, ibid. p. 19, my italics).

If we look from the perspective of the psychic process of *perception*, we see that the external object first gets in touch with the perception system which works at the level of consciousness. The records (if any) of objects are kept in the mnemic systems. The records about the objects which once have caused an unpleasure are repressed to the unconscious system as permanent complexes. There cannot be any direct contact between the repressed and the ego: 'The repressed is only cut off sharply from the ego by the resistances of repression; it can communicate with the ego through the id' (Freud, 1962 [1923a], p. 14). Here, between the triad of ego-conscious-preconscious on the one side and the unconscious on the other, the id seems to be in a position which deprives it of any ability to straightly communicate with the object. This, in fact, is exactly what Freud deems proper for the id: '. . . the ego is in the habit of transforming the id's will into action as if it were its own' (Freud, 1962 [1923a], p. 15). Consequently, even if the id were to have an intercourse with an object, this would be through the mediation, if not totally under the control of, the ego. In other words, the ego functions as a buffer between the id and an object, just as the id is a no-man's land between the ego and the unconscious.

To sum up, Freud comes up with a formulation of the psychic system, which is based on an alignment of mental units and apparatuses such as ego, id, superego and drive, exclusion of even one of whom makes the system inconceivable. We can go further to say that even the object, whether 'real' or 'fantasized' is a part of this system. However, if we are still to find a factual counterpart for the object within the psyche, it seems that the *ego* is a good contestant, having 'the rest' at his service.

Among 'the rest', on the other hand, the *drive* is the most adventurous one who strives for being in touch with an object.

II. II.III. An Object Does Not Have a Fate

Is there a constant and firm relationship between an object and its adjacent in the psychic unit? No matter how hard, according to the principle of constancy (or the Nirvana Principle, the ultimate name preferred by Freud), the mental system tries to establish a state of rest, there will always be ebb and flows in the psychic system. In fact, if we adopt (or attribute) the controversial relationship between *stillness* and *dynamism* to Freud's thought, *vitality* would be neither identical with nor the outcome of the two. Rather, it is an article *within* the constitution of the two, being in a position which enables it to *encompass* them. This, in my view, is why Freud placed two fundamentally opposite drives on the same ground, that is, the death drive and life drive on human psyche. Surprisingly at first sight, on the one hand, through the intervention of the libido (of life drive), the Nirvana Principle (whose aim is to bring about an ultimate state of discontinuance) can be modified into pleasure principle. On the other hand, we should be surprised to see that the sexual excitation produces pleasure, while, according to Freud, it is the primary cause of neurosis. All these allow us to say that, even the psychic counterparts of the objects are pregnant to any unpredictable changes, in other words, they do not have stable positions, much less their relationship with the objects. On that account, it becomes impossible to talk about a compulsorily constant relationship between an object and its psychic mate. What is more, usually more than one object is out there awaiting for a match with a psychic unit. The best example of this is our sexual object. According to Freud, there are two types of archaic *sexual objects*: The one himself/herself and the mother (or a surrogate) who nurses him/her. The choice made between these two object types, accordingly, will be either narcissistic or anaclitic (attachment) type. The relationship between the subject and any of these object types is not a compulsory one. Rather, Freud warns us that he had not '. . . concluded that human beings are divided into two sharply differentiated groups' according to their object choice. Instead, he assumes that '. . . both kinds of object-choice are open to each individual, though he may show a *preference* for one or the

other' (Freud, 1914c, p. 88, my italic). The question whether or not this *preference* applies for all object relations is worth a detailed discussion, yet, for the sake of being loyal to the extent of our major interest here, we can shortly say that the ability to prefer is always at work in both normal and pathological object relations. On the other hand, alongside the ability to prefer, we should talk about some vital parts of life which sometimes throughout our life *determine* our object relations.

For Freud, there are bodily reasons, as well as psychic reasons that compel us to not any but certain objects. Among these reasons the most obvious one is our dependency upon a caretaker at the very beginning of our life. As we denoted above in another context, Freud indicates that emergence of an object at the early stages of life should be considered with the formulation of the libido: 'The process of arriving at an *object,* which plays. . . an important part in mental life, takes place alongside of the organization of libido. After the stage of *auto-erotism,* the first love-object in the case of both sexes is the mother; and it seems probable that to begin with a child does not distinguish its mother's organ of nutrition from its own body' (1925d [1924], p. 36). Being faithful to Freud's theory as a whole, with a little right to formulate it in our own words, we can claim here that the effect of child's dependence on mother's body is twofold. First, it leads the appearance of different psychic functions and units (such as formation of drives and constitution of superego) which turn to be permanent characteristics of an individual all through his/her life. Second, during the whole thing in the course of development, the individual is always somewhere between two fundamental moods: The loss of object and the possession of it. The tension between these two moods leads some important parts of mental functioning. There is no doubt that this tension between the lack and the presence of object has lots to with the field of Psychoanalysis like fantasy formation and psychic disorders, whether psychotic or neurotic. Yet, what I want to pay attention is the anxiety brought about by this tension. The psychogenesis of anxiety, according to Freud, should be sought for in this tension, that is, in the mood shaped by the dependency on mother. Criticizing Otto Rank's theory about the *trauma of birth* for its shortcomings in explaining some aspects of anxiety, Freud adopts it to Psychoanalysis, and finds an analogy between the origin of anxiety and the moment of birth. He concludes that the determinants of almost all anxieties

converge with the first danger-situation (the moment of birth) and '. . . signify in a certain sense a separation from mother –at first only in a biological sense, next as a direct loss of object and later as a loss of object incurred indirectly' (1926d [1925] p. 151). Freud repeats this idea later in the same work, with a little shift in the accent of his proposal: '. . . the first determinant of anxiety, which the ego itself introduces, is loss of perception the object (which is equated with loss of the object itself)' (ibid. p. 170). The relationship with the mother, which is primarily determined by the infant's insufficiency in surviving on its own abilities, governs the initial character of the infantile object relations and the anxiety brought about by this relations. I might argue that this anxiety stays as a leading factor in the latter object preference (whether anaclitic or narcissistic) in the life of individual.

What, then, makes an object preferable among the substitutes? There is no doubt that, the choice of object is based on a rational calculation. The content theorized by Freud of this calculation has gone through radical changes throughout his life (as, for example, he introduced in his discussions about masochism), however, its form stayed constant: The *thing* which promises the most guaranteed way to fulfil an *aim* is most likely to be an *object,* whether the aim is increasing (as in sexual excitement) or decreasing (as in the case of hunger) a stimulus or a drive. Here, we should remember that the agent of this calculation is the *ego.* Ergo, it follows logically that, the most valuable *thing* in the eyes of the *ego* seems to/should be the *ego* itself. Why should ego leave itself aside and cathect some external objects? Freud too asks this question and has a cogent answer to it: 'Here, we may even venture to touch on the question of what makes it necessary at all for our mental life to pass beyond the limits of narcissism and to attach the libido to objects. The answer which would follow from our line of thought would once more be that this necessity arises when the cathexis of the ego with libido exceeds a certain amount' (Freud, 1914c, p. 85).

In the normal course of the things, the length of relationship with an object depends on the satisfaction brought about by this connection. Hence, the term *satisfaction* should be clarified here. Broadly speaking, satisfaction can be described as the degree to which a drive reaches its aim, that is, gets fulfilled. In the early

stages of his theory (i.e. *Dreams*), Freud used the term 'perceptual identity' to denote the fulfillment of a wish. 'Perceptual identity means that the earlier gratifying *situation* is reestablished, either in reality of fantasy' (Greenberg&Mitchell, 1983:29). We should notice here that, although there is a connection between them, the pair of pleasure-unpleasure differ from satisfaction. The following extraction from *Moses and Monotheism* is helpful at this point:

> If the id in a human being gives rise to an instinctual demand of erotic or aggressive nature, the simplest and most natural thing is that the ego, which has the apparatus of thought and the muscular apparatus at its disposal, should satisfy the demand by an action. This satisfaction of the instinct is felt by the ego as pleasure, just as its non-satisfaction would undoubtedly have become a source of unpleasure (1939a [1937-1939], p. 116).

Here, we can infer that satisfaction is the process of fulfillment of an erotic or aggressive demand expressed through/given rise to by the id. Pleasure, on the other hand, seems to be the feeling *experienced by the ego* as a result of an accomplishment in fulfilling a drive. Although it does not seem to be a natural part of the picture, the object, whether 'genuine' or 'fantasized', on this ground, appears to be a *sine qua non* for the psychic processes ending either in pleasure, unpleasure or satisfaction. The immutability of the relationship between a *particular* object and the ego, however, can be subjected to question and this has been done by Freud himself too.

Here, we can talk about intrusion of a *third party* to the relation between the object and the ego: it is *the analyst* with his/her discourse and suggestions about the objects in the analysand's life.[17] Analyst can influence the analysand's dependency on any object. However, the extent to which an analyst can succeed in this, according to Freud, depends on the nature of the relation with the object. The nature of this relation, in Freud's thought, has lots to with the libido's two ability: 'A

---

[17] Of course, we might question the 'neutral position' of the analyst and argue that the analyst, being subject to the same rules of workings of psychic apparatus, is not exempted from object relations, and he/she as well can be a subject matter of Psychoanalysis. However, this discussion would take us to the extends beyond the limits of the present study, and deserves a space of its own.

characteristic of the libido which is important in life is its *mobility,* the facility with which it passes from one object to another. This must be contrasted with the *fixation* of the libido to particular objects, which often persists throughout life' (Freud, 1940a [1938], p. 151).

The extraction above leads us to think that the libido may easily be directed from one object to another, under the guidance of an analyst. After all, this guidance is not as easy as it seems to be. Freud shows how some people are gravitate toward developing certain resistance against any treatment based on detachment of objects. He uses the names 'cathectic loyalty' or 'adhesiveness of the libido' to denote the fixation seen in these cases. One appearance of this 'cathectic loyalty' is perversion. In perversion, '. . . we find fixations of the libido to conditions in earlier phases, whose urge, which is independent of the normal sexual aim. . .' (ibid. p. 155). The most obvious case of this sort of fixation, or cathectic loyalty is homosexuality. Freud thinks that in homosexuality, the archaic structure of psychic mechanism is at work: The object libido in the case of homosexuality (which is also typical of most of the neurotics) is either liberated from the current object and re-invested to an archaic object of narcissistic stage, or it has already fixed at an archaic object and never ceased to adapt for use of the normal course of the psycho-sexual development (2000 [1905a], p. 55, *n.* 1).

We may put forward an auxiliary question here: What feature of the relationship with an object brings about this pervert fixation? Even Freud himself was not convinced with an answer for this question: 'The process which the treatment sets in motion in them are so much slower than in other people because, apparently, they cannot make up their minds to detach libidinal cathexes from one object and displace them on to another, *although we can discover no special reason for this cathectic loyalty'* (1937c, p. 241, my italics).

II. II. IV. The Object Residing in The Subject

Is there an indisputable boundary between the ego, or a drive and an object? For the sake of making the proceeding easier, we may play on the wording of the question and ask: To what extent the ego and the object can be of different origins? A general approach to Freudian object with a superficial reading may lead us to conclude that there is a clear ontological line between an object and its psychic counterpart. However, when we take into account some details of his thought, especially his thought about *idealization* and object relations in transference neurosis (anxiety hysteria, conversion hysteria and obsessional neurosis) we will see that this conclusion is inappropriate.

We have seen above that Freud believes in three polarities which govern our mental life. The subject-object is one of these polarities and which is again relevant here to set up our discussion. This differentiation between object and subject, at first glance, is reminiscent of the dualism of the Cartesian realism, which is based on the assumption that in the process of knowing, there is a passive and calculable object awaiting to be made liable in the knowledge on the one side, and the active and knowing subject on the other. Yet, we know that the Freudian account of subject undermines the modern subject posited by Descartes, and this necessarily makes the nature of the object-subject relation in the thought of former thinker incompatible with that of the latter. The first and the foremost challenge made by Freud to the Cartesian dualism is that, the subject is not a wholly conscious agent of knowledge, who stands at the center of objects. Rather, in Freudian thought, the object and the subject (ego) are participants of an interaction. This interaction may have influences on both parties. The subject may not always be able to establish a rational and proper relation with the object. What is more, the lack of object, or difficulty in attaining it may bring about some serious damages in the subject, as is the case in neurosis (anxiety neurosis, for example). Or, the subject may completely reject any relation with the object and can establish a state of 'objectlessness', as is the case in psychosis (in schizophrenia, for instance).

Another point which makes Freud's view on the relation of the subject with the object distinctive is the dynamism which he attributes to the working of mental system:

It is a general truth that our mental activity move in two opposite directions: either it starts from the instincts and passes through the system *Ucs.* to conscious thought-activity; or, beginning with an instigation from outside, it passes through the system *Cs.* and *Pcs. till it reaches the Ucs. c*athexes of the ego and objects. This second path must, in spite of the repression which has taken place, remain traversable, and it lies open to some extent to the endeavors made by the neurosis to regain its object (Freud, 1915e, p. 204)

In this dynamic system, no matter at what side of the interaction they stand, the ego and the object seem to have the equal weight in the initiation of a relationship. An unconscious drive may force the ego to a deed through the conscious activity, as well as an 'external' stimulus originating from an object may contact with the ego, resulting again a conscious activity or an increase in the content of the unconscious through repression.

With regard to the dynamic relation between the subject and the object in Freudian theory, we can presuppose three possible conjoining. In the first case, the ego and the object come together in a space *within* the psychic domain, they watch, so to speak, the external world in a search for a peaceful condition. The example of this case is the process of *idealization.* Idealization, according to Freud, '. . . is a process concerns the *object;* by it that object, without any alteration in its nature, is aggrandized and exalted in the subject's mind' (1914c, p. 94). In other words, the object is reconstructed, or even duplicated in the mind of the subject in the process of idealization. However, the relationship with the external world is not given up. The idealized object is now inside the psyche and ready even to encounter with its 'original copy'.

Second, the object and subject can be in opposite sides, with each having a special attraction in the eyes of the other. Example of this in Freudian theory is the love in the genital phase. When the infant gets in the conscious thought and becomes

aware that he/she is a separate being from the mother, he/she develops a view of external object. In this situation, the subject is in a constant search for the external object which 'naturally' fits its character. Also, the relation between a drive and an object 'fixated' to it in the early times of the life of the subject is an example of this.

Thirdly, an object can be located within the mind, with no relatives left outside, dwelling in a deep and dark side of the psychic domain with the ego, and silently watching the nothingness in the external world: That is, the case of psychosis (i.e. dementia praecox of Kraepelin, or schizophrenia of Bleuler). Freud clearly expresses that it is this sharp break between the subject and the external world that makes psychosis impenetrable to any treatment of Psychoanalysis.

Freud bases the study of schizophrenia on the ground of an 'antithesis between ego and object'. This antithesis is based on the withdrawal of libido from the objects without a search for a substitute one: 'In the case of schizophrenia, . . . we have been driven to the assumption that after the process of repression the libido that has been withdrawn does not seek a new object, but retreats into the ego; that is to say, that here the object-cathexes are given up and *a primitive objectless condition of narcissism is re-established*' (1915e, p. 196-197, my italics). We know that, the withdrawal of libido from the objects is not peculiar to psychosis and that it is not the case that every retrieval results in schizophrenia. Patients of hysteria or obsessional neurosis also do subtract their libido from objects. However, they recathect this libido to the objects they have created in their phantasies. The substitute objects in their phantasies may be a combination of the real and imaginary objects. Hence, the hysteric or obsessional neurotic has an economy of objects and he/she is still open to psychoanalytical cure.

The idea of an 'objectless state' is what makes Freud's thought valuable in terms not only of the theory about object relations, but also of the epistemological discussions about the source, subject and object of knowledge. Yet, we have to keep the discussion within the limits of the nature of the object, at the juncture where we arrived at a general discourse about pathological aspects of status of the object.

The difference between psychosis and neurosis is worth further mentioning here. Any frustration caused by an external object leads a revocation of psychic energy from the external world. Whether neurosis or psychosis will follow depends on (together with the special capabilities of the individual) where and to what extent the retrieved energy is stored up. In fact, it would be better to say that in neurosis, this energy is still at work in internal objects. In schizophrenia, however, the energy is retrieved to the ego itself. Freud asks: "What happens to the libido which has been withdrawn from external objects in schizophrenia?" and answers: "The megalomania characteristic of these states points the way. This megalomania has no doubt come into being at the expense of object-libido. The libido that has been withdrawn from the external world has been directed to the ego and thus gives rise to an attitude which may be called narcissism" (1914c, p. 74-75)

CHAPTER III

INDIFFERENT OBJECT: LACAN'S CHALLENGE

Lacan begins one of his seminars with a question which would seem a naïve, even ridiculous one unless uttered by a master who has come of age: 'Why don't the planets speak?' (Lacan, S II, p.235).

It is none but Lacan who re-exposed the human subject delineated as the absolute master of, and eventually with all the universality attributed to him eclipsed by, the frame of enlightenment and Cartesian philosophy. Yet, Lacan found this subject on a ground which had nothing at all to do with the point where it had been lost: The domain of the Other (or the objective base). In fact, the subject found by Lacan was no more an all of a piece entity in terms of perceptive apparatuses designed to serve for one another, in terms of intellectual riggings, 'internal world' and conscious level. If Freud was the one who elaborated the idea that having a mankind content[18] *the object* was something beyond the *mere forms* which lie in wait for disclosure, Lacan, who has devoted almost all of his intellectual life to an ideal called by him as 'return to Freud', is the one who successfully expressed this idea by means of the language of the object per se. In spite of its indifference and deaf-and-dumbness, Lacanian object has a language of its own. A language which, paradoxically, on the one hand draws the line between the subjective and objective realms, on the other hand, surrounding the two domains, forces the subject and object into a spiral articulation. In fact what all Lacan did (as to the object) was in a

---

[18] This content is rendered possible within the psychosomatic processes and to some extent through such psychic units as *phi, psi* and *w* systems.

way to translate this mysterious language of the object into a language which is more comprehendible for the subject.

That, one of the answers ("planets cannot speak, because they don't have mouths!" Lacan, S II, p. 237) Lacan received to the question we mentioned above had satisfied him implies that the pleasing character of the answer lies as well in its form as in its content. For, Lacan tells us that he had received the answer in an unexpected way which hence had rendered the question void. This simple idea, in fact, sums up the position of the Lacanian object: The object is jammed between the psychotic question directed by the subject to himself and the traumatic answer given to it, and suspended there with an indifference, or at best, with an indecision between appearing (through the symbolic) and not appearing. Yet, in either case (manifest/hidden form of object, or the way these arrivals are encountered in the side of subject as 'surplus/lack'), the object is the cause of the subject, and this, in part, is what I will concern myself with in the preceding section of the chapter. Taking the object in a close up, I will be in an attempt to analyze the portrait of the spiral of object-subject whose margins have already penetrated into each other's domain, a domain drawn on a decentered plane by Lacan, who now talks in subject's language (i.e. desire, constitution of *object a*) and then in object's (i.e. gaze and voice). To do this, I will first introduce Lacan's basic concepts which can serve as a base to a discussion pertainig to his conception of object.

III. I. Gates to/barricades of Lacan's thought

III. I. I. The Unsaid Words: Nature of Language

It is often claimed that Lacan used language, as it were, not as a gateway to, but as a barricade on the way to his mind. Leaving aside the troublesome consequences of this, indeed one can take this fact as a measure of Lacan's attachment to his own theory. Since, we know that in Lacanian theory, language is a wall which hinders an authentic touch with the other, while at the same time it is the only tool which promises that touch. And language is the language of the other; it is

an unfaithful messenger set to mislead the subject, eagerly conditioned to manipulate, reform him; pretending to convey meaning in the subject's stead, while indeed "talking him" as such (the language speaks us). This is the point which encourages Psychoanalysis in its claim to be a "science": We indeed say something else when we are in an attempt to say something.

On the other hand, although it tricks man into speech, interrupts the subject, it is the only tool that a Psychoanalyst retains (Ecrits, p. 40). Lacan tells us that what is at stake during course of an analysis is not that an adult analysand on the couch theatrically telling us what has happened in his past life. Is it, then, possible to come in touch with the past experiences of the analysand if we consider the fact that it is impossible for the analysand to re-experience his past verbatim? For Lacan the answer for this question is yes, and the way one can do this depends on the analysand's *verbalizing* his experiences, in other words, on the employment of language (S I, p. 219). That is why Psychoanalysis, specifically the Lacanian Psychoanalysis, far from the clinical applications which depend on certain doses and definite time schedules, has been an endeavor which has each time to turn back to the departure point to accomplish, and hence, has been looking for acquisition in the quandaries of language.

Lacan follows the Freudian assertion that the human infant is born prematurely, adding that it is this feature of the mankind which is to be pointed as the cause of such human deeds as production of meaning and tending towards the others. The task of Psychoanalysis elaborated by Lacan with regard to these acts is not to come forth with categories of 'normal' and 'pathological' and carry out the clinical requirements accordingly, but to participate dialogically in these humanly tendencies. This is to say that an analyst, in spite of a 19th century *scientist*, is not a wise man who, calmly smoking a pipe in a corner of the room, neutrally listens to the *patient*-on-the-couch. As we referred above (in the introduction), Lacan keeps in his mind the fact that an analyst also has a psyche:

One trains analysts so that there are subjects in whom the ego is absent. That is the ideal of analysis, which, of course, remains virtual. There is never a subject without an ego, a fully realized subject, but that in fact is what one must aim to obtain from the subject in analysis.

The analysis must aim at the passage of true speech, joining the subject to an other subject, on the other side of the wall of language. That is the final relation of the subject to a genuine Other, to the Other who gives the answer one doesn't expect, which defines the terminal point of the analysis." (S II, p 246, 25 May 1955).

There is no doubt that it is not an ethical imperative for an analyst to be a part (or rather a party) in the process of analysis. As it is already underlined in the quotation above, end of an analysis depends on the accomplishment of 'passage of the wall of language,' of a wall which, with all its sublimity stands in front of both the analyst and analysand. Possibility of this passage depends on a 'unique speech' which unexpectedly changes the direction of the language, or put in a more sober wording, which cuts through the mass of language which swoops down upon the subject with all its metonymic and metaphoric inertia. Well then, does not one fall at least into an inconsistency defending at the same time that 'language speaks us' and that the end of analysis depends on such a thing as 'unique speech'? This question, there is no doubt, has lots to do with the position of the subject in the linguistic structure.

Lacan proposes that language is composed of a chain of signifiers. Each signifier is in a relation to another signifier, and ultimately the language works as a closed system of signifiers. This leads us think that there is not an organic correspondence between a signifier and its *signified*. We already know that for Lacan there is a bald and radical line between a signifier and a signified. What, then the signifier signifies, and to whom it signifies? 'A signifier is that which represents a subject. For whom? –not for another subject, but for another signifier' (Lacan, S XI, p. 198). In the same page, Lacan exemplifies his position: '. . . suppose that in the desert you find a stone covered with hieroglyphics. You do not doubt for a moment that, behind them, there was a subject who wrote them. But it is an error to believe that each signifier is addressed to you –this is proved by the fact that you cannot understand any of it' (ibid. p. 198). In this respect, the subject turns to be a

39

point on which the signifiers intersect. So far so good. But we still did not menage up to now to clarify how subjectivity is possible in this portrait. If we are to express the problem in a question, it is thus: What is that that helps us in a way detach from the Big Other, makes us free to some extent at the cost of a mere trauma, makes it possible for us to create an original meaning, in short, makes it possible for us to be subjects? The initial step of the figure drawn by Lacan and called as 'desire graph' may help us find an answer to this question (*Ecrits,* p. 303):
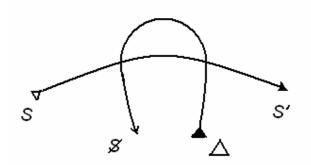

Fig. 1.The Simple Form of Lacan's Graph of Desire

Lacan calls the vector $\overrightarrow{S.S'}$ (vector I) here as 'signifying chain'. On the other hand, the vector which intersects with this one at two points, that is the vector of $\overrightarrow{\Delta \$}$ (vector II), seems to be the one which may help us find an answer for the question we raised above. This vector refers to the domain in which subjectivity is achieved. The points of intersection of the two vectors have a name in Lacanian account: Anchoring points (*points de capiton*). Vector II exists in the linguistic structure in a diachronic and a synchronic flow. Diachronic function consists of achievement of signification of each speech through the last word uttered. For Lacan, this is a manifest aspect in a linguistic structure. What attracts Lacan's attention much more is the synchronic function of the 'anchoring point,' which includes metaphoric construction as well:

> . . . the synchronic structure is more hidden, and it is this structure that takes us to the source. It is metaphor in so far as the first attribution is constituted in it-the attribution that promulgates 'the dog goes miaow, the cat goes woof-woof', by which the child, by disconnecting the animal from its cry, suddenly raises the sign to

40

the function of the signifier, and reality to the sophistics of signification. . . (Lacan, Ecrits, pp. 303-304).

His elaboration of the subject vis-à-vis 'signifier' and 'the other' provides Lacan with an originality. Constitution of the subject depends on the priority granted to the signifiers. In other words, subjectivity depends upon the privileged position of the signifiers organized in a vicious circlic fashion. On the other hand, the subject is born and is ossified in a form of a signifier, when the signifiers menage to cover a flesh and blood reality in the domain of the other (S XI, p. 199). In this case the subject is far from being the source of signifiers. Where, then, does a signifier come from? For Lacan, who explicitly acknowledges his depts to Lévi-Strauss at this point, the source of the signifiers is the 'nature': 'Nature provides-I must use the word- signifiers, and these signifiers organize human relations in a creative way, providing them with structures and shaping them' (S XI, p. 20). Here Lacan, (making an analogy with the way Lévi-Strauss referred to a *totemic function* to explain how familial classification worked for the subject who constructed a culture in a structuralist frame) pertains to a domain apart from the signifiers, which, in my view, is none but the '*unconscious*'.

In Lacan's account, speech '. . . is propagated like light, in a straight line. This shows you the extent to which it is only metaphorical, analogical' (S II, p 248). If one is to assert on the one hand that speech proceeds on a straightforward route with its own dynamics, and on the other hand that it is articulated with meaning, difference and subjectivity, then one needs some supplementary ideas not to fall into an inconsistency. The task given to the two linguistic concepts, *metaphor* and *metonymy,* seems to save Lacan from this impasse. A *metaphor*, in its simplest sense, is a linguistic operation which depends on using a signifier instead of another signifier, or, referring to an object via name of another object. *Metonymy,* on the other hand, is the process of substitution of signifiers which are in *contextual connexions*. Lacan uses these two terms in relation to the two Freudian terms, *condensation* [*Verdichtung*] and *displacement* [*verschiebung*] (Lemaire, 1970, p. 192-194). Freud defined *condensation* and *displacement* as the two fundamental organizational rules of form and content of a dream. According to Freud,

displacement, which is caused by the vicissitudes in the libidinal cathexes, is the process of substitution of objects, ideas or forms. *Condensation*, on the other hand, is the process of squeezing more than one content into a single form, as well as using more than one form instead of a certain form. At this juncture Lacan, referring to another Freudian concept, *Enstellung* [*distortion* or *transposition*], defends the idea that a dream, in terms of its configuration depends on the extent to which a signifier is swerved from a signified. This means that dreams work thanks to an unconscious mechanism, depending upon a manipulation which is always active on the discursive level. And this manipulation, Lacan maintains, has the same function as the two linguistic rules (metaphor and metonymy) (Lacan, Ecrits, p. 160).

All these help us understand better Lacan's well known dictum: 'If psycho-analysis is to be constituted as the science of the unconscious, one must set out from the notion that *the unconscious is structured like language*' (Lacan, S XI, p. 203, my emphasis). Metaphor and metonymy are the grammatical rules, so to speak, of unconscious. Psychoanalytic items such as symptoms and parapraxes, which have their roots in the domain of the unconscious, are organized in a way which is analogous to linguistic structure. So much so that, taking this similarity a step further, Lacan says that the linguistic structure and the unconscious are in a relation which is far more than a mere analogy, and that the effects of speech has an organic role in the constitution of unconscious: 'The unconscious is constituted by the effects of speech on the subject, it is the dimension in which the subject is determined in the development of the effects of speech, consequently the unconscious is structured like a language' (Lacan, S XI, p. 149). Yet, at this point one should be careful not to be misled to such a conclusion that 'the unconscious effects of linguistic structure drives the subject to a mere nullity'. It is obvious that for Lacan '[t]he other is the locus in which speech is constituted' (Lacan, S III, p. 274). However, we should also note that underlining the difference between *langue* [language] and *parole* [speech], Lacan asserts that through *parole* the subject who is enfolded by language, gains an *originality* if (and certainly) not a *freedom.* In Lacan's striking statement '. . . we spend our time breaking the ten commandments, and that is why society is possible' (Lacan, S VII, p. 69). In fact, existence of the subject who is encircled by the chain of signifiers depends on this paradox:

Language, which is, as a possession of the other, organized in the domain of the other (in the symbolic domain), paradoxically on the one hand leads the subject to a void position, while, on the other hand, constitutes him.

We can try to understand the relationship between the subject and the symbolic domain, by juxtaposing two concepts elaborated by Lacan in different contexts: *Parole* [speech] and *mot* [silence, word]. Lacan borrowed the concept *parole* from Seassure, to use it to refer to the unconscious aspects of the 'conscious speech'. In Seassure, on the other hand, *parole* is defined as '"spoken language," in opposition to the written word or system of rules which make up *langue*' (Sullivan, 1987 p. 159). Lacan thinks that *parole,* which metaphorically refers to the desire of the subject and expresses the imaginary demands for satisfaction, '. . . refers to the substitutive dimension in which Desire is integrated on the Symbolic plane through *objet a'* (ibid.). Thus *l'acte de parole* turns to be those symbolic deeds through which the subject creates the subjective realm by running his head against a brick wall. Put another way, *parole* seems to provide the subject (who has once gone adrift in the symbolic realm) with uniqueness in relation to *desire* and *objet a.* Yet, we cannot but ask a question at this point: If it is the case that subjectivity –needless to say, to a certain extent- is dependent upon a resistance against the manipulating/alienating quality of the *symbolic*, why a psychotic silence, in which this resistance is performed almost perfectly, should be less preferable for the subject?

Lacan reminds us of that

> The German *das Wort*, word, is both *le mot* and *la parole* in French. The word *le mot* has a particular weight and meaning. "Mot" refers essentially to "no response." "Mot," La Fontaine says somewhere, is what remains silent; it is precisely that in response to which no word is spoken. The things in question are things insofar as they are dumb – some people might object that these things are placed by Freud at a higher level than the world of signifiers that I have described as the true moving force of the functioning in man of that process designated as primary. And dumb things are not exactly the same as things which have no relationship to words. (Lacan, S VII, p. 55).

Here Lacan seems to imply that *words to a certain extent corresponds to silence.* As it has been demonstrated in the chapter pertaining to Freud of this study, In Freud's account, the whole psychic mechanism strives for a single ultimate goal: State of homeostasis. We can now add here that in Lacanian theory, language has been given a position reminiscent of this. I will conclude from the quotation above that language is a call for the ultimate meaningful silence (i.e. *jouissance*) which dwells beyond/behind the signs. In spite of all the rush and run-abouts caused by language in the side of the subject, there is always an inertia at the center of the subjectivity. This confusing aspect of language-subject articulation may seem to bring about an inconsistency. Indeed, this *inconsistency* is the very imperative of subjectivity, and has lots to do with *the subject positions.*

Language is a base on which desire is *cultivated* and then carried to the symbolic plane. The more 'it is said' the more alienated the subject. Meaning is hidden in the 'unsaid words' and manifestation of it is traumatic. For that reason, we can conceive the *point de capiton* as a moment at which the *non-sense* is replaced by *sense*. What makes this *displacement* possible is of course the symbolic. Lacan formulates the domain of *Symbolic* as a 'dit-mension' [*dit* in French stands for 'said'] of the unconscious truth (Sullivan, 1987, p. 103). Thus, we can say that the way unconscious desires are ossified in the linguistic flow has both constructive and canceling effects for the subject. 'I have three brothers, Paul, Ernest and me,' says the little child (Lacan, S XI, p. 20). The impasse here is brought about by the fact that the unconscious which is structured like language has surrounded the subject, has already counted him far before his manifestation, while on the other hand the subject experiences a splitting.

This splitting is quite important in terms of history and the development of the subject. In Lacanian view, this split is a result of polarizations which make the subject possible: The anaclitic tendency of the subject which is organized on the *imaginary plane,* in other words, the leading power of the desire, makes the subject meet the ultimate signifier of the 'reality', that is, with the *phallus*. Now, let us try to understand the position of the phallus in relation to the split experienced in the subjective domain.

We have seen that in Freudian account the psyche is composed of three main units, *Ich* (ego)*, Uberich* (superego) and *Es* (id). These units grow throughout a very complicated developmental process. At the initial course of its development, the infant, who experiences an essential trauma with the birth, cannot recognize the boundaries separating it from the caretaker (usually the mother) [19]. Throughout the course of development the infant 'learns' about these margins. Yet, this 'learning' should not be mistaken for the intellectual inclinations of Cartesian subject towards its object. Freudian recognition depends on a polarization: Being in the search for *homeostasis,* the psyche strives for the shortest way to accomplish its needs. As Lacan interprets this tendency, the subject is set on motion according to the *pleasure principle,* being motivated by the 'ideational representatives' [*Vorstellungen*] of the object: 'It is the pleasure principle which, when all is said and done, subjects the search to encounter nothing but the satisfaction of the *Not des Lebens* [vital need].' (Lacan, S VII, p. 58). Lacan leads our attention here to the fact that the phrase used by Freud here (*Not des Lebens*) should not be taken literally as 'the vital needs' (Lacan, S VII, p. 46). In other words, by that phrase Freud does not refer to *any* need but to *a certain* need. Taking this emphasis as a departing point we can postulate a basic 'humanly' cause that Freud and Lacan had in their minds as a leading motive behind the individual searches of the subject: This *cause,* corresponding to the Freudian *drive,* is none but Lacan's *desire as a form.* Lacan's ideas about *desire as cause* are self evident and do not mostly need any further derivations: 'It is desire which achieves the primitive structuration of the human world, desire as unconscious' (Lacan, S II, p. 224). The importance attributed to desire by Lacan and his followers sometimes leads us to think that it (desire) is the *primary cause,* a quintessential mover which renders our human aspects possible[20]. Leaving a relatively detailed discussion about desire to the preceding parts, we can now return to our main point here. The anaclitic tendencies of subject motivated by desire

---

[19] Indeed, the infantile lack of knowledge can be extended to the acquaintance of limits of 'external world' and the psyche.

[20] Castoriadis, for instance, asserts that without desire, neither humankind nor life could be possible (Castoriads, 1994, p. 5).

encounters with the barrier of the phallus. This barrier separates the subject into parts and lets some of its parts penetrate into the imaginary domain, while it leads some other parts to dwell in the dark sides of subjectivity (i.e. *unconscious*) without ever causing a decrease in their sharpness. The split which takes place in the subjective domain, on the imaginary plane, during the developmental phase called by Lacan as *mirror stage,* depends on a metaphorical operation. In Lacan's words '. . . in the subjective economy, governed as we see by the unconscious, it [the phallus] is a signification that is evoked only by what we call a metaphor, in particular, the paternal metaphor' (Lacan, *Ecrits*, p. 198). The phallus can be seen as an obstruction which protects the subject from permeating into the reality, hence from dissolving the tension equivalent of desire, and ultimately in a way from destroying itself. The set here is comparable to the role assigned to the father in the oedipal pattern: A father is the figure who introduces prohibitions and guarantees sustainability at the same time. However, we are forewarned by Lacan thusly: '. . . the attribution of procreation to the father can only be the effect of pure signifier, of a recognition, not of a real father, but of what religion has taught us to refer to as the Name-of-the-father' (Lacan, *Ecrits,* p. 199).

III. I. II. The Secret of the Body

The linguistic aptness of French having been added to an extraordinary skill of mastery over language, we have now a fruitful as well as intricate rhetoric left from Lacan's seminars. One of the statements of Lacan pertaining to *desire* is an example of this: *"le desire de l'homme, c'est le desire de l'Autre"* (Lacan, *Ecrits,* p. 312). Fink's interpretations about this statement are worth mentioning: 'taking the second *de* as a subjective genitive for the moment, the following translations are possible here: "Man's desire is the Other's desire," "Man's desire is the same as the Other's desire," and "Man desires what the Other desires,". . .' (Fink, 1995, p. 54). There is something here beyond the linguistic skills: The triple meaning of the statement is important to see the borders of subjective domain in Lacanian theory. To see these borders, it is not sufficient to *juxtapose* these three statements; we should *superimpose* them. Then, the statement evolves thusly: "Man exists desiring the other, through the desire of the other, the way the other desires". When we take

into consideration Lacan's barred subject, we can see to what extent the reformation we did on this statement can be justified.

Copjec makes a clarification about Lacan's conception of *desire,* which is almost to be a standard of the Slovenian school: "Desire is produced not as a striving for something but only as a striving for something else or something more. It stems from the feeling of our having been duped by language, cheated of something, not from our having been presented with a determinate object or goal for which we can aim. Desire has no content –it is for nothing- because language can deliver to us no incontrovertible truth, no positive goal." (Copjec, 1994, p. 55). The fact that as a mere form desire lacks any authentic content is a matter of the relationship between desire and unconscious-linguistic structure. Desire, which works in the *symbolic domain,* is distinguished from the *need* of the *Real* and *demand* of the *Imaginary.* We know that there is something to be paid for being in the symbolic domain: This cost is paid by the subject by allowing a radical separation of the signifier from its signified, the former being forced into a mere formal existence. Desire, which penetrates into the linguistic structure, even directing it, also pays for being on the symbolic plane. Being jammed in the closed system of signifiers, striving for *an object that has never been,* desire can be seen as an endless metaphorical process. It by-passes the object and sets itself through the negativity and impossibility of the object. Lacan's statement *le desire de l'homme, c'est le desire de l'Autre* implies this also.

We have seen that a *Drive* [*Trieb*], as a 'psychic representation' of an endosomatic turnabout, relies on four things in Freudian estimate: *Pressure* (*Bedürfnis*)*, aim* (*Ziel*)*, source* and *object.* Freud made detailed discussions on how, together with all its contents, *drive* worked throughout the developmental course of human being. Yet, these discussions, especially when it came to the types of *drive,* undergone a constant change throughout Freud's life. There would be a variety of reasons behind these constant changes in Freud's mind. However, in my view, the most prevalent one was about the theoretical difficulty Freud encountered at the point where he was to establish a link between *Drive* and *pleasure/unpleasure* principle. A *drive,* with all its possessions (i.e. somatic *sources,* the tension caused

by these sources to set it on motion (*pressure*), the *aim* of gaining satisfaction through the shortest way, and the *object*) seems to struggle for the pleasure caused by satisfaction. This is the exact point where the theoretical problems arise: Does not *drive,* doing all these, cancel its own condition of existence? Does satisfaction always bring about pleasure? What can one say about such cases as sexual intercourse and masochism, regarding that they are based on a satisfaction gained in opposition to the *constancy principle?*

These questions, which, to an important extent, have been answered in Freud's works, kept Lacan's mind busy too. Through Freud's *drive,* Lacan adds three new concepts to psychoanalytic lexicon: Need, Demand and Desire[21]. Need is at work in the Real, which is the first phase of successive developmental phases elaborated by Lacan[22]. At this stage, the subject gains satisfaction only through *certain* objects. In other words, need depends on a given attachment between certain drives and certain objects, the attachment being based on the somatic causes. Needs ". . . are things which are closely linked to the organism, and which are clearly distinguishable from desire' (Lacan, S II, p. 106). Lacan gives an interesting example to illustrate the difference between the need and the desire: 'You love mutton stew. You're not sure you desire it. Take the experience of beautiful butcher's wife. She loves caviar, but she doesn't want any. That's why she desires it. You see, the object of desire is the cause of the desire, and this object that is the cause of the desire is the object of drive –that is to say, the object around which the drive turns' (Lacan, S XI, p. 243). We may even desire 'mutton stew' or any other food, yet provided that it is bound by a restriction. How, then, are we to conceive *demand*?

We can say that *demand* is a reflection of *desire on* the imaginary plane. The imaginary plane consists of a period in the developmental history of the subject, which includes the separation of the subject from the Other, providing the subject

---

[21] For the difference between 'need' and 'demand' see Lacan, S VII, p. 207

22 The succession here does not imply a temporal chain. Real, imaginary and Symbolic, stand in different combinations in different phases of subjective register.

with a 'false sense of unity' through what Lacan called as *mirror stage*. Extending over the *oedipal resolution*, this stage provides the subject with *an internal object,* so to speak, *with the ego,* as an object which is constructed *within the subjectivity* to act instead of the subject vis-à-vis the *other*. What interests us in terms of *demand,* is that, at this stage the need is published to the other in certain codes (Fink, 1997, p. 235). In fact, *a demand is far from being a message designed to communicate definite things about the nature of a need.* A demand is an attempt to approve the difference between an ego and an other, to polarize the positions, increasing the otherness of the other and thus justifying the oneness of one. This is the point where it differs from desire: Desire, at the last analysis, is an inclination towards an impossibility, namely, towards a unity with the other. According to Copjec's readings of Lacan, demand differs from other versions of the drive in that, it includes love as well. *Any object* can discharge *a demand* as long as it comes from the addressee of *the demand*. Since, the objects of demand are indifferent, and they are valuable merely because they represent the love of the other. On that account, objects represent something more than themselves, the *more* here referring to none but Lacan's *objet a* (Copjec, 1994, p. 148). According to Copjec, behind the Lacanian aphorism "love is giving what you do not have" lies the idea that ". . . what one loves in another is something more than the other, some unnamable thing that exceeds any of the other's manifestations, anything he has to give" (ibid, p. 143). Thus, the object of demand, in other words, the thing that exceeds the other's presence, the object of lack, is what Lacan names as *objet a*. It is, as Lacan puts (S XX, p. 126) '. . . a void presupposed by a demand', *objet a,* that leads the form of demand.

Deriving *the need*, *the demand* and *the desire* from Freud's *drive,* Lacan seems to overcome the impasse we introduced above, the impasse that *the very dynamic of a drive in Freudian account is to extinguish itself*. The fact that the object is indifferent and that the object alone does not bring about drive's satisfaction allows us to conclude that the relationship between the subject and the object is not merely based on a *need*. We leave the discussion about the nature of this relationship in the side of object to the preceding parts of the study. Now we can move towards a discussion about fundamental psychic items which take the subject

away beyond the limits of body, which yet more often explicitly in Freud than in Lacan expressed to be organized around the body. Such a discussion will make it possible for us on the one hand to devote a space to look at the process in which the subject unconsciously turns its steps towards the object, on the other hand it will provide us with a slight move towards a relatively general argument about the subject.

We have seen how much importance Freud attributed to *repression* (*Verdrangung*) in terms of the constitution of the field of *unconscious*. Referring to Freud's two articles *Repression* and *Unconscious,* Lacan provides us with some interpretations: ". . .*Verdrangung* [repression]   operates on nothing other than signifiers. The fundamental situation of repression is organized around a relationship of the subject to the signifier. . . He [Freud] realizes that the special situation of the schizophrenic, more clearly than that of any other form of neurosis, places us in the presence of the problem of representation" (Lacan, S VII, p. 44). According to Freud, repression is the primary condition of existence of the field of unconscious, which contributes to our articulation to the reality. As the term *repression* already implies, this articulation is not realized through a positive affirmation of the drive. For instance, we may not (most often *cannot*) immediately access to foods *whenever* and *wherever* we are hungry, or we cannot have sexual intercourse immediately *whenever* and *wherever* we wish. As a constant addressee of the commandments of *Superego* (Uberich), Ego (*Ich*), who makes calculations in accordance with the reality principle, will soon see that the easiest (or the most available) way to *homeostasis* is repression. According to Freud, the most prevailing reason behind the neuroses is the repression. The neurotic symptom emerges in relation to the scope of this repression. Thus, it follows that constitution of any personality depends on this process. This means that everyone is neurotic, to this or that extent. What is more, according to Lacan, the most important point distinguishing neuroses from psychoses lies here as well. As we see in the quotation above, repression is exercised on the signifiers, in the symbolic domain. However, a neurosis is not a result of *a repression which causes irremediable grammatical distortions in the symbolic chain.* Like the light which spreads in a straightforward direction, a neurotic symptom, without caring about restrictions, follows its own way as it is

50

pleased. This is to say that a neurotic symptom does not stand for any radical separation of the subject from the symbolic chain. On the contrary, a neurotic symptom can be taken as a sign of the fact that everything in the symbolic chain is working amazingly properly: '. . . we repress some of our own acts, discourse, or behavior. *But the [symbolic] chain nevertheless continues to run on beneath the surface, expresses its demands, and assert its claims –and this it does through the intermediary of the neurotic symptom.* This is where repression is at the base of neurosis' (Lacan, S III, p. 84; my emphasis). On the other hand, a symptom should not be conceived as a ciphered pack, which is designed to reveal its secret in the hands of an analyst. A symptom gains its meaning retroactively only when it arrives at its destination, that is, when it goes up against the interpretations of an analyst. This is how the repressed returns from the future, not from the past (Zizek, 1989, p. 55). In neuroses, a symptom subjected to analysis can only gain a meaning through analysis, while, paradoxically, analysis brings about the end of a symptom. In psychoses, on the other hand, the subject resists to the symbolic domain through what Lacan calls *foreclosure* (*verwerfung: repudiation*). That is to say, what is done by *repression* in neurosis is accomplished by *foreclosure* in psychoses. Since it keeps out the *analyst* as a position *on the symbolic plane*, psychosis is locked up to Psychoanalysis. The *foreclosed* (not to say *the repressed*) in psychoses returns not to the symbolic domain, but immediately to the domain of the *real* (in the form of hallucinations and divine voices, for instance). Since what is *foreclosed* in psychoses is not an element of *the symbolic,* but it is that of the *real* (Lemaire, 1977, p. 230).

Well then, how ego acquires the knowledge of the situations in which it has to resort to repression, in other words, how it gains the knowledge of the reality? More important than that, how ego emerges? According to Freud, we can talk of auto-erotic drives even before the ego is constituted. Since, we know that, in narcissistic economy the libido is invested directly to the *ego,* we can infer here that narcissism emerges only after the ego is constituted. In Lacan's own words

A unity comparable to the ego does not exist at the beginning, *nicht von Anfang,* is not to be found in the individual from the start, and the *Ich* has to develop, *entwickelt werden.* The auto-erotic instincts, in contrast, are there right from the start.

. . . [T]his idea confirms the usefulness of my conception of the mirror stage. The *Urbild,* which is a unity comparable to the ego, is constituted at a specific moment in the history of the subject, at which point the ego begins to take on its functions. This means that the human ego is founded on the basis of the imaginary relation (Lacan, S I, p. 115).

Lacan attaches very much importance to the fact that in one of his letters to Fliess (letter number 52), talking about how the unconscious works, Freud prefers the word *Pragung* [impression] but not *Niederschrift* [*inscription*]: "His whole theory of memory has to do with the sequence of *Neiderschriften,* of inscriptions" (Lacan, S VII, p. 50). In that letter Freud asserts that the raw and primal impressions of the external world, namely the *perception* (*Wahrenehmung*) is quite different from and should not be mistaken for *Niederschriften* [inscription]. According to Lacan, what happens in the process of *Neiderschriften* is exactly reminiscent of emergence of a sign, that is, of the process of writing (Most probably Lacan has in his mind his well known statement 'the unconscious is structured like language' when he makes these analyses). The knowledge about the external world is inscribed to the mnemic systems, and this accelerates the formation of the ego. The process in which the subject gets in touch with the external world is experienced on the level of *Ich,* in the form of *exclusion of the external world.* Through this *polarization* and thanks to the discharges occurring in the each *repetition* (*übung*), separation of the subject from the external world is facilitated. Lacan here underlines the Freudian term *Vorrat* (larder): ". . . *Vorrat* [provisions]. . . is the word he uses for the larder of his own unconscious, *Vorratskammer. Vorratsrager* is the *Ich* as the bases of quantity and of energy that constitutes the core of the psychic apparatus" (S VII p. 51).

This quantity, which makes up the center of the psychic apparatus, gradually takes the form of *ego.* In the infantile auto-eroticist phase the Freudian ego, in Lacan's words, '. . . [is] defined objectively by the combined functioning of the apparatus of the central nervous system and the condition of homeostasis, to

preserve the tension at the lowest possible level. We can conceive that what there is outside this, if one can speak of an *outside,* is merely indifference' (Lacan, S XI, p. 240). The indifference of the external world means, for Lacan, a sort of non-existence. Yet, this non-existence does not mean that the object does not exist at all. In other words, the fact that all libidinal investments in auto-erotic phase are directed towards the ego should not lead us to such a conclusion that the object does not exist. The object exists even in this plane of indifference. In the calculations of the ego this existence is distinguished according to the binary of *pleasure/unpleasure* (ibid., 240). We have now to talk about how the Freudian pair of *pleasure/unpleasure* is employed in Lacanian Psychoanalysis, since without properly understanding them one cannot have a compact idea about the position of the object vis-à-vis the subject.

In Freudian Psychoanalysis, the principles of pleasure/unpleasure (*lust/unlust*), which are closely linked to the work of the drives, are among the most important indicators that the *ego* appeals to when making rational calculations. Drives bring man to action according to the principle of constancy. Yet, through these actions emerge such experiences as *pleasure* or *displeasure,* which even at first glimpse seem to work against the constancy principle. Now, let us put the question in Lacan's wording, the question that we asked a few times in different forms and in different contexts up to now and have not yet found a cogent answer: ". . . how are homeostasis and pleasure to be articulated? For, the fact that something brings pleasure is still too much for the equilibrium" (Lacan, S XI, p. 240). According to Lacan, *Ich* does not ever (or can never) enter into the state of homeostasis, since an absolute state of homeostasis brings about the end of the ego. What is more, the *lust* (pleasure) is not a space –it is an object in the strict sense of the word; an object reflected in the ego. This reflection is *Lust-Ich,* that is, the internal part of the *Ich* which gains satisfaction through the objects existing in the form of *Lust.* The *Unlust* (unpleasure) is, on the other hand, is a remnant of the experience of the pleasure, which, constituting the *non-ego,* cannot be imbued to the pleasure principle(S XI, p. 241)

Freud was aware that the pleasure principle worked outside the mere corporeal possessions. In other words, he always had in his mind the idea that there was something, *beyond the pleasure principle,* which kept the principle of constancy working. On the other hand, the attraction of the pleasure principle was an essential cause for the permanence of the drives. Hence, the actions (*spezifische Aktion*), which are devoted to seek *Das Ding* which is located beyond the object for instance, are motivated not by discharge, but by reproduction of the conditions of pleasure : 'The essential characteristic of any action is to be a *Mittel,* a means of reproduction' (Lacan, S VII, p. 53). Lacan thinks that the neurotic actions (hysteric actions, for example) organized around the objects which have once upon the history of the subject brought about satisfaction are the most relevant examples of this: 'In the case of hysteria, of a crisis of tears, everything is calculated, regulated, and, as it were, focused on *den Andeeren*, on the Other, the prehistoric, unforgettable Other, that later no one will ever reach' (ibid.). That the pleasure does not stop at a given point and continuously moves to reproduce its condition of existence brings to mind another Lacanian notion: The metaphorical character of the desire. The function of the pleasure principle which is consistent with the position of the subject in the symbolic field (in the chain of signifiers) and akin to the fluidity of desire '. . . is to lead the subject from signifier to signifier, by generating as many signifiers as are required to maintain at as low level as possible the tension that regulates the whole functioning of the psychic apparatus. We are thus led to the relation between man and this signifier' (Lacan, S VII, p. 119). Pleasure should have been somewhere beyond satisfaction. Since, according to Lacan, there was a difference noted also by Freud between the pressure of the drives (*Bedürfnis*) and the need (*Not*):

> . . . if one distinguishes, at the outset of the dialectic of the drive, *Not* [need] from *Bedürfnis* [pressure], need from the pressure of the drive –it is precisely because no object of any *Not*, need, can satisfy the drive.
>
> Even when you stuff the mouth –the mouth that opens in the register of the drive- it is not the food that satisfies it, it is, as one says, the pleasure of the mouth." (Lacan, S XI, p. 167).

Here, we see that the assertion 'satisfaction is a prerequisite for pleasure' which can be derived from a superficial reading of Freud is reversed. Just like in the domain of language *meaning* traumatically penetrates through the substitutional connection of signifiers, pleasure, replacing the object, brings about satisfaction. Yet, we should note once more that the satisfaction here is accomplished *beyond the pleasure principle*. The original Lacanian term for this is *jouissance* [enjoyment].[23] It is a *subjective experience* which is supposed to be brought about by a satisfaction, which at least seemingly far from any rationality in the psychic economy, and it is something far more than *the pleasure principle*. Zizek finds a similarity between Marx's notion of 'surplus-value' and Lacan's 'surplus-enjoyment': "The proof that Marxian surplus-value announces effectively the logic of the Lacanian *objet petit a* as the embodiment of surplus-enjoyment is already provided by the decisive formula used by Marx, in the third volume of *Capital*, to designate the logical-historical limit of capitalism: 'the limit of capital is capital itself, i.e. the capitalist mode of production'" (Zizek, 1989, p. 50). Being positioned *beyond the pleasure*, yet differing from a mere unpleasure (*Unlust*), *Joussiance* can be adopted to Zizek's remark thusly: The limit of the jouissance is the jouissance itself, i.e. the pleasure.

The fact that Freud, who, completing his study returned from France at the beginning of 1800s, could not achieve through the classical therapeutic methods (such as hypnosis and hydrotherapy) imposed a simple but important question, which would lead Psychoanalysis to its position today: Why a patient resists? The question is worth to be denoted as the beginning of Psychoanalysis. Assuming that it includes to a certain extent the things happened after Freud and that it implies Lacanian contributions to Psychoanalysis, the following question may help us to understand the nature of *Jouissance*: Why does a symptom persist? The question is meaningful, since the aim of any analysis, in a sense, is to call back the *analysand* to the deserted path which is, in the chain of signifiers, expressed through *symptoms* (and in which everything is still working properly in terms of symbolic order). Now, let us turn our attention to Zizek, who is the owner of the question and follow in a sentence the way he derives an answer from his own readings of Lacan : 'why, in

---

[23] For a relatively more detailed definition of this original concept see Fink 1997: pp. 225-227, *n.*.15

spite of its interpretation, does the symptom not dissolve itself; why does it persist? The Lacanian answer is, of course, *enjoyment* [*jouissance*]'. (Zizek, 1989, p. 74). Jouissance is an impossible experience, which can never be subjected to an immediate touch. To Lacan, the reason for this impossibility is not the *Law*. In other words, the fact that although *jouissance,* with all its charm, is an experience designed *for human being,* it is disabled by an impossibility, cannot be based on *Law*. Since for Lacan '. . .it is not the Law itself that bars the subject's access to *jouissance* –rather it creates out of an almost natural barrier a barred subject. For it is pleasure that sets the limits on *jouissance,* pleasure as that which binds incoherent life together until another, unchallengeable prohibition arises from the regulation that Freud discovered as the primary process and appropriate law of pleasure' (Ecrits, p. 319). Here Lacan, interestingly, advocates that the *pleasure* sets a barrier on the subject's way to *jouissance*. Hence, here, *jouissance* seems to be *an absolute state of homeostasis* which passes over the 'psychic fluctuation' caused even by pleasure per se. We have here a sort of combination of Freud's 'death drive' and Lacan's 'Real'. This allows us to say that *jouissance* is set up in the field of Real, a domain which can never be more than a 'promised land' for the subject, and thus *jouissance* remains only as 'a promise'.

The complicated dialectical relationship of pleasure with the constancy principle compels us to speak of another core concept of Psychoanalysis: That is *sublimation.* As we saw above, in Freud's theory *sublimation* stands for a 'vicissitude of drives', which has a vital function in the resolution stage of the Oedipus complex. Because of the castration complex, the anaclitic/incestuous inclination of the subject results in a manipulation of sexual drives, in other words, it is desexualized. According to Freud, the objects that stand beyond and represent more than a *need* originate from a *libidinal surplus* worked up by *sublimation* through fantasies and esthetical deeds. Consequently, *sublimation* is a way that a drive finds satisfaction. Lacan admits that the fact that Freud formulated *sublimation* on the base of drives induced some big theoretical problems for Psychoanalysis. He adds that some followers of Freud tried but could not overcome this difficulty. Sterba, for instance, cannot be thought to be introducing a new idea when he says that *sublimation is a process in which a drive swerves from its sexual aim*. On the

56

other hand, Lacan finds Klein's statement 'sublimation is an imaginary dissolution of a need that organized around the mother's body' true but deficient (Lacan, S VII, p. 111). How, then, are we to understand the *sublimation*? In truth, the way Lacan elaborates sublimation differs radically from both Freud himself and his followers. First of all Lacan thinks that sublimation should be held with the object per se, not with the drive. That is to say that sublimation is not simply a process in which *an internal tension caused by vicissitude of the drives results in an instant change on the drive in accordance with the reality principle.* At this point, underlining the difference between *a Thing* and *an object,*[24] Lacan goes on to explicitly assert, in a sentence, his own formulation of sublimation: '. . . the most general formula that I can give you of sublimation is the following: it raises an object. . . to the dignity of the Thing' (Lacan, S VII, p. 112). Hence, as Zizek puts it, sublimation turns to be a psychic experience in which an ordinary object of lower rank replaces another object, being promoted to the dignity of the impossible *Thing,* of *Nothingness,* in the psychic economy of the subject (Zizek, 1991b, p. 83). Here, standing on a middle point between *the explicit* and *the implicit,* the *sublime object* should be taken as an object without a substance, which is thus so fragile, and which stands on a sensation that it will disappear suddenly anytime; since '. . . as soon as we try to cast away the shadow to reveal the substance, the object itself dissolves; all that remains is the dross of the common object' (ibid, p. 84).

III. I. III. The Subject Has a Story

Despite all the impossibility attributed to him, even by Lacan himself, Lacanian subject is 'possible'. Yet, when thoroughly investigated, it will get clearer that this possibility has so a heavy price for Lacanian subject, especially compared to the Cartesian one. If the Cartesian subject is in debt for this possibility to a skeptic, or rather a psychotic epistemological base, Lacanian subject owes its existence to a void, barred, repressed and divided essence.

We introduced above how Lacanian subject is 'revealed' in the limits of language, on the base of the symbolic order. On the base of symbolic order, the

---

[24] The difference between the two will be held in the subsequent chapters.

57

subject, in its relation to language, is fragile, fleeting and decentered. Here, we will add a new one to these characteristics of Lacanian subject, which are so vital for determining the position of the *analysand* as well as that of the *analyst*: That is, Lacanian subject is *permeable*. In order to expand what we mean by *permeability* here, we should take a closer look at the process of constitution of subject in the Lacanian frame.

The fact that Lacanian subject is fragile, decentered and splitted does not inescapably concludes that Lacanian subject lacks a 'kernel'. However, this kernel is, of course, different in its very nature from that of the Cartesian subject. The kernel of the Cartesian subject comes into being through the psychotic question that the subject has to ask himself constantly (how can I be sure that I exist?), and the ultimate answer given to it (cogito). We can point to the 'ego' polarized by this question-answer as the kernel of the Cartesian subject. In Lacanian subject, however, the kernel depends on the *subject positions*. The subjectivity, which consists of a combination in a very complicated manner of different elements (such as ego, object a, the other, drives etc.), can be organized around *the id*, *the ego* or *the superego*, depending on the subject position at work. Besides, the nature of the relationship between these units (based whether on subordination/domination or identification) determines if *Lust-Ich*, *object a*, or even *the other* will be at the center of subjectivity. And this is the point where the Lacanian theory not only provides an analyst with a 'subject positions theory' which is useful in philosophically positioning the subject, but also renders possible the proper clinical diagnoses. Since, the clinical diagnoses are not made according to the medical findings gained via observing the *classified symptoms,* but through the analyses that aim at the subject positions (Fink, 1997:115). When held carefully enough, it can be seen how much suitable this notion is to the Lacanian theory in general. For, to someone who is loyal to Lacan's theory in general, *a symptom is not a simple disclosure of an abnormality in an indifferent fashion. For that reason, defining a symptom as a bodily/spiritual 'defect' caused by malfunctions* (Inhibitions) *not only leads to an error, but also to a serious fundamental inaccuracy about the position of the subject.* A symptom is not an indication of a defect in the functions, on the contrary, it is an expression of the fact that *everything on the level of signifiers is working properly,*

58

although the subject is tossed about by a centrifugal force; that is why a *symptom* gains its meaning retroactively, in the symbolic plane, in the lands of the Other. A symptom has an addressee (Zizek, 1989, p. 73). And thanks to this *addressee* that a (neurotic) symptom disappears; a symptom gets *dissolved* in a symbolic experience which includes the analyst as well. This means that the process in which a symptom is realized and is loaded a meaning is at the same time an experience which destroys the symptom and dissolves it. A symptom which is not circumscribed by a third party, that is the analyst, is meaningless, even *does not exist at all.* An interpretation is a demand to call the subject back to the symbolic sphere, to the path, so to speak, that he once has left. To lend an ear to this call, to accept this invitation, brings about the end of the analysis, and this is already what is desired and intended at the beginning. Freud's well known statement 'Wo es war soll Ich werden' should be understood accordingly.
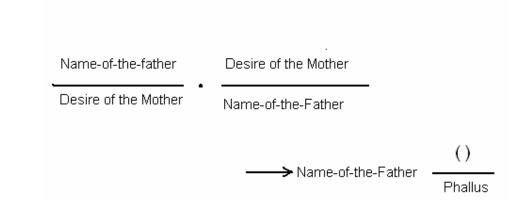
Now, if the subject has a kernel, which one amongst triad of the ego, the id, the superego or other psychic units will represent that? This question, which seems to be so an easy one at first glimpse, has lots to do with the most important aspects of Lacanian theory. That is to say, it is indeed much more complicated than it ever seems to be.

The most prevailing condition of existence of *unconscious* is *repression.* We know that in Freud, there are two types of repression: *Primal repression* and *repression proper.* Primal repression occurs when an *ideational representation* (*Vorstellungsreprasentanzen*) of an object or a drive is successfully kept away from the domain of the conscious. This kind of repression, which plays an important role in the constitution of identity as well as of some psychic units (such as *superego*), is as much vital for neurotic personalities as for 'normal' ones. The process of *emergence of the subject* is initiated by this repression. *Repression proper,* on the other hand, is the repression which is based on the blockage from the conscious of the secondary representations which are relatives of the repressed representations. Lacan, adding his excessive knowledge about linguistics to these Freudian notions, comes up with his own formulation of repression.

"The signification of the phallus. . . must be evoked in the subject's imaginary by the paternal metaphor" says Lacan in his *Ecrits* (p. 199). In the imaginary phase, that is, when the subject is getting *(mis)informed* about the margins of his body when the subjective division is in process, a metaphorical operation is accomplished. Lacan formulates this *metaphorical operation* which commences the advent of unconscious, or the *signifying substitution,* to use another name used also by him, thusly:

$$\frac{S}{S'} \cdot \frac{S'}{X} \longrightarrow \frac{s\,(I)}{S}$$

Here '. . . the capital Ss are signifiers, *x* the unknown signification and *s* the signified induced by the metaphor, which consists of the substitution in the signifying chain of S for S'' (*Ecrits,* p. 200). One can read the formula as follows: In the chain of the signifiers, a signifier replaces another one; the success of this process depends on excluding the secondary signifier (S') -which is already discharged and replaced by another signifier- from the frame. This formulation goes for the process of *signification of the phallus* too (*Ecrits,* p. 200):

$$\frac{\text{Name-of-the-father}}{\text{Desire of the Mother}} \cdot \frac{\text{Desire of the Mother}}{\text{Name-of-the-Father}} \longrightarrow \text{Name-of-the-Father}\,\frac{(\ )}{\text{Phallus}}$$

What goes on here in this formulation is this: A signifier which signifies the desire for having the phallus (*desire of the mother*[25]) is discharged by *name-of-the-father*. This is the price to be paid for entering into the symbolic order. Here, what is left behind when the signifier is discharged is a void. Later on, this void is replaced by the *name-of-the-father*. Such is how through this traumatic experience the unconscious is launched and the subject position is determined. This is to say that whether a subject will be a neurotic or a psychotic depends on this experience. After recalling, thus, that all these are experienced on the level of *representations* in Freudian theory and on the plane of *signifiers* in Lacanian Psychoanalysis, let us take a further step *back* to emphasize another pair of concepts which render the metaphorical operation and emergence of unconscious possible: That is *primary process* in Freud and *primary signifier* in Lacan.

Freud maintained the idea that human psyche, just like an ancient city, like Rome for instance, is full of ruins of past encounters. In other words, Freud assumes that '. . . once appeared in the psychic domain, nothing ceases to disappear completely; everything is maintained in a way and can be brought into the sunlight if the appropriate conditions are provided (if, for instance, one goes far back enough)' (Freud, 1999b: 252, my translation). We may encounter in different parts of a city, with different ruins of more than one civilization. Standing one on top of the other, these remnants constitute the personality of a city. Like this, psychic space also has some layers. Psyche is like a space in which the remnants that do not disappear and keep existing in this or that form, are organized. These remnants stand not side by side but one on the top of the other; they keep existing not nullifying one another, not extinguishing each other, but spirally clamping together. The previous one is absorbed by the next one. Like the layers of the earth that have been composed throughout millions of years, the psyche has layers of its own,[26] which stand in relation to each other in accordance with a certain rhythm. The way these layers

---

[25] Remember here the triple meaning of this phrase: Desire for mother, desire of the mother, desire for mother's desire.

[26] Since these layers stand 'one on top of the other', they should not be treated as contents separated from one another.

contact each other has philosophical as well as medical implications. For instance, 'a remnant of experience' which is located in the unconscious through repression may establish an indirect contact with the level of conscious via symptoms, slips of the tongue or jokes. One can assert that what the Freudian analysis does, in a way, is to govern the rhythm of these contacts. An analyst loyal to Freud can be said to be someone who arranges a trip to these ruins, *leading the way to those historical see sights in the lands of the analysand, to confront him with himself.* And this confrontation is already the terminal point of a successful Freudian analysis.

If we metaphorically said that Freud's outline of psychic apparatus consists of a sort of strata that akin to the structure of the Earth, we should hold laying claim to it to talk about a *psychic layer* equivalent to the *inner core*. The *inner core* is the oldest one among the strata of the Earth. It is the remnant of the original state of the Earth. If one is engaged in the question 'how was the first condition of the Earth?', one should look at the *inner core* that stands in the deepest place, silently awaiting for its turn to speak, not the water and soil that one meets easily all the time. The *inner core* stands at the center of the Earth; it is the authenticity, the story of the Earth. There would not have been such thing as the Earth without it. All these will determine the idea of a kernel of the psyche, as an equivalent of inner core in Freudian psyche. The psychic experience elaborated by Freud and called as *primary process* seems to be essential in understanding the nature of this psychic layer.

Primary process has been assigned a vital role in the initiation and the continuity of subjectivity in Freudian theory. Roughly speaking, it is a psychic experience in which the subject is in a search for *having what it is in need for* instantly, just there at the moment of speaking. While it leads both the *id* and the *ego* in the first year of the subjectivity, later it leaves the *ego* and concentrates on the *id* alone. It provides the subject with satisfaction in this or that way. We know that the psychic investments can be swerved away from one object so that they can be directed to another one. Hence, even if one can find no connection between objects on the level of a certain need, a satisfaction can be gained through a metaphorical slip, that is, through an *object substitution* (Akvardar et al. 2000: 69-70). For instance, a baby can be appeased and stop crying when it is given a nipple, while in

fact it cries because it is insatiate. The fact behind this wavering is that the object sought for is not the very ultimate target. This ambivalent search, which is shaped heavily by a material need, is a result of a loss, according to Lacan's interpretation of Freud: "The subject doesn't rediscover the performed tracks of his natural relation to the external world. The human object always constitutes itself through the intermediary of a first loss. Nothing fruitful takes place in man save through the intermediary of a loss of an object" (Lacan, S II, p. 136).

As we mentioned above yet in a sentence, the *primary process* gives an end to its relation with the *ego* and totally intensifies on the *id,* when the *ego* is matured enough to perform its certified function. And this course of experience at the level of the *id* gives rise to that *subjective layer* of human being which is the most authentic one, the closest one to the center: '. . . when Freud discusses the primary process, he means something having an ontological meaning, which he calls *the core of our being.*' (Lacan, S II, p. 43). Lacan also notes that what comes out through the primary process[27] is not the *ego* as such. He observes that the first thing comes to one's mind is that the *core* of this kind is *ego,* and mistaking the *ego* for that core, for him, is the most frequently seen mistake: 'The core of our being does not coincide with the ego. . . There is no doubt that the real *'I'* is not the ego. . . [The ego] is something else –a particular object within the experience of the subject' (Lacan, S II, p. 44). One can notice two explicit forewarnings here: First, it will be a mistake to reduce the subject to the *ego.* Second, it is also a mistake to take the *ego* as a *misrecognized* (*méconnu*) form of the '*I'.* Yet, in addition to these, there is an unspoken caution which is implied in the same lines: The subject is far from the status of a being which emerged from a chaotic, unspeakable conditions. It is not an existence which *suddenly* emerged from a non-existent past, which would make it a being without a nostalgia and a past. Like Freudian theory, Lacanian theory also assumes that subject *is* (or comes to be) in different sorts of experiences (i.e. *the real, the imaginary* and *the symbolic*). That is to say, the subject has a story.

---

[27] This process, in other words, consists in an inscription of the signifiers to the subjectivity.

Lacan takes Freud's formulations as a general base and constructs the body of his interpretations on this base. Put simply, as we did before, according to Lacan, neuroses result from the blockage by the name-of-the-father[28] of the desire of the subject for the (m)Other. This blockage results in a metaphorical transformation of the desire of the subject[29]. At the cost of taste of redundancy we turn to this point because we will argue that *this is the point when "the story of the subject" is initiated.* The economy of libido, which is based on replacement, recognition and choice of objects, is the heart of this metaphoric operation. Yet, as we demonstrated, in psychoses the subject is not assimilated by the symbolic order. What hindered on this assimilation was *'Verwerfung'* [foreclosure]: 'We will take *Verwerfung. . .*to be *foreclosure* of the signifier' (*Ecrits,* p. 201). That is to say, in psychoses *repression,* which is an essential condition of the constitution of unconscious, does not take place. As Fink points out, Lacan teaches that in psychoses the unconscious is not covered and hidden as it is the case in its neurotic version, that is, the unconscious in psychoses is open to anybody (Fink, 1997:113, 1995:45)[30]. In fact, this is equivalent of the sentence that 'the psychotics do not have an unconscious'. Be that as it may, we can say that *a psychotic is stuck at the imaginary order.* Yet, in addition to this, we should also keep in mind that Lacan demonstrates that psychotics are not deprived completely of metaphoric process, since every language is based on a kind of metaphor.

If we are to say that the psychosis is a *subject position* in which the symbolic order is discarded, then we are in a theoretical quandary. The point is about the following question: When we erase the 'bar' from the Lacanian subject ($), will it be the case that we have a 'normal' subject which has got free and got rid of its symptoms? Of course not. Without the 'bar' what we have is not a subject in

---

[28] *Nom-du-pére:* When Lacan employs this term, he plays 'off the fact that, in French, *nom* is pronounced exactly like *non*, meaning "no," evoking the father's "No!" –that is, the father's prohibition.' (Fink, 1997:81). In this sense, *Nom-du-pére* means both 'name-of-the-father' and 'no-of-the-father'.

[29] We should note here that the operation does not bring about a change in the *aim* of the subject, keeping in the mind that a drive always accomplishes its task.

[30] 'Lacan expresses the psychotic's situation by saying that his or her unconscious is exposed for all the world to see (*a ciel ouvert*)' (Fink, 1997: 113).

Lacanian sense, but an obscene, immature and faceless entity. Just like the fact that when we draw out the figure of the father from the tale of Oedipus the story will be no longer available, if we rub out the 'bar' which renders the subject null and void, the subject will dissolve in the true sense of the word. Since he rejects paying for the existence in the symbolic domain, even refusing to confront (through foreclosure) with the conditions of this kind of existence, the psychotic subject cannot be said to *ex-ist*, to put it in Lacanese. Hence, taking into the account the fact that the term *a subject* (*sujet*) in French denotes both *an analysand* and *an agent,* we may claim that when one refers to *a psychotic subject,* what is (and ought to be) mostly at stake is *a patient,* so to speak, rather than *an agent.*

We tried to show how Lacan introduces the language as a closed system of chain of signifiers. Just like we need to refer to another word to look up the meaning of a word in dictionary, a signifier directs the subject to another signifier. All signifiers are radically separated from their signifieds. The *point the capiton* which saves the chain of signifiers from ceasing to be a merely mechanical structure and which, so to speak, renders it possible for meaning to penetrate through the symbolic register, is a point at which a *primary signifier*[31] is at work to connect one signifier to another. And this *primary signifier* is the *phallus.* As a repressed signifier which stands at the background of all of our discourses, the *phallus* is a *hooking point* for the subject. As Lee observes,

> The fallus. . . serves to signify as well that fullness of being, that complete identity, the lack of which is the fact of our ineluctable want-of-being. To the extent that all of our speech is a metonymic attempt to cover over this fundamental want-of-being, all human speech is figuratively linked to the phallus as the central *point de capiton* of our discourse. And, as Lacan notes later in "the signification of the Phallus," it is most basically the repression of the phallus as signifier that serves to constitute the unconscious as a language (1990:67).

---

[31] The term *primordial signifier* seems to have its roots in one of Freud-Fliess correspondence (Letter 52). In that letter, Freud formulates that the *primordial Verneinung* consists in an initial process of *putting into signs* (*Wahrnehmungszeichen*). 'He admits the existence of this field I am calling that of the primordial signifier. Everything he subsequently says in this letter about the dynamics of the three great neuropsychoses that he applies himself to –hysteria, obsessional neurosis, paranoia-presupposes the existence of this primordial stage, which is the chosen locus of what for you I am calling Verwerfung' (Lacan, S III: 156).

The phallus is not something that the subject *has,* but something that, through an identification process, he *wants to be*. Like the *name-of the-father* differs from the father as such, thus, the phallus differs from the *penis.* The relationship between the subject and the phallic signifier is essential in the determination of a subject position. [32] Considering that in Lacanian theory the subject is a point at which the signifiers as such intersect, and that the subject is stuck in the cul-de-sac of the language, we can infer that the subject is a *symbolic construction.* In fact, this is what Lacan explicitly teaches 'The symbolic provides a form into which the subject is inserted at the level of his being. It's on the basis of the signifier that the subject recognizes himself as being this or that. The chain of signifiers has a fundamental explanatory value, and the very notion of causality is nothing else' (S III, p. 179). Yet, one cannot but ask the following question: *Is not this existence in the chain of causality to assign a 'universality' to the subject, a universality which makes him unrecognizable?* In actual fact, it *is*. And Lacan is also aware of the question, indeed: 'But nothing in the symbolic explains the fact of their individuation, the fact that beings come from beings. The entire symbolism declares that creatures don't engender creatures, that a creature is unthinkable without a fundamental creation. In the symbolic, nothing explains creation' (ibid). However, a quotation as little as this one alone does not seem to provide us with a satisfactory answer to the question, at least from the point of view of someone who is acknowledged about the distinction between psychoses and neuroses that introduced by Psychoanalysis. Hence, we must go one step further.

We are not ever the first to talk about the problem. And neither was Lacan. He notes that Freud was also confronted with the problem, although from a little bit different angle:

> 'Freud raises these same issues in the background of *Beyond the Pleasure Principle*. Just as life reproduces itself, so it's forced to repeat the same cycle, rejoining the common aim of death. . . Each neurosis reproduces a particular cycle in the order of the signifier on the basis of the question that man's relationship to the

---

[32] The *subject positions* in Lacanian theory depend on such clinical terms as *neurosis, psychosis,* and *perversion.*

signifier as such raises. . . There is, in effect, something radically unassimilable to the signifier. *It's quite simply the subject's singular existence. . .* The signifier. . . places him beyond death. The signifier already considers him dead, by nature it immortalizes him' (ibid. my emphasis).

Now, at this point exactly, we should observe that the *kernel* which renders possible the *story of the subject* is different in its essence from the individual history of the subject which is represented by the signifiers. If Lacanian subject is to be said to have a *kernel,* this kernel cannot be the *ego* which is nothing more than *an imaginary object.* The subjectivity which is far from having a compact structure, is connected to the *big other* (i.e. the symbolic register) through an unconscious tie. This tie is almost the one condition of existence of the '*I*' (*je*) [33] which emerges throughout the oedipal resolution, later on to be polarized by the *castration complex.* Yet, despite the fact that it is this *je* that stands at the center of the subjectivity, the subject identifies itself with *the moi* (*the ego*) instead of the *je.*[34] That is to say that the subject is in a tendency to identify itself with the projection of the *other,* in spite of the fact that he is provided with a subjective category of meaning by the *point de capiton.* And this is the departure point of the spiral articulation of the subject and the object. The contrariety between the subject and the other (i.e. *a'*) is an imaginary one. And the comparability between the borders of the subject and the silhouette of *a'* seems to be responsible for compelling the subject to this imaginary contrariety. The subject is *permeable* because primarily of the nature of the relation it establishes with the image of the other (that is, with *a'*).

III. II. Genesis of The Object

We have roughly stressed that there is not any definite and sharp demarcation line between the *subjective* and *objective* realms in Lacanian account, even going further to say that both realms stand in a spiral articulation. Yet, the

---

[33] This *I,* doubtlessly, differs from the 'object of imaginary register', namely, from *ego.*.

[34] Lacan adds that the *ego* can be an imaginary reflection of the *big Other.* Referring to the capital of the French word *autre* (other) Lacan notates the *ego* by *a,* and the reflection of the *big Other* by *a'*(S II, p. 244).

nature of this articulation postulated by Lacan changed throughout his works from 1950s to 1970s onwards. Zizek observes that behind this change lies Lacan's shift of axis from 'intersubjectivity' to 'discourse', as well as the connection as a fourth party of the object to the scene: ". . .from the 1960s onwards, Lacan avoids speaking of "intersubjectivity", preferring the term "discourse" (in clear opposition to the 1950s, when he repeated again and again that the domain of Psychoanalysis is that of intersubjectivity): what distinguishes "discourse" from "intersubjectivity" is precisely the addition of the object as fourth element to the triad of the (two) subjects and the big Other as medium of their relationship" (Zizek, 1991a, p. 148). Following Zizek's observation, we will argue here that the subjective and the objective domains have their own qualities which, to a certain extent though, make it possible to talk solely of each of the two separately. We can even say here that, the two domains have their own contents which in themselves differ from one another, if not mutually exclude each other. Among these contents, we will now focus on the Other, the Thing[35] and the Object,[36] to direct our discussion towards and limit it with, objectivity in Lacan.

Since we have already talked about the mechanism of the constitution of the subject through its encounter[37] with the object, as well as about the nature of the polarization (based on the dualism of lust/unlust) which is an outcome of this encounter, we can now try to develop a point of view from which we can observe the beginning of this confrontation. First, we have to hint at what Lacan observes about the two different types of connection between the subject and the object, or rather between the two types what we might call 'subjective leaning towards object' in Freudian account. Lacan follows that

> Freud distinguishes two completely different structurations of human experience –one which, along with Kierkegaard, I called ancient, based on reminiscence, presupposing agreement, harmony between man and the world of his

---

[35] *Das Ding* in German and *la chose* in French.

[36] *Die Sache* in German and *l'objet* in French.

[37] A polarization that makes more visible the subject vis-à-vis its object.

objects, which means that he recognizes them, because in some way, he has always known them –and, on the contrary, the conquest, the structuration of the world through the effort of labor, along the path of repetition. To the extent that what appears to him corresponds only partially with what has already gained him satisfaction, the subject engages in a quest, and repeats his quest indefinitely until he rediscovers this object" (Lacan, S II, p 100).

The experience called by Lacan here as 'the ancient type' is, despite he refers to Kierkegaard, has an explicit Cartesian nature. On the other hand, the second type of experience (which is not given a name here), gains a proper meaning in a Freudio-Lacanian perspective: The leaning of the subject to the external world is not shaped by an attitude of 'getting something for nothing'.[38] On the contrary, the subject is forced to a set of subjective strains ranging from the economic struggles for regulating the psychic investments to fantasy formations. The subject acts in *a vicious circle* to find the lost object that once provided him with satisfaction. To stress adequately upon this action to which we have to refer often to be loyal to the main axis of this section, we now have to underline a point . What we said up to here about the subject and the object in Psychoanalysis may sound as a rhetoric in which the subject is favored and put at the center. What is more, referring to Lacan we have already said that the object is deaf and dumb. Are we, then to say that the object does not have a character at all? Must not there be a 'taste of the object', especially when we consider that it is in a spiral junction with the subject? For Lacan the answer is *yes*, and his notions about '*gaze* and *voice* as objects' has lots to do with this point. Perhaps inspired from or developed through Freud's idea of 'mother as looker', which is reduced totally to an object, Lacan's formulations about *gaze and voice as objects* will help us to get in Lacanian theory from a different gate, that is, from the side of object as such. Since, as stated by Zizek,

> For Lacan, these objects [gaze and voice] are not on the side of the *subject* but on the side of *object*. The gaze marks the point in the object (in the picture) from which the subject viewing it is already *gazed at*, i.e., it is the object that is gazing at

---

[38] Although, according to the *primary process* the subject is in its very nature motivated by what we might call an *economic rationality* (which is based on the principle of 'give the least to get the most' or 'minimum effort for maximum profit'), the reality principle regulates the distance of the subject to this ideal and paradoxically forces him for action.

me. . . The gaze as object is a stain preventing me from looking at the picture from a safe, "objective" distance, from enframing it as something that is at my grasping view's disposal. The gaze is, so to speak, a point at which the very frame (of my view) is already inscribed in the "content" of the picture viewed. And it is, of course, he same with the voice as object: this voice –the superegoic voice, for example, addressing me without being attached to any particular bearer -functions again as a stain, whose inert presence interferes like a strange body and prevents me from achieving my self-identity (verbatim, Zizek, 1991b, p. 125-126).

Zizek points out that especially in Hitchockian films we find examples for this. In these films we see the subject approaching to the object (usually the object being a house), the narrative being based on the view point of the object. In other words, in the frame we see the man approaching to the house, not the house as such. Here what Zizek observes is that the effect of anxiety is brought about the fact that the house is transformed into the place of the 'gaze'. (Zizek, 1991b, p.126). We reach a conclusion then: There is an asymmetry between the *gaze* and *the eye.* Since, the object exemplified in Hitchcock's films (the house, for instance) is not an object of the subject (who is approaching to the house); yet, interestingly, *the object of the eye is the gaze of the object, which is to say that the object and the gaze are identical.* Thus, the gaze, positioned in the side of the object rather than the subject, works as a border. This is the point when Lacan maintains that '[t]he gaze is not located just at the level of the eyes. The eyes may very well not appear, they may be masked. The gaze is not necessarily the face of our fellow being, it could just as easily be the window behind which we assume he is lying in wait for us. *It is an x, the object when faced with which the subject becomes object*' (S I, p 220).

Through a metaphorical operation, the gaze of the other turns to correspond to our desire. Lacan seems to assert that the gaze contains a body of knowledge, of which the subject can never learn too much. Put another way, the gaze involves such things that can never be exposed to the subject's conscious. Since the *gaze as an object,* in a sense, performs the role of a strict demarcation line, a buffer zone between the subject and the object, which interrupts the former's achievement in merging with *the other*, the subject cannot have the genuine knowledge contained in the gaze. In Lacan's own words, '. . . of all the objects in which the subject may

recognize his dependence in the register of desire, the gaze is specified as unapprehensible. That is why it is, more than any other object, misunderstood (*méconnu*), and it is perhaps for this reason, too, that the subject manages, fortunately, to symbolize his own vanishing and punctiform bar (*trait*) in the illusion of the consciousness of *seeing oneself see oneself,* in which the gaze is elided' (S XI, p. 83). And we see that the same logic goes for the *voice.* Referring to Michel Chion's term *la voix acousmatique,* which stands for a '. . . voice without bearer, which cannot be attributed to any subject and thus hovers in some indefinite interspace', Zizek explicates Lacan's notion of *voice as object* (1991b, p. 126)*.* According to Zizek, *voice as object* stands, like the *gaze as object,* as a demarcation line between the subject and the object. It is an obstacle for the subject, a blockage, in his attempt to identify with the object. In other words, *the voice as object* formally does not tell anything about its bearer, and this results in that *anybody, hence nobody can be a possible bearer, until the voice undergoes a* désacousmatisation. This *désacousmatisation* being already a kind of, or rather equivalent of *subjectivization* (Zizek, ibid., p. 127).

After illustrating, thus, the idea that Lacan's theory in general does not rely merely on a subjective perspective, and that, he talks, with a clear language, also about the possibility of an 'objective' perspective,[39] we can now lead our attention to the three terms that constitute objectivity in Lacan, namely the Other, the Thing and the Object.

III. II. I. The Other A and a'

Among the three main components of *objectivity* that we mentioned above, *the Other* has been the most popular one in the academic and intellectual circles ranging from sociology to political theory. The introduction of the two other terms into the political and social sciences, namely *das Ding* and *object,* which traditionally have been (before as well as after Lacan) employed in philosophical contexts (in the form of aesthetics, ethics and epistemology) is only a matter of recent times.

---

[39] That is, a point of view which is attached to the position of the object.

In his seminar of 25 May 1955, Lacan clearly makes a differentiation between two forms of other: '[w]e must distinguish two others, at least two –an other with a capital O, and an other with a small o, which is the ego. In the function of the speech, we are concerned with the Other' (S II, p 236). Since we have talked about the relation between the big Other (language in its totality) and the symbolic domain, as well as about the *ego as the first imaginary object,* what we will present here about the 'two others' should not be taken more than a few supplementary points.

The subject, with its incompleteness, is attached with an unconscious tie to the big Other (*Other A*). Even at the end of the analysis, the subject cannot have the genuine knowledge of the exact points at which he is tied to the *Other A*. On the other hand, he sees himself at the point where the small other (that is, the *ego*) stands: 'He sees himself in *a,* and that is why he has an ego. He may believe that this ego is him, everybody is at that stage, and there is no way of getting out of it' (Lacan, S II, p 243). This clarifies that the relation of the subject with two others is as follows: He is tied to the *big Other* on the symbolic plane, and to the *ego* on the imaginary level. The imaginary phase is crucial in the construction of the center of the subject, which makes its own actuality endurable through its relationship with the object on the base of pair of experiences of lust/unlust. In other words, the imaginary phase involves the process of emergence of the *subject position*. That is to say, imaginary relations are the relations in which the contrariety of 'me versus you' is established. Yet, this relation does not involve any *dialogue;* it is almost completely based on a monologue, as one could infer from the following passage:

> . . . every imaginary relation comes about via a kind of *you or me* between the subject and the object. That is to say –*if it's you, I'm not. If it's me, it's you isn't.* That's where the symbolic element comes into play. On the imaginary level, the objects only ever appear to man within relations which fade. He recognizes his unity in them, but uniquely from without. And in as much he recognizes his unity in an object, he feels himself to be in disarray in relation to the latter (Lacan, S II, p 169).

However, if the imaginary relation is by its very nature a monologue, and (if we are allowed talk of a rough succession) if it precedes the symbolic, how the other forms of the subjectivity, *Other A* and *object* for instance, are to penetrate into this schema? In fact, this question is equivalent of the one we mentioned with Freud: Why, in the rational calculation of the ego, in the economy of the libido, some investments should be directed towards objects? Why ego should give up the valuable libido for the sake of objects? We saw that it does so not for nothing. The answer in Freudian thought, in short, lied in *drives.* In Lacan, the answer is of the same logic, with a little shift in the axis: 'What analysis teaches us. . . is that the ego is an absolutely fundamental form for the constitution of objects. In particular, it perceives what we call, for structural reasons, its fellow being, in the form of the specular other. This form of the other has a very close relation to the ego, which can be superimposed on it, and we write it as a'. " (S II, p 244). Since the relation between the subject and the little *a'* has an imaginary base, the little *other a'* here functions as a mould for the symbolic other (big Other), and accelerates its introduction into the schema, however narcissistic in nature the process is. Now, after this penetration, we have *egos* on the one hand, and a homogenous body of *others,* which stand as the two sides of a mirror. What renders the connection between the two sides possible? The imaginary, as one could easily see. Here, as if we are forced to presume a relation between the symbolic and the imaginary, and this is how Lacan's gesture was: 'The imaginary gains its false reality, which nonetheless is a verified reality, starting off from the order defined by the wall of language. The ego such as we understand it, the other, the fellow being, all these imaginary things are objects' (S II, p 244). This is also a crucial point to abandon, or rather nullify in advance the question 'how can we get rid of a vicious circle of subject-other-subject-other. . .?' Also, Lacan forewarns us that 'the Other of the other only exists as a place' (s VII, p. 66).

III. II. II. Ding[40] vs. Sache

The other concept that has to be clarified here before a discussion of object is *das Ding*. Lacan emphasizes and clarifies further the difference between the two German words that have been used in the context of Psychoanalysis for the first time by Freud: *das Ding* and *die Sache*.

> The complex of the object is in two parts; there is a division, a difference in the approach to judgement. Everything in the object that is quality can be formulated as an attribute; it belongs to the investment of the ψ system and constitutes the earliest *Vorstellungen* [representations] around which the destiny of all that is controlled according to the laws of *Lust* and *unlust*, of pleasure and unpleasure, will be played out in what might be called the primary of emergences of the subject. *das Ding* is something entirely different (Lacan, S VII, p. 52).

It seems to us favorable to claim here that if we are to locate *das Ding* in Lacan's successive categories, the most fitting one is the category of the Real. Besides many others, the following quotation from Lacan may support this assertion: 'Das Ding is that which I will call the beyond-of-the-signified. It is a function of this beyond-of-the-signified and of an emotional relationship that the subject keeps its distance and is constituted in a kind of relationship characterized by primary affect, prior to any repression' (Lacan, S VII, p. 54).

We see here that *das Ding* is given a status which, like *the Real* in Lacan's theory, cannot be grasped by the symbolic. Das Ding always menages to keep its distance to the symbolic permanent. Hence, as we asserted above, it stands not in the imaginary or the symbolic registers, but in the Real. Die Sache, on the other hand, is what, with all its materiality, included in the symbolic system: 'The Sache is clearly

---

[40] The definition of *das Ding* given here may lead to a confusion, leading to the idea that it is the same with Lacan's *objet a.* However, a careful reading will halt that puzzlement. The difference between the two, at the simplest level, lies in the fact that *das Ding* is the *object* of a desire, while the *objet a* is the *cause* of a desire.

the thing, a product of industry and of human action as governed by language. However implicit they may first be in the genesis of that action, things are always on the surface, always within the range of explanation. . . *Sache* and *Wort* are, therefore, closely linked; they form a couple' (Lacan, S VII, p. 45). After this brief presentation of the formulations of two terms, we can now have a relatively extended discussion about the concept of the object and its versions, which constitute some main axes of our study.

III. II. III. Object and objet a

Let us start immediately with two definitions of *objet a,* with a short one made by the author of the concept, Lacan, and a relatively extended one offered by a Lacanian scholar, Zizek, and then focus on the intellectual justifications of the emergence of the concept:

In 1960s, Lacan defines the *objet a* as a '. . . privileged object, which has emerged from some primal separation, from some self-mutilation induced by the very approach of the real. . .' (Lacan, S XI, p. 83).

Zizek defines the *objet petit a* as the '. . .point of the Real in the very heart of the subject which cannot be symbolized, which is produced as a residue, a remnant, a leftover of every signifying operation, a hard core embodying horrifying *jouissance,* enjoyment, and as such an object which simultaneously attracts and repels us –which *divides* our desire and thus provokes shame' (1989, p. 180). We should distinguish here Zizek's concept of *sublime object,* which, referring to Lacan, he defines as '. . . an ordinary, everyday object which, quite by chance, finds itself occupying the place of what he [Lacan] calls *das Ding,* the impossible-real object of desire. The sublime object is 'an object elevated to the level of *das Ding*'. It is its structural place –the fact that it occupies the sacred/forbidden place of *jouissance*- and not its intrinsic qualities that confers on it its sublimity' (1989, p. 194).

Freud's reformulation of the term 'object', regardless of the originality of the ideas through which it has emerged, cannot and should not be taken as something

more than a 'prologue' of a long psychoanalytic discussion. Throughout the history of Psychoanalysis, new conceptions of the Freudian object have been accommodated, each standing far from the claim to be the last word in the discussion. Everyone who is involved in the discussions of Psychoanalysis has been compelled to refer explicitly or implicitly to Freud's notions of object. Some thinkers immediately gave a central place to the object in their theory and got a position vis-à-vis Freud. Among them, for instance, thinkers like Hartmann, Jacobson and Mahler, criticized Freud's basic assumptions and came up with their own ideas about the object in Psychoanalysis. While, on the other hand, some others like Klein, Sullivan and Fairbairn positioned themselves for Freud, so to speak, and admitting their reliance upon Freud's basic tenets, they tried to further develop his ideas. As a result of these expansions after Freud, variety of schools and circles came forth. The '*object relations theory*', with all the huge space it holds in the theory, for example, is a result of these tendencies.

Lacan's intellectual connection with these *parties* was mostly independent of the axis of the course of the battles took place among them. He was under the influence of Klein, for instance, while he severely criticized Fairbairn, both of whom being positioned among 'against-Freuds'. Here, since we cannot provide the reader with a comprehensive discussion about Lacan's relations with each of these *tendencies,* we will content ourselves with an introduction of Lacan's criticisms of one of the representatives of *object relations theory,* that is, Balint. We hope this short introduction will provide us with two things. First, we will be able to have a glimpse at the Lacan of 1950s, when he is engaged in *the intersubjectivity.* Second, we will have a 'quilting point' in his changing ideas throughout to the 1970s, about the nature and position of the object.

In his seminar dated 2 June 1954, Lacan puts forward his observation that, the very basic idea behind Balint's *object relations theory* is about the capacity or the claim of an object to satisfy a *need.* In other words, *an object relation* includes the process of correspondence between *an object* and *a need* which is in wait for satisfaction. The idea here is simply that, once an object relation is concluded, we have *a synchronization of an object with a need.* The crucial element determining

the nature of this process is *love*. Hence, Lacan emphasizes the distinction made by Balint between two types of love in an object relation, namely, *primary love* and *genital love*. *Primary love* has a *narcissistic* character, while *genital love* is formed in an *intersubjective* nature. Lacan observes that '[w]hat makes genital love different from primary love is acceding to the reality of the other as a subject' (S I, p. 209-210). The origin of this *relation* is traced back to the dependence between mother and child. The child takes whatever comes from his mother and fulfills in this way his needs; similarly, the mother gives to his child whatever he is in need for and whatever he wishes, and she gets in this way a satisfaction. And, perhaps, this is the point where Lacan's criticism gets uncompromising and clear:

> The subject takes into account the existence of the other as a subject. *The subject takes into account the existence of the other subject as such*. He concerns himself, not only with the enjoyment [jouissance] of his partner, but with many other requirements which are associated with it. . . Fundamentally, the register of satisfaction is the same. There is a closed satisfaction, for two, in which the ideal is that each finds in the other the object which satisfies his desire (S I, p 212-213, my emphasis).

Here, the object turns to be a medium between the two poles of an *intersubjectivity,* as well as *a part, a content of the other in the eye of a party*. In any case, the idea that *pregenital stage is narcissistic and genital stage is intersubjective* faces with a difficulty. Since, '[o]nce such a definition of the object has been given, however varied the qualities of desire are in passing from the oral to the anal, and then to the genital, there will just have to be an object to satisfy and saturate it' (S I, p. 211).   This is the first contradiction that renders Balint's theory vulnerable. Second contradiction pointed out by Lacan in Balint's theory is about his assertion that in *primary love,* which is 'closed on itself', one cannot find intersubjectivity. Lacan asks here: 'What can introduce the recognition of others into the closed system of object relation?' (S I, p. 213). When we consider the fact that for Balint, the intersubjectivity is involved in an *object relation* only after the subject passes to the *genital stage,* Lacan's question seems to be justified well. If the subject in the pregenital stage is happy, so to speak, with his life, why then should he bother with the other in the later phase of genital stage? As Lacan tells us, Balint's idea

here is that only genital love includes an intersubjective relation, and that *the other* in this relation is introduced only through such processes as 'tenderness and idealization', which already have their roots in the pregenital stage (ibid). Lacan's opposition is based on the idea that '. . . the child is a pervert, even a polymorphous pervert' (S I, p. 214). Since perversion is based on intersubjectivity, one cannot talk of a mere *narcissistic tendency* in the pregenital stage. Lacan refers to *sadism* to exemplify this notion. What if the sadistic actions get no reply? What would be the nature of the relation between a sadistic subject and an indifferent object? Lacan maintains that '[t]he sadistic subject will stop there, suddenly encountering a void, a gap, a hallow' (S I, p. 214).

Despite the unwavering character of his notions against Balint presented above, Lacan's point of view changed throughout the course of his teaching. The emphasis on *intersubjectivity* in 1950s gave its place to a central concept, that is *object a* in the 1970s. Yet, we cannot find a single definition of object in his theory either. Zizek distinguishes three types of object in Lacanian theory. The first one, as Zizek categorizes, is the object as '*the nothing at all*'. This object 'in itself. . . totally indifferent and, by structural necessity, absent; its signification is purely auto-reflexive, it consists in the fact that it has some signification for others. . . ' (1989, p. 182). Despite Zizek immediately adds that this object is the *objet a* per se (ibid, p. 185), we will argue here that this type of object, perhaps, is a combination of *objet a* and what Lacan points when he teaches that '[i]n anorexia nervosa, what the child eats is the nothing' (Lacan, S XI, p. 104). *The nothing,* then, should not be confused with *non-existence*, since the latter has nothing to do with the drives, while the former can still be in touch with subjectivity, through a privation at oral level for instance, as exemplified by Lacan. Here, daring to distinguish '*the nothing as object*' from *the objet a,* we will pass to second category introduced by Zizek.

The second category of the object, Zizek proclaims, is what we may name as '*the symbolic object of exchange* (S (A̶))' inferring from Zizek's wordings. This object is the one '. . . which is a leftover, remnants which cannot be reduced to a network of formal relations proper to the symbolic structure, but. . . is paradoxically, at the same time, the positive condition for the effectuation of the formal structure.

78

We can define this object as an object of exchange circulating among subjects, serving as a kind of guarantee, pawn, on their symbolic relationship' (Zizek, 1989, p. 182). Being 'unique, non-specular' and 'a leftover of the Real' in the reminiscent form of 'an 'excrement'', this type of object *matters only after it is introduced into the 'homeostatic indifference of relations between subjects'* (ibid.). Despite its materiality, this object is unique and cannot be duplicated. And perhaps that is why it matters when it is interposed into the symbolic domain. According to Zizek, his position with respect to this type of object is what saves Lacan from the rank of a structuralist. Because, without the object of this category (the introduction of which to the 'imaginary homeostatic state of things' brings about the 'shock of the Real'), the symbolic structure cannot exist at all. Yet, paradoxically, as Zizek points out, this object, together with its materiality, is what internally blocks, draws the limits of the symbolic structure. To expand this point, Zizek refers to difference between 'the accidental' and 'the contingent' postulated by Laclau and Mouffe: 'an ordinary element of a formal structure is accidental, indifferent –that is, it can be interchanged; but there is always an element which, paradoxically, embodies this formal structure as such- it is not necessary but it is, in its very contingency, the positive condition of the restoration of the structural necessity: this necessity depends upon it, hangs on it' (ibid, p. 184).

The last type of object (with the least space devoted by Zizek) '. . . has a massive, oppressive material presence; it is not an indifferent void . . . , but at the same time it does not circulate between the subjects, it is not an object of exchange, it is just a mute embodiment of an impossible *jouissance'* (ibid., p. 184). Zizek's example for this type of object is the 'birds in *The Birds*' of Hitchcock. Since, according to Zizek, 'the birds are Φ, the impassive, imaginary objectification of the Real, an image which embodies *jouissance'* (ibid., p. 185). Therefore, we can call this object as 'the imaginary embodiment of *jouissance'*.

Zizek's categorization is useful to follow up the maturation of Lacan's object. Yet, we need a further discussion, since we have not yet talked about a central concept gradually and carefully elaborated throughout a labor approximately of half-a-century: The *objet petit a* (hereafter *objet a*). The *objet a* is worth a space

of its own here since it is, in a sense, a product, or rather an assembly, of basic Lacanian concepts such as *jouissance, symptom, real, symbolic* and *imaginary*, which we have introduced above.

Lacan's interpretations of Freudian view about the search for the object is based on the idea that a search for an object is caused by a first loss, yet this search not being dependent upon an attitude of 'rediscovery in the sense of reminiscence'. This, together with the points about desire and jouissance, is why the search for the object is a never-ending process. As Lacan puts it, "[t]he subject doesn't rediscover the performed tracks of his natural relation to the external world. The human object always constitutes itself through the intermediary of a first loss. Nothing fruitful takes place in man save through the intermediary of a loss of an object" (S II, p 136). The notion of *loss* here is useful to have an original and gratifying explanation about the search for the object. Nonetheless, this notion merely is not enough to see the dynamic of the search for the object, and it has some problems as well: Why neither frustration nor attainment can make the subject give up seeking an object? Is it because the need at stake is of a never-satisfiable nature that the subject's search for the object is also a never-ending process, or the *affects* work independently from the object? We know that in Freud, these questions and their equivalents have found their answers in his discourse about the nature of the drives, as well as of the terms like pleasure principle, wish, satisfaction, constancy principle, repetition and perceptual identity. In Lacan, on the other hand, the answer is sought in neither the subject nor the object alone; rather we find a combination of the two, which, as we have already demonstrated, cannot separately be grasped. This is clear in the early Lacan, that is, the Lacan of before 1970s, who, we assert here, brings forth a portrait of a combination of *das Ding,* the Freudian object and *objet a*: 'The world of our experience, the Freudian world, assumes that it is. . . *das Ding*, as the absolute Other of the object, that one is supposed to find again. It is to be found at the most as something missed' (Lacan, S VII, p. 52). Yet, since we said that *das Ding* is located at the level of the *real,* neither satisfaction nor pleasure would be possible on the level of *das Ding.* This is because the subject is barred from the real, and thus getting in touch with something of real is rendered impossible for him. Since the real is defined as a sort of a remnant of the symbolic in Lacan, we cannot talk of a

repression operating on *das Ding*. Yet, taking this as a base, one cannot argue that *das Ding* is of a totally indifferent nature. Indeed the loss we talked of above has a *somatic base* in its essence, and has lots to do with the introduction of *das Ding*. Thus, the relation of the subject with *das Ding* is not based on a neurotic register: "If psychosomatic reactions as such suggest something, it is that they are outside the register of neurotic constructs. It isn't an object relation. It's a relation to something which always lies on the edge of our conceptual elaborations, which we are always thinking about, which we sometimes speak of, and which, strictly speaking, we can't grasp, and which is nonetheless there. . . ' (Lacan, S II, p 96). How, then the *lust/unlust* should be conceived in relation to *das Ding*? Lacan's solution, which he offers in another seminar of 9 December 1959, seems cogent: 'One doesn't find it [*das Ding*], but only its pleasurable associations. It is in this state of wishing for it and waiting for it that, in the name of the pleasure principle, the optimum tension will be sought; below that there is neither perception nor effort." (Lacan, S VII, p. 52). Indeed, we can trace back the notion of *das Ding* here to years before, when Lacan was still engaged in a proper reading of Freud's *pleasure principle*. In 11 January 1956, for instance, when he was complaining about that the followers of Freud have mostly focused on the *pleasure principle* and ignored *reality principle,* we see that Lacan's need for the term *das Ding* is taking shape. There, Lacan's attempt to make a distinction between '*finding*' and '*refinding*' is crucial to understand the way he employs later *das Ding* and *objet a* successively in his theory: '. . . the subject does not have to find the object of his desire. . . He must on the contrary *refind* the object, whose emergence is fundamentally hallucinated. Of course, he never does refind it, and this is precisely what the reality principle consists in. The subject never refinds, Freud writes, anything but another object that answers more or less satisfactorily to the needs in question" (S III, p. 85).

The attempt of *refinding again and again an object,* which constitutes what we referred as a 'vicious circle' above, is the leading idea behind Lacan's notion of *objet a*. Lacan was in concern of a term that could by pass this vicious circulation of objects, since he thought that "[t]he human world isn't at all structurable as an *Umwelt,* fitting inside an *Innenwelt* of needs, it isn't enclosed, but rather open to a crowd of extraordinarily varied neutral objects, of objects which no longer even

have anything to do with objects, in their radical function as symbols" (Lacan, S II, p. 100). And this object, if we are to still call it an object, with its *neutrality* (or rather *indifference,* as we stated above) was standing for *das Ding.*

Although Lacan was already talking about *Objet a* even well before 1970s, the term only got its central place in his theory later on. Zizek's periodization of Lacanian theory in terms of the turnabouts experienced by object is worth quoting:

> In the heyday of the 1950s, the object was *devalorized* and the aim of the psychoanalytic process was consequently defined as "(re)subjectivization": translation of the "reified" content into the terms of *subject* comes to the fore: what procures dignity for the subject is *agalma,* what is "in him more than himself", the *object* in him. More precisely: in the 1950s, the object is reduced to a medium, a pawn in the intersubjective dialectic of recognition. . . [I]n the 1970s, on the contrary, the object which comes to the fore is the *objet petit a,* the object which renders possible the transferential structuring of the relation between subjects (Zizek, 1991a, p. 148).

From 1970s on, the notion of loss was bearing to the term *lack.* The term is quite reminiscent of Lacan's idea of what we have called above as 'the object as nothing'. The loss formulated by Freud, in its general sense, as an outcome of oedipal resolution can be shown as a base of this idea of *lack.* The usage of the term *loss* of Freudian theory, in juxtaposition with another Freudian term, *denegation,* was to beget a formulation of the configuration of the subject through the *lack*. This juxtaposition in its clearest form is observable in one of Copjec's study:

> To constitute ourselves, we must, . . .throw out, reject our nonselves. Our discussion of the Freudian concept of negation has taught us, however, that this rejection can only be accomplished through the inclusion within ourselves of this negation of what we are not –within our being, this lack-of-being. These Freudian objects are, then, not only rejected from but also internal to the subject. In brief, they are *extimate,* which means they are in us that which is not us (Copjec, 1994, p. 129).

Although the term 'ourselves' is not clarified enough and thus seems to be incongruous in a psychoanalytic context, Copjec here captures what Lacan has in mind when he bases the constitution of the subject on a polarization fed by the tension of lust/unlust. The subject, at the level of the 'narcissistic sign', namely at the level of *Ich,* is organized around '*lust*'. Lacan teaches in 1964 that in Freud's work *Triebe* (Drives) the *Ich* is presented as that part of subject which '. . . privileges only that which is reflected in its field by an effect of *Lust,* as return to homeostasis' (Lacan, S XI, p. 245). What about the conditions of *Unlust?* To return to homeostasis, subject privileges conditions of *Lust,* yet something more should be said of the level of *Unlust* here: '. . .that which does not favor homeostasis and is maintained at all costs as *Unlust* bites still more into its field. Thus, what is of the order of the *Unlust* is inscribed in the ego as non-ego, negation, splitting-off of the ego. The non-ego is not to be confused with what surrounds it, the vastness of the real. Non-ego is distinguished as a foreign body, *fremde Objekt*' (Lacan, S XI, p. 245). The subject 'rejects' the non-ego, yet when this 'rejection' is complete, a remnant of the 'foreign body' gets the right of permanent settlement *within* the subject. *This part of the subject which is negated, exiled from the lands of the subject, resides in the peninsula of the subject as a Fremde Objekt, as a foreigner who inherently governs its owner.* And 'The Lacanian mathem for this foreign body, for this "internal limit," is of course *objet petit a*: *objet a* is the reef, the obstacle which interrupts the closed circuit of the "pleasure principle" and derails its balanced movement. . .' (Zizek, 1992, p. 48). In fact, the subject is not totally unaware of this remnant of the *persona no grata* residing in him. Yet, all his relations with that remnant is regulated on the level of unconscious. In the closed system of pleasure, there is always something which constantly sabotages the ultimate homeostasis. In spite of all the *hostility* depicted by the subject to this *redundant* content, the subject gets use of it through an unconscious experience, since it provides him with vitality, against the *lethal conditions of ultimate homeostasis, against the fatal consequences of encounter with the real.* Zizek aptly points out that '. . . even if the psychic apparatus is entirely left to itself, it will continue to circulate around a traumatic intruder in its interior -the limit upon which the "pleasure principle" stumbles is internal to it' (1992, p. 48).

Thus, we see that the *objet a* seems at first sight to fill the 'gap' in the subject caused by an 'inaugural division'. Nonetheless, the *objet a* can never skip over this gap and get in a bodily touch with the subject. This, on the other hand, is the point where Lacan attributes a *positive contingency,* rather than a *destructive negativity* to the *objet a*: 'The *petit a* never crosses this gap. . . This *a* is presented precisely, in the field of the mirage of the narcissistic function of desire, as the object that cannot be swallowed, as it were, which remains stuck in the gullet of the signifier. *It is at this point of lack that the subject has to recognize himself*' (Lacan, S XI, p. 270, my emphases). What is more, far from filling up this inaugural division, *objet a* is what renders permanent the lack which results from this division. Yet, the permanency at stake here is a result of *metaphorical operation,* rather than a straightforward process. The following 'elementary scheme' of Lacan referred to by Zizek illustrates this (Zizek, 1992, p. 48):
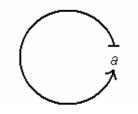

Fig. 2. The Elemanteary Scheme of Objet a

Here, the circle corresponds to what we called as 'vicious circle of the subject'. That it is circular in shape is not accidental. We know that any line, straight or circuitous, consists of an indefinite number of *points.* This is to say that we can never know *at what point of pleasure* the *objet a* is sabotaging. Yet we have only a clue: It stands between the departure point and the end, which means that any pleasure is condemned, at the very beginning of the process, to be replaced by *unlust.* Or, in a better Lacanian wordings, the pleasurable experiences of the subject is implicitly accompanied by an inherent *displeasure,* a 'pleasure in pain', which is none but '*jouissance*' as such (ibid). The idea behind this formulation can best be understood by putting forward the Lacanian distinction between an *aim* and *a goal* of a drive. The German word used by Freud to refer to the *aim* of a drive was *Ziel.* However, Lacan excogitates two contents from the term *ziel* : *Goal* and *aim.* To justify this distinction he notes that '[w]hen you entrust someone with a mission,

84

the *aim* is not what he brings back, but the itinerary he must take. The *aim* is the way taken. The French word *but* may be translated by another word in English, *goal*' (Lacan, S XI, p. 179).
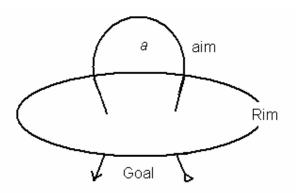

Fig. 3. Lacan's Drawing for Drive

In this drawing, the *Rim* corresponds to the 'source' of a drive. We can take it as the somatic plane (in fact Lacan calls it as *erogenous zone* (S XI, p. 179)). Hence, the *aim* stands for the total way traveled, a distance which starts at the erogenous zone, ultimately ending in the same sector.[41] As for the *goal,* Lacan refers to the scoring logic in archery: 'In archery, the *goal* is not the *but* either, it is not the bird you shoot, it is having scored a hit and thereby attained your *but*' (Lacan, S XI, p. 179). This is how we should understand the common assertion about the relation between *objet a* and *drive,* that, *objet a is not the* object *of a drive in its literal sense, it is, indeed, the* cause *of desire.* Taking off from a somatic plane, the *drive* has eventually to turn back, and set down on its original land, after *circumventing the objet a*. Lacan's comments on the drawing is self evident: '. . .circular movement of the thrust. . .emerges through the erogenous rim only to return to it as its target, after having encircled something I call the *objet a*. I suggest. . . that it is in this way that the subject attains what is, strictly speaking, the dimension of the capital Other' (Lacan, S XI, p. 193-194). As a result, instead of saying that 'a drive always attains its aim', we should prefer to say 'a drive always follows the path of its *aim*'.

---

[41] It seems to us that the *rim* here does not necessarily correspond, or rather limited to be, the *erotogenous zone.* All *somatic causes* can be represented by the *rim* depicted in the drawing.

CHAPTER IV

RECASTING XENOPHOBIA: THE UNCANNY OBJECT

IV.I. Defining The Uncanny Object

Up to now, I tried to understand how *object* is conceived and elaborated in a set of original concepts of Lacan's and Freud's theory. In this part, I will be in an attempt to recast *xenophobia* in the light of these formulations.

First of all, I should clarify the term *xenophobia,* in its common usage and the way it is held in this study. As I denoted in part one (introduction), based on a combination of *xenos* (stranger) and *–phobia,* in common usage, the term *xenophobia* literally implies a psychic relation between a native, authentic and owner-of-right *subject* and an eerie, parasite, uncanny and rootless *object.* There is no doubt that when treated thusly, one cannot but conceive it as an 'effect' set in the side of the subject. Accordingly, this compels one to welcome all of the premises that make this definition possible. Yet, a careful gaze will show us that neither the 'relation' between the subject and the object in the case of 'native-immigrant' conflict is of a 'Cartesian' nature, nor we have any cogent reason to see *xenophobia* as a mere 'effect'. As a matter of fact, all of the basic concepts employed in this study serve for my essential point of view which can be reduced to the following assertion: *Xenophobia* is not an 'effect', on the contrary, it should be elaborated as a 'cause'. Throughout the study, *xenophobia* will be treated as one of the *constructive form* of the human subject, a form whose organization and appearance is independent of 'primary qualities' of the object (such as skin color, birth place, customs and trademark, and the like). It can be found everywhere as far as one can speak of a spiral of subject-object. As I shall demonstrate in the following parts, this

spiral can be formulated in a range of articulations spread through racist discourses to relations of industrial consumption. Well then, if *xenophobia* is a cause which, as a form, resides in the side of the subject, why it is accompanied by 'effects' in not all but some certain subject-object articulations? Among the others, this question is the clearest one, which leads my attention and forces me to be more careful when I construct the conceptual framework of the study. For that reason, if I had a single and doubtlessly cogent sentence to bring forth as an answer to this question here, the rest of the study would completely be redundant.

Talking about Lacan's commentary about 'subject', I brought forth an assertion: The subject has a story. Now, I will extend this assertion to say that 'the object has a story too'. yet, one should be careful not to appreciate that these two stories are completely independent from one another: The two stories are related to each other not in a 'dual discord' but in a 'schizoid unity'. That is to say, what we have is not a system of two essentially differentiated planes but 'two entities', which reside in the same body, bearing the condition of existence of one another. The 'interdependence' we assume here is to yield the conclusion that 'the object is as much permeable as the subject'. In other words, we make some augmentations and/or subtractions on the object, and these processes assemble the story of the object. Now, if we turn to our question: Why a (native) German does not like a Polish or a Turk? What is the reason behind the fact that a WASP finds a lower-class-black dangerous? Why the commercial stamp matters when we are to buy something (especially when the item is very high-priced)? Before I present answers for these and some more questions, I should introduce and define a 'heuristic' concept here: *The uncanny object.*

The term *uncanny object*, which we derived bringing together Freud's ideas expressed in his 1919 article *The 'Uncanny'* with Lacan's *objet a,* has in fact been used in different contexts by different authors. Yet, these usages have generally been far from a clear definition. Indeed, some of them apparently based on the effort of talking 'Lacanese', which ultimately resulted in 'Lacanese sentences full of grammatical disorders'. Still, if there is such a language as 'Lacanese', someone who doubtlessly has mastery over it, Zizek, determined our way. As we recall,

Lacan reformulated Freud's theory of sublimation (which operated on the drive rather than on the object per se) as *elevating an ordinary thing to the dignity of das Ding.* Having much to do with this idea, the *uncanny effect* is considered through, or defined by means of, 'sublimation' by Zizek. Referring to Fritz Lang's film *Secret Beyond the Door,* Zizek exemplifies the uncanny effect based on sublimation. In the film, Zizek finds the uncanny effect in the sequence in which the heroine (Celia) enters a room (number seven), which, throughout the film, is forbidden to get into. When she enters, with all the curiosity provoked by the prohibition, she feels the uncanny effect of the fact that the room 'turns out to be the exact replica of her room'. The fact that the room which is sublimed through restriction, elevated to the place of *das Ding*, suddenly turns out to be an ordinary object, is referred by Zizek to be responsible for the uncanny effect: 'The most familiar things take on a dimension of the uncanny when one finds them in another place, a place that "is not right". *And the thrill effect results precisely from the familiar, domestic character of what one finds in this Thing's forbidden place. . .*' (1991b, p. 145, my italics). This usage, of course, will be a part of our point of view. Yet, we have more to say about the 'uncanny object' than the idea expressed here in Zizek's analogy.

We talked about *objet a* of Lacan above. So, in order to proceed, now we have to introduce what Freud means by 'The Uncanny':

> The German word *unheimlich* is obviously the opposite of *heimlich, heimisch,* meaning 'familiar'; 'native', 'belonging to the home'; and we are tempted to conclude that what is 'uncanny' is frightening precisely because it is *not* known and familiar. Naturally not everything which is new and unfamiliar is frightening, however; the relation cannot be inverted. We can only say that what is novel can easily become frightening and uncanny; some new things are frightening but not by any means at all. *Something has to be added to what is novel and unfamiliar to make it uncanny* (my emphases) (Freud, 1919, p. 370).

Although the basic idea behind the definition of 'uncanny' lies in this paragraph, Freud's definitions and examples in the article show a variety. Thus we need to group and introduce them here. We can treat these definitions under two main headings, with regard to some implicit dichotomies that seem to us have led

Freud's ideas. The first definition revolves around the opposition of *familiarity* versus *unfamiliarity*. Here, Freud refers to an equation proposed by Jentsch to match *uncanny* with what is not familiar, and regards it true but not satisfiable (ibid., p. 370). This definition, as Freud proposes, implies and is firmly dependent upon, the dichotomy of *familiarity-unfamiliarity,* which ultimately equates *unheimlich* with *unfamiliar.* A few pages later Freud successfully shows why he was never satisfied with such a one-to-one match, leading our attention to the surprising junction of *heimlich* with its exact opposite, *unheimlich* (ibid., p. 375-377). To exemplify this interesting junction, he mentions Schelling, according to whom '. . . everything is uncanny that ought to have remained hidden and secret, and yet comes to light' (ibid., p. 375-376).

The other opposition which is at work in Freud's discussions about the nature of 'uncanny' is *dead* versus *alive*. Here, he one more time refers to Jentsch, who had asserted that '. . . doubts whether an apparently animate being is really alive; or conversely, whether a lifeless object might not be in fact animate' provoke the uncanny effect (ibid., p. 378). Again, expressing his confirmation, Freud finds this mark incomplete. To fill the gap in Jentsch's claim, Freud employs such original Psychoanalytic terms as 'castration complex', 'infantile fear', 'infantile wish' and 'infantile belief' (ibid., p. 386). Roughly speaking, the idea here is possibly this: The 'uncanny effect' can be traced back to the history of the subject which finds its roots in the 'castration complex', 'infantile fear', 'infantile wish' and 'infantile belief'. Yet, to make the idea more useful for our study without disturbing its essence, we may develop the following wording: The doubt of 'whether an object is dead or alive' in fact can be inverted to a hesitation which occupies the subject unconsciously in the form of question 'am I dead or alive?'. This is quite relevant to Freud's subsequent elaborations about 'double'. The first form of the 'double' in the psychoanalytic history of a subject, according to Freud, '. . . sprung from the soil of unbounded self-love, from the primary narcissism which holds sway in the mind of the child as in that of primitive man; and when this stage has been left behind the double takes on a different aspect. From having been an assurance of immortality, he becomes the ghastly harbinger of death' (ibid., p. 387). We see ultimately, that the idea of doublement, turns to have lots to do with Freud's now-well-known

conceptions of 'conscience' and 'superego', an inner *foreign agency* which is able to treat the *ego* as an object (ibid., p. 388). Also, through this notion of 'double' he connects the 'uncanny' to the neurotic experiences like *repetition-compulsion* (ibid., p. 391) and *return of the repressed* (ibid., p. 394), both of which are to imply an authentic, *heimlich object or experience,* which *existed once in the history of the subject.* And the neurotic return of this authentic object or experience points to the conjunction of *heimlich* and *unheimlich*: '. . . the uncanny is nothing else than a hidden, familiar thing that has undergone repression and then emerged from it, and that everything that is uncanny fulfils this condition' (ibid., p. 399). Yet, we must not ignore the alert that this is not to say that all that is repressed is uncanny.

Now, under the light of these Freudian points about 'uncanny' and Lacan's discourse of *objet a,* we should remind the reader that whenever we use the phrase 'uncanny object' or 'uncanny effect' throughout this study, the following details are under consideration:

First, although it might be argued that there is a clear technical difference between 'uncanny object' and 'uncanny effect', in our usage, the difference will not be of more than the level of wording. This is mainly because by the 'object' in the 'uncanny object' we will refer to *objet a,* which is the cause, as well as the effect of the desire in Lacanian theory. This is also because, we should not forget, that 'uncanny' effect cannot be emanating from the essential qualities of the object (Otherwise, the dichotomy of *xenophobe-xenophile* would be justified). Like all other *effects,* the *uncanny effect* also has the characteristic of *subjectivity,* that is, it resides in the side of subject. For that reason, through what channel the subject is 'articulated' into the object in the constitution of spiral of subject-object is of importance. Consider, for instance, Freud's experience in an Italian town: Walking down on a street which he is not familiar with, after a wonder about, he finds himself in the departure point which had then turned to be quite *unheimlich* (locus suspectus) (ibid., pp. 389-390).

IV. II. The Palpable Object: Capitalism and Cathexis

In the 16th century Ottoman Empire, during the reign of Süleyman The Magnificent, a firman pertaining to the Jews residing in the borders of the Empire was sent to the district governors (*sancak beyleri*). The firman was mainly about the 'popular hatred' against the Jews and included commands to give up or fight against the ungrounded accusations against them. Among the accusations mentioned in the firman, one is striking. The rumor said, as we read through the firman, that some Jews had killed some (Muslim) people and they had had bread baked with their blood. Addressed to the district governors, the firman reads as follows:

> When the exalted imperial cipher arrives [to you] it shall be known that [the following report] has thus been heard at My Threshold of Felicity: There were some vicious people in the territories under their jurisdiction. They perpetrated various kinds of injustice and oppression against the Jewish community. They fabricated lies, saying, "You have killed a man and you have had bread baked with his blood". . .
> Now, the Jewish community is paying me the taxes they owe like all my other taxpayers. There is no permission to interfere with [them] in contradiction to the true Shari'a and the old Qanun [qanun-i qadim]. (Cohen, 1986, p. 76).

It is well known that the hatred between a Muslim and a Jew is as old as, and firmly constructed and upgraded through, their religious texts. On the other hand, there is another aspect of these old religious definitions (which is still relevant today): For a Muslim, a Jew is a 'familiar' entity, a rooted 'known' other whose 'primary qualities' are 'rendered salient' in these texts. The phrase 'the old Qanun' [qanun-i qadim], in the firman implies how far a Muslim gaze of a Jew is under the impact of historical codes, which are settled on a deeply rooted tradition. Similarly, for a Jew too, a Muslim is, with all his 'obscenity', defined in the most reliable sources, in the religious scripts, and thus he is rendered an authentic, notorious other. Then, what can be said about these accusations about the Jews? First of all, especially in a golden era of the religious typologies, the last word about this form of

hatred can be said to have been too serious to be entrusted to the lay people. On the other hand, is not sending a firman too serious a business to overcome an ordinary popular issue, especially the one as 'irrational' and 'incredible' as we have here? It is, indeed. The 'irrationality' or 'incredibility' of the accusation becomes secondary vis-à-vis, or overshadowed by, the earnestness of the act of sending a firman. Then, there should be something more to say about these 'irrationalities' and 'incredibilities'.

To reduce the whole things to an affair which we might call 'birth of popular hatred' is unsatisfiable. Nor does it exhaust what we want to underline. Cohen relates the hatred among Turks against the Jews (at least the one mentioned in the above case) to the interaction of Turks with Arabs and Christians. This seems to be true, but by no means sufficient. In our account, there is something added to 'Jewishness', something which immediately deprived a Jew of his 'positive qualities' of yore (in the eye of an Ottoman Muslim) that kept him in the form of an ancient, 'known' other. And it is through this polarization that he turned to be a 'xenos', an 'uncanny' and 'eerie' object. And, *together with this 'addition', a Jew is not any more a total body of an imaginary enemy, whose possible 'mischievous traps' can in advance be calculated before any direct encounter, on the basis of knowledge provided by the old tradition*. In other words, together with this 'addition', a Jew is not any more a total enemy settled in the farthest lands; he is now a *palpable individual,* living 'here', among us, and instead of stealthily setting macro traps, he is now devoted himself to diurnal evils (having bread baked with somebody's blood). And this is how an 'addition' to the object turns to be an 'annexation' of it by the subject: Throughout the fantasy, the object is deprived of its positive qualities and thus turns to be an operative part of the subject, 'an other within the self'. What can be more dangerous than an 'enemy' who has lost the qualities that used to make him known?[42] What is, then, the secret of this 'addition'? The answer for this question, indeed, is crucial for our study to express the relationship that we see between *capitalism* and *xenophobia*.

---

[42] We saw the fear of the same sort in the declarations of President Bush following the attack of 11 September, when he said that the US had 'an enemy without a face'.

First of all, the fact that the historical period that this polarization occurred was a time of *mobility* not only for Jews, but also for almost whole European and Mediterranean people, as well as for the people of Far East, is an important point for us. Here, we will mainly refer to W. Sombart when we deal with the relationship between this mobility and emergence of capitalism, for two primary reasons: First, he sees a direct historical relationship between *immigration* (an aspect of *mobility* in our account) and capitalism. Second, and of more importance than the first to our concern, Sombart provides us with a good example of how *xenophobia* is at work even in the academic discourse. Sombart turns out to be a typical *xenophobe*, since he now explicitly and then implicitly expresses his view throughout his work that together with all its malady capitalism is invented by 'strangers'.

Sombart studies the course of this mobility which became more and more salient in the 16th century, and which played a crucial role in the emergence of capitalism, under three main titles: "(1) Jewish migrations (2) the migration of persecuted Christians, more especially of Protestants (3) the colonizing movement, particularly the settlement in America" (Sombart, 1967, p. 294). From the 15th century onwards, Jewish migration began to be salient all over the Europe (Sombart reports that towards the end of the 15th century, some 300,000 Spanish Jews left their homes. Also, between 1880 and 1905, some 70,000 Jews migrated from East Prussia). Some made it from Spain to Navarre, France and Portugal. In the 17th century some masses of Jews left Poland, which was the beginning of a historical period, which ended in a great deal of Jewish migration to America.

As for the second group of migrants, Sombart points out that from the beginning of Reformation, an important number of people were subjected to migration. The most salient migration was that of France: In 1685, out of total number approximately of one million Protestants in France, nearly 300,000 people left the country. These religious immigrants either launched capitalism in the countries of destination or they contributed to or accelerated the already established capitalistic tendencies. The Austrians, Frenchmen and Scotsmen who arrived Germany played a great role in the development of capitalism in the country.

Sombart reports that during the reign of Frederick William I and Frederick III, 25,000 Frenchmen migrated to Prussia, and among these, 10,000 made it to Berlin. These immigrants, who did not consist only in Frenchmen, contributed very much to capitalistic industry, chiefly to the industry of silk and wool. He also drives attention that the extent to which the foreigners granted to the capitalistic production in England is ignored, yet this does not surpass the foreign contribution to the capitalistic construction in the country. He even goes further to support the claim that if the capitalism in England has an history, this history can be traced back to the Italians who immigrated to the country in the 14th century. And he adds that the 16th and 17th century agents of the capitalistic developments in England were Dutch and French immigrants: 'In 1568 the Lord Mayor of London's census of aliens in the capital showed a total of 6,704, of whom 5,225 were from the Low Countries. In 1571 there were 32,925 Dutchmen and Walloons in Norwich; in 1587 they formed the larger part of the population there –4,679. Indeed, some authorities declare that the history of English industry commences with these Dutchmen'' (Sombart, 1967, p. 299). In addition, the number of French immigrants in England was not so small (about 80,000).

The third group of the emigrants, the colonizers and those who settle down in America, is not of the least importance in Sombart's account. At the end of the 18th century, hundreds of thousands Europeans had already immigrated to America. Yet, the main wave came in the 19th century: '. . . from 1820 to 1870 the statistics of American immigration show a total of 7,553,865 persons. Great Britain and Germany sent some two-thirds of these (3,857,850 and 2,368,483 respectively); France comes next (with 245,812); then Sweden and Norway (153,928), followed by China (109,502) ' (Sombart, 1967, p. 301). Towards the end of the 19th century, a total number of 20 million people had emigrated to the New World. Sombart asserts with the same degree of belief that the 'capitalist spirit' that is strongly at work in today's America is created and kept alive by those people who left their home for New World. Consequently, no matter what the numbers exactly were, different people from different geographies of Europe in varying periods with different reasons were on move and these people pioneered the developments in capitalism and industrialism.

There is a vast literature on the emergence of capitalism and we are here far from any intention to bring forth some 'surprisingly new' historical or theoretical explanations about how capitalism came forth. What we want to stress upon is that there is an immediate relationship between this *capitalistic mobility,* which appeared in the form of mass migrations with the 15th century, and *xenophobia.* For that reason, first we will look at the relationship between *mobility* (which undermines the 'ancient', formal and imaginary form of subject-object relation) and emergence of capitalism, from a theoretical point of view. There is no doubt that, together with all its causes and consequences, capitalism depends on *mobility.* The first capitalist entrepreneurs were those who freed from the soil. The precious mines and money, which replaced the instant exchange of goods, served as pillar of capitalism because of their portable character. The raw material should be as much mobile as the capital itself. The railways, highways, shipping lines, and air lines are all crucial for capitalistic mobility. In 1858, the number of passengers carried by railways in England was about 50 million. The number gradually raised to 750 million in 1888, and to 1,250 million in 1908 (Hobsbawn, 1969, p. 338, diagram 17). Not only the substantial things but also 'symbols' should be changeable and exchangeable, as well as portable for capitalism to survive. The 'revolution of transportation' which has been initiated by the invent of telegraph and enhanced through emergence of radio and now the internet, is essential for capitalism since the information of production/marketing processes and of the means of exchange (i.e. money and stock share, which have gradually been separated from the objects that they originally represent and start to replace them), thanks to these innovations, can move fast and instantly. There is clear records showing that together with effective use of telegraph in the United States in the second half of the 19th century, 'information and transportation costs... fell dramatically' (Nonnenmacher, 2001). This mobility constitutes the essence of all the material apparatuses that encompass capitalism and establish a vital relationship with it in the frame of modernity. As aptly put in Virilo's exceptional work, *Speed and Politics,* the cities which provide capitalism with spatial frame had to be founded on a concurrent point of traces of mobility (of rivers, roads and the like); victory in a war would strictly depend on the speed of machines; the central concept of any city planning would be *mobility*; the steadiness

95

of bourgeois fortified places would be the first target of the *moving* enemies. From the street to the battlefield, from the class positions to the national total developmental strategies, and from the system of production to the market place, everything would be subjugated by an unending process of displacement and *mobility*: In a *dromocratic* world in which everything depends to this or that extent on such a complex web of mobility, the slogan to express the dreadful character of steadiness will be *'Statis is death'* (Virilio, 1998, p. 18).

The classical critic of capitalism, the founder of anti-capitalistic thought system, Marx, also sees a clear relation between the emergence of 'capital' and *mobility*. In order for the capital to have a value of its own, one of the most prevalent conditions is the *mobile* labor, which freed from the land and the agricultural mode of production:

> One of the prerequisites of wage labor and one of the historic conditions for capital is free labor and the exchange of free labor against money, in order to reproduce money and to convert it into values, in order to be consumed by money, not as use value for enjoyment, but as use value for money. Another prerequisite is the separation of free labor from objective conditions of its realization –from the means and material of labor. This means above all that the worker must be separated from the land, which functions as his natural laboratory. This means the dissolution both of free petty landownership and of communal landed property, based on the oriental commune" (Marx, 1964, p. 67).

Together with the 11th century, when the wars in Europe declined and a relative peace among people prevailed, an increase in the population became inevitable. This increase in the population soon caused a rise in both agricultural and trade activities. Yet, since the cultivable lands were limited, the surplus of labor would bring about a new mass of people: *vagabonds*. This mass of people were consisted of the unemployed plunderers who now lived on the alms given by monasteries and then on the goods that they pillaged. Pirenne asserts that the traders who can be seen as the ancestors of capitalists emerged through these vagabonds who once freed from the land (Pirenne, 1994, p. 91). What is most interesting in

Pirrene's points is that, the mobility of Venetians[43] (who are presented by him as the first serious merchants and most commonly shown as the leaders of trade in the Middle Ages (1994, p. 87)) was not limited to their choice about the sea line for its suitability for speedy and safe transportation: Venetians, who are mentioned as the 'people of merchant' as early as in the 6th century[44] when they left their homelands and gained motion (ibid., p. 87), were as much mobile in terms of the most important means of 'imaginary polarization' of the time, that is, in their 'believes', as they were in spatial sense: 'There was nothing to disturb the conscience of Venetians. Their religion was the religion of the tradesman. If working with a Muslim was lucrative, it hardly mattered for a Venetian that he was an enemy of Messiah' (Pirenne, 1994, p. 71, my translation).

Leading studies about capitalism, critical or 'objective, share a perspective, which can roughly be expressed in the assumption 'capitalism is the biggest collective sin of the human kind'. Some saw the primitive accumulation, which is the most essential prerequisite of 'capitalist mode of production' in Political Economy, as an equivalent of 'original sin of theology' (Marx, 1967, p.667). While some others, to point to the relationship between 'mood of exile' and the first sin, referred to the son of Adam rather than himself, to Kabel, who conducted the first bloody sin ever in the history, killing his brother and thus having been deprived of the soil (Virilio, 1998, p. 91). I believe that there is something 'dangerous' in the tendency to reduce the relationship between the emergence of capitalism and *mobility* to an immediate conjunction of 'stranger-capitalism' (as Sombart does). In this or that way, one should carefully elaborate his ideas when referring to 'exiled people', 'those who are separated from the soil' or even 'the freed people' as the original agents of capitalism. On the other hand, this should not lead us to ignore the 'historical' dependence of capitalism on the foreigner agents.

---

[43] 'In the 5th and the 6th centuries, to escape from the attacks of Huns, Gots and Lombards, Venetians moved away to shelter in the shores of Rialto, Olivolo, Spianalunga and Dorsoduro (Pirenne, 1994, p. 69).

[44] We have no historical evidence about such a social class as 'merchants' in the 6th century.

The manufacturing of silk, which was the chief luxury good in Genoa in the Middle Ages, was in the hands of entrepreneurs who migrated from Lucca (Bolognio di Barghesano, who most probably was the founder of the first silk plant, migrated from Lucca in 1341). Similarly, in Switzerland and Australia, capitalistic silk manufacture was dominantly held by immigrants (Sombart, 1967, p. 293). In Ottoman Empire too, the first great trade affairs were led by 'foreigners'. Selim II (1566-1574) invited many Jewish bankers to the Empire and these bankers took on the *İltizams.*[45] Starting with the 16th century, Jews of different geographies, those either being invited directly by the center or requested immigration by themselves, started to settle within the borders of the Empire. These immigrants mostly were among the leading figures of trade of where they lived. It was already a time for *foreigners* within or outside the order of the Empire, who migrated merely because of commercial reasons. These groups, who are called by the contemporary historians as '*the diasporas of trade',* could be found in almost every *trade centers:* The merchants who belonged to Armenian Diaspora, for instance, especially those of 17th and 18th centuries, were organized mainly in China, Russia, Iran, Ottoman Empire, Holland, Poland and France (Faroqhi, 2003, p. 18). In the 16th and 17th centuries, many Muslim merchants of Ottoman Empire temporarily or permanently immigrated to Venice. The diaspora of Syrian Catholics in Cairo, as well as the Indian diasporas in the Arab peninsula, is an example of the capitalist mobility in the region (ibid., p. 22). The merchants who came from the Far East (especially from India) between the end of 16th century and the 18th century, dwelled in Persia, İstanbul or Moscow, and established trade ties (Braudel, 1985, p. 124).

Now, we should find an answer to the question: Should we consider what is called *spiritus capitalisticus* (Pirenne, 1994, p. 93) separately from the environment of the immigrants and think of it independently from their religious/cultural possessions? Sombart's answer is as much clear as could be: 'The assumption. . . forces itself upon us that this particular social condition -migration or change of habiat- was responsible for the unfolding of capitalist spirit' (Sombart, 1967, p.

---

[45] That the advantageous situation for Jews in terms of *İltizams* did not last more than 2 or 3 decays (ends in early 1600s) does not invalidate my point here.

302). This 'innocent-at-first-sight' point of view, which seems at first glimpse to refer to a system which transcends both *the stranger* and the *authentic native,* is replaced by a view of well equipped *xenophobe* a few pages later: 'Yet results such as these are not achieved by strangers merely because they happen to be strangers. Place a negro in a new environment; will he build railways and invent labor-saving machines? Hardly. There must be a certain fitness; it must be in the *blood'*. (ibid., p. 307, my italics). This point of view, indeed, reflects a polarization between *a native, deeply-rooted, owner-of-rights authentic subject* (xenophobe) *and a parasite, eerie and uncanny object* (xenophile). In short, Sombart ceases to be a *xenophobe* since he presents capitalism as the *primary quality* of *stranger qua subject ,* an agent who comes from 'outside', who has no lands and roots, and thus is the source of malady.

On the other hand, one can still find something effective in Sombart's account to explain the relationship between *mobility* and *capitalism.* We can infer and group two explanations brought fore by Sombart as to the relation between the rise of capitalism and the stranger. First, a stranger is 'rootless' in the new land to which he has migrated (ibid., p. 304). Second point in Sombart's account is about the 'nature' of the relationship between the stranger and his capitalistic tendency: '[T]he immigrant or colonial settler [does not have] a sense of the present or the past. He has only a future' (ibid, p. 305). The two remarks may be acceptable in our account, yet, given that we operate a slight change in language. That is to say, articulating the both arguments, we can say that the stranger has no cultural or moral roots (in the lands where he migrates to), which would act as a kind of restrictive (superegositic) role upon him.[46] Yet, we should bear in the mind that this analysis made by Sombart can lead some dangerous conclusions, which can easily position

---

[46] Of course we are aware here that 'superego' in its very introductory psychoanalytic sense is not of 'an objective' nature. In other words, 'superego' is an 'internal' part of the subject. We should also remember that its very condition of existence depends on an 'identification process' experienced by the subject. Also we must add here that the formation of superego depends on a neurotic experience, since its realization coincides with the introduction of the subject to the symbolic order through the oedipal resolution. Recalling the Lacanian formulation that the symbolic domain almost fully depends on the subject-object articulation motivated by desire, a total change in the form of symbolic construct may result in a regression of the subject to the pre-symbolic, narcissistic level. And perhaps this is the case in the experience of 'return of the repressed' of the migrant in his relation to the emergence of capitalism.

the *stranger* as *xenophile.* For that reason, at this juncture we should swerve away and go back to our axis, to talk about the term *mobility.*

I talked about the way capitalism depends on such material forms of mobility as fast and long-distant and movement of heavy loads. On the other hand, a mobility similar in nature to these was seen on the social base as well. Merchants and owners of capital, who were gradually growing in number, were threatening the privileged life styles of the nobles (or, as a class, merchants were endangering the class positions of the nobles). In the country which is identified with the emergence of capitalism, Venetia for instance, the number of nobles started to decrease in the 16th century (when capitalism came right). A century later, in the 17th century, the number of nobles in the total population declined fifty per cent (Braudel, 1985, p. 472). The slaves and British Caribbean who functioned as the backbone of the British capitalism, enhanced their life standards thank to the 'anti slavery movement'. The 'legal equality' politics brought about 'free labor market' and consequently slaves and British Caribbeans were promoted to the same level of legal rights with the owners of the capital who have been using their labor for centuries (Eltis and Engerman, 2000). Yet, this 'mobility' was not peculiar to the inter-class relations. Merchants who were in constant search for new markets in different trade centers and fairs had to be on a permanent move. What I want to stress upon is that, these forms of *mobility* were responsible for the disappearance of the hitherto contact between the imaginary forms of competence, and introduction instead, of *relations of identity* between the changeable, unpredictable *objects without (hi)story.* The middle age merchants, for example, who were always on constant move (except in the winters) and have been called accordingly as 'piepowdrous', were subjected to a harsh hostility of both nobles and the church. Pirenne notifies that except in Italy where trade was welcome by the nobles in the early times, the business of merchant has stayed as an 'inferior affair' in the eyes of nobles of European countries until the French Revolution. The degrading attitude of the Church against the 'merchant class' was so clear that they did not hesitate to name them as '*diaboli minister*' (the servants of devil) (Pirenne, 1994, p. 96-97). This hostile attitude against the merchants and the tendency to block capitalistic object cathexes was not

peculiar to Europeans. In Ottoman Empire too, merchant was seen as an unsuitable affair for a Muslim and labeled as a 'non-Moslem business' for a long time.[47]

The Ottoman records after 1430s show that there was a strongly organized 'international' trade networks in Edirne, Bursa, Gelibolu, Samsun and İzmit (Kafadar, 1986, p. 94). Yet, we know that these capitalistic trade transactions were mainly performed by people 'outside the ruling elite'. In the 15th century, trade in Bursa was in the control of 'Levantine trade network'. Similarly, in 16th century, in the eastern part of the Empire, the trade activities was in the domination of Arab and Armenian merchants, and was out of the interest of ruling elites.[48] Now, without confirming the 'touch and go' assertion, the one which seems to have captivated Sombart too, that 'capitalism, with all its devil aspects, is a system developed by the *immigrants* (the strangers, to put it clearly) who have continuously been on move in pursuit of their primitive interests', how are we to understand the hatred of the church, as well as that of the nobles, land owners and the ruling elites against this 'new class'? This question would have a single and satisfiable answer if we saw capitalism as a series of sin which once found its dynamics in the 'blood' of a certain people and then later spread all over the world: In the eyes of elites and privileged classes, this 'new class' was composed of some people of 'ill blooded races' who carried evil jobs which might result in the total destruction of the world, and they urgently had to be stopped. However, let aside stopping them, the Church progressively developed good relations with the merchants and today the capitalistic trade became the privileged act of 'esteemed elites' all over the world. For that reason, the question is not simply the one with a single answer for us.

First of all, the merchants were indeed 'suspicious' people. In the historical period when the Ottoman-Venetian relations were not going well (16th century),

---

[47] Refering to Cemal Kafadar's findings about the Muslim traders in Venice and Ancona, Faroqhi awares us that the common assumption about the Ottoman attitude toward trade can now be revised (Faroqhi, 2003, p. 21).

[48] In fact, in the study that we refer here, Kafadar's aim is to try to undermine the thesis that in the Ottoman Turks trade was seen a 'business of disbeliever'. He shows that there were Muslim traders in many European countries (mainly in Ancona and Venice). Yet, our point here is that the ruling elites stayed away from trade and looked down on or showed hostility against the traders.

some Armenian merchants of Ankara who were in a business trip in Venetia were arrested there since they were suspected to be conducting espionage (Kafadar, ibid., p. 201). Even a moderate political point of view may find nothing surprising in this. Yet, what is interesting is that, a merchant was as uncanny in the eye of a Venetian as he was in that of an Ottoman: 'According to Francesco di Dimitri Litino, who applied for the guardianship of an "albergo particolare" that he urged to be allocated to the Muslim merchants, the Levantine visitors could not be stopped from "stealing, leading boys away, keeping company with Christian women" if they were allowed to spread around the city' (Kafadar, ibid., p. 202). Venetian and Ottoman reasons for the suspect against the merchants may differ from one another. Yet, in my account, the convergence point, the common denominator between the two is that, the merchant emerged through the dichotomies of *mobility-stillness, stay-go, speech-silence.* The construction of the merchants as 'uncanny others' in the eyes of the 'natives' (of relative rest in terms of capitalistic mobility) cannot be properly held without understanding these dichotomies. These dichotomies facilitate the process of setting the 'stranger' as a delirium, in the strict sense of the word, which finds its condition of existence exactly in the middle of subjectivity, of the authentic native.

I posed that any theoretical treatment of the *stranger* as a pure 'other' (*object*) and the *native* as the actual *subject* is unacceptable in this study. Expressing my loyalty to this assertion, I will develop the following formulation: *Xenophobia, which is fed by capitalism, is the relation of imaginary recognition of two subjective poles, which get in touch with one another through the common psychic investments* (cathexes) *that simultaneously encompass the two.* Yet, this assertion should not be taken as a duplication of the basic postulate of the classical economy, that 'the sources are rare while the need for them is unending'. Because, the term *common objectiviy* in our assumption points not to the 'objects' which, together with their 'primary qualities', are liable to the psychic investments. Instead, what we refer to is a 'real form', the *objet petit a,* which can be conceived as a medium of metaphorical substitution of 'objects in primary qualities'. Furthermore, since the assumption of classical economy has a clear inclination to treat people as contestant of one another without regard to 'differences', it cannot (and does not) explain the course of things

102

peculiar to 'stranger'. Also, this assumption cannot explain the tendency of 'accumulation' in capitalism. Whereas we have something to say about this tendency. 'To strive for the more' should be seen not as an intention to steal something from the other, but as an endeavor to eradicate all of the restraints which lie on our way to the ultimate pleasure (*jouissance*). And we are taught by Lacan that this process is based on a dilemma: Since any immediate contact with the ultimate pleasure means the accomplishment of categorical silence (death), the subject will always put some objects of positive qualities, to avoid this dangerous encounter. This vicious circle results in pathological regulation of the desire, in other words, it is responsible for the 'pathological gathering' in capitalism.   The 'pathological' tendency of accumulation in capitalism is a result, in a way, of a sort of 'return of the repressed'. Indeed, this type of return is the one whose traces we find in Freudian account of 'uncanny'. That is why we argue here that the capitalistic cathexis is based on a return of the repressed which emerges neither in the form of symptom nor slip of the tongue; *it is based on an uncanny narcissism in which the ego is mistaken for the superego*. On the other hand, the desire in capitalism in its very form is reminiscent of the neurotic desire elaborated by Lacan. It is engaged in a safe future time, which definitely in its rationality will never come.

If we were content with such a naïve assertion that 'the hatred is inevitable in capitalism since the capitalist behaves like a good selfish who does not want to share the rare sources', then we would have to make a definition of *difference* which on the based of an infantile narcissism encompassing all class and individual variances. But we know that *xenophobia* is organized around a form difference which cannot be transcended even by such symbolic constructions as 'class homogeneity'. The difference in this sense exceeds all kind of positive qualities, and for that reason turns to have a character of untraversible distance. *Xenophobia* always misses the positive (primary) qualities of the object (xenophile) and for that reason it by-passes the object and is condemned to a closed inter-subjective symbolic circulation (xenophile). The case of Polish-speaking miners who worked with native German miners in Ruhr at the beginning of the 20th century, can be given as an example. Despite the fact that they shared the same work conditions, or say, class positions with the native German workers, it was fairly impossible for a Polish-Speaking

migrant to be a member of any German labor union. Each time the native workers and governmental organizations brought fore a new reason why a foreign worker should not be employed there. Now the accusation was about 'ill-advised' strikes (or revolt/riot, as named by German authorities of the time) (Kulczycki, 1994, p. 125), and then about the danger in the work conditions that caused by unskilled Polish workers. Even the unions '. . . at that times reaffirmed the stereotypes of migrants as "wage-cutters" or "rate-busters"' (ibid., p. 89).

Difference is a vital element which renders possible all kind of subjective tendencies. And if the life, as the old philosophy tells us, is a from of mobility, in a world in which everything and everybody are exact duplication of one another, neither mobility nor the life could be possible. On the other hand, difference, which gives life to every sort of symbolic outline, is as historical as not to be reduced to *a discord between the entities which are compared with a pure equality on a neutral, fictitious plane with no position of subject/object attribution*. There are differences and differences, and every difference has a history. The difference between a Polish and a German has a (hi)story, as does the difference between a 'Negro' and a white American. When we juxtapose this with the Lacanian spiral of object-subject, however precarious it might seem at first glimpse, we can develop the following formulation: The stranger is the name for a subjective experience of delirium rather than an objective/external form. The risk here comes from the fact that through this point of view, no matter what the consequences are in social and class terms, a middle age Venetian, for instance, is as *xenos* in the eyes of an Armenian merchant as the former is in the eyes of the latter. I can refer here to the *relative velocity* in physics to express this formulation: The distance (which corresponds what we mean by *difference* here) between two different objects of stable velocities can be calculated by assuming the velocity of either object as zero, in other words, by presupposing that one of the objects is on rest. Which object we put in this position of rest does not change the result. (I doubtlessly believe that neither 'social sciences' can make such a calculation on its 'objects', nor we can treat an immigrant who is killed or deprived of his right and those natives who perform these tortures equally. But social sciences provides us with the hope to capture a 'safe distance', not in the

sense of 'objectivism' but of 'third party', through which the *difference* can be held and treated as much ethically as possible).

Towards the 20th century, in Europe, where the capitalistic dynamic took a turn of clockwork, *mobility* was already functioning as a cause and an effect. On the other hand, in the world of moving things and beings, the only thing that *did not move* was skin color of the slaves and bodies of the immigrants (This also explains why the first form of xenophobia was racism). One does not need to go too far back in the history to see how these 'primary qualities' of the slaves and black people used to be articulated in this affair of mobility: 'In our colonies, the old rules, which endured until 1848, treated the black people as 'movable goods'; a black slave is first of all *a transportable good,* his legality depends on his quality of transportability, on the transportation that he is subjected to' (Virilio, ibid., p. 104-105, my translation). The 'change of place' accelerated by this *transportation* resulted in an international migration which raised the fear of new right phrased thusly: 'Europe is being colonized by the unqualified people of undeveloped countries!' The main reason behind the increase in the industrialized cities was migration, which chiefly took place on the direction from periphery to the center (rural to urban). Thus, cities could not stay as mere space of production of capitalistic materials and goods: People who made it to the cities with diversified hopes inevitably found themselves in an imaginary milieu (in its strict Lacanian sense) which abutted the 'primary qualities' against one another with an intense polarization of differences**.** The same went, of course with intensity multiplied, for the international migrants. The ratio of 'outsiders' or 'immigrants' was growing day by day in European countries. France, for instance, had to welcome a great mass of immigrant people because of shortage in man power and some other economic reasons: 'From the eighteenth century onwards. . . was a country of immigration, because of the slow population growth and the consequent shortage of manpower. The first great wave of immigration came in the second half of the nineteenth century, when the need for labor was greater than France itself was able to provide.' (Nyström, 1997, p. 85-86). By the 19th century, thanks to the immigrations caused by the shortage of manpower, the number of immigrants rose three times. In Nyström's calculations 'the number of foreigners rose from 11 to 26 per cent of the

population' (ibid., p. 86), yet, the numbers here seems to be exaggerated or contain a mistake. A more reliable source, study carried out by Hagreaves, shows that the number of immigrant people in 1851 (the year when the records about the immigrant population started to be kept) composed the 1,06 % of the total population of France, this number increased to 2,29 at the beginning of the 20th century (1995, p. 8). When all is said and done, the common thing between the two sources is that, in the age of capitalistic and industrial maturity, France had already turned to be a destination of immigration and in a short period the number of immigrant population increased a few times. This augment in population, which depicted a parallel course in the other 'developed' European countries, is one of the principal historical reasons behind that the stranger is not an entity of a far distance any more; he is now here among us, talking in our language like us, without any faulty accent. In Simmel's terms, he is now who 'comes today' and 'stays tomorrow' (1971:143). The encounter between these strangers (who used to be accustomed as 'slaves') and the European 'native' was gradually getting an immediate nature, and this implied the dangerous (but historically impossible) end: The implacable disappearance of difference. The contingent character of the difference between the two poles would bring about the ways of preservation or reproduction, channeling the encounter to the most possible indirect ways. The 'coping with' manners of the 'direct encounter' (a way of contact brought about by capitalist mobility) would surprisingly be reminiscent of its equivalent of centuries-ago:

> When the trade of transportable goods with 'the stranger' was commenced in the Mediterranean coasts, the exchange. . . [used to be realized in a way that hindered any direct encounter of the parties of the business]. There was no physical, even visual contact between the two parties; the commodity used to be left somewhere on the shore, near to the road; the stranger would take it when he is on the way, leave instead the decided value, and then go on his journey. In this way, he would have passed over the lands of the other like a shadow, having utmost a quasi-step on that lands. . . (Virilio, ibid., p. 92, my translation)

The fear that is provoked by the idea of any contact without such intermediaries as 'skin color', 'personal care' and 'faulty accent' with the 'stranger' who comes today with no intention of leaving tomorrow, is the same in its very

character with the archaic fear of direct touch expressed in the passage above, come from the same source.

IV. III. The Obscene, The Rootless and The Metaphor: Industrialization

Modern man is under the bombard of objects. With the addition of the new raw materials, new production and design techniques to the capitalistic mobility, 19th century became the era of industrial objects. The objects, which day by day, gradually, increased in number and variety thanks to the unending inventions, would rush onto the subjectivity, causing an inevitable trauma. Let us now have a look at the numbers about inventions. In 1800, the total number of inventions recorded all over the world in railways, agriculture, petroleum and paper industry was as low as 7 (6 in agriculture and 1 in paper industry). This number increased to 58 in 1850 (13 in paper industry, 3 in petroleum industry, 20 in agriculture and 22 in railways). At the beginning of the 20th century, in 1903, the number of inventions, prevailed by those in petroleum industry, was 35 (1 in paper industry, 10 in petroleum industry, 14 in agriculture and 10 in railways). In 1939, the distribution of numbers were thus: 3 In paper industry, 67 in petroleum industry, 5 in agriculture and 4 in railways (Schmookler, 1966, pp. 219-221). Of course, the inventions were not limited to these four domains. The numbers about the patent rights may tell us more: In 17 years, between 1939 and 1955, General Electric Co. received a total number of 10,757 patents. Following this, the number for General Motors Corp. was 4,041. In that period (1939-1955), even in the US alone, total number of patents issued was 586,391 (Calvert, 1964, p. 180). Today, the number of inventions received patent rights only is expressed in millions. Bosch alone, for instance, receives more than 2000 patent rights annually[49] and enjoys to declare that it has more than 239,996 different products in different markets all over the world by the year 2003. [50]

---

[49] Hürriyet, 6 October 2003.

[50] Hürriyet, 5 October 2003.

Apart from the possible appropriate economic analyses, all these numbers tell us something: Together with the industrial revolution, mankind is now facing a flux of varieties of objects which cannot be grasped even by the widest imagination. This radical change of quantity inevitably brought about a corresponding essential change of quality. The foremost change of quality is experienced in the form 'property'. The history of property is, in a way, a history of subject-object relation. For that reason, shortly introducing here Pocock's outline of historical course of property in Europe, I will try to uncover the implicit effects of the radical change in the post-industrial subject-object relations in Europe on the outburst of xenophobia.

One can treat the intellectual trends and traditions about property rights underlined by Pocock under three main headings. The first tradition is the one which is traced by Pocock back to Aristotle and showed to be inherited to Aquinas. In this tradition, property is a matter of politics and morality. Property in this tradition is completely reduced to be a fact of 'good life', based on such terms as 'civil life', 'city life' and 'citizenship'. In Greek *oikos* (the term, being the etymological root of the term *economics,* was to denote the household production unit in which women, miners and the slaves are employed) property provided the individual with freedom and power. So, it was a precondition for the individual, or it was the extension of his personality. Different forms of property ownership meant different personalities. The citizen needed to have property in order to be autonomous, and autonomy was the precondition for having virtue in different political and social domains: "Greek politics were not based on bourgeoisie concepts, which seems odd when you consider that "politics" and "bourgeois" have the same root meaning of "living in a city." The *polis* and the *bourg, Burg* or borough were profoundly different places, and it is hard to estimate the amount of confusion caused by the circumstance that the German word for "citizen" is *Bürger* (Pocock, 1985, p. 103)

The second tradition has its foundations in Roman civilization and, having crouched down in the language of law, getting a definite explicitly in Aquinas, carried to Locke's time through the succession of jurists. In this tradition, property, without loosing anything in its relation to personality, turns out to be of 'the law of possessing something' rather than a means of 'being something':

With this interpretation we enter upon that fascinating and elusive relationship between the notions of right and ownership, and upon that world of language in which "property" –that which you owned- and "propriety-that which pertained or was proper to a person or situation – were interchangeable terms. The distinction between persons and things gained in prominence; and instead of being the mere prerequisite to political relations between persons, property became a system of legally defined relations between persons and things, or between persons through things (Pocock, 1985, p. 104).

And the third one is the 'modern' point of view. The two traditions that we introduced above consider the property in a complex system of morality. The conception of modern property, however, should be categorized in respect to capitalism and socialism: **'**We associate "modern" ideas of property with both capitalism and socialism, which entail those very complex schemes of production and exchange that we call "economics," a word derived from the ancient *oikos* and *oikonomike,* which it supplants; and we see reason to believe that the transition from ancient to modern was bound up with *place*' (Pocock, 1985, p. 105, my italics).

We should add here to these three forms set down by Pocock a completely new form of property, which emerged in 19th century, following the industrial revolution: A form of property which does not concern itself with neither primary nor secondary qualities of objects, that is, patent rights. This form of property runs in a closed system of subjectivity, based on exclusion of the objects. The inventions increasing in number and the capitalist competition for markets gave birth to this form. Being held for the first time in Vienna Congress as an international affair in 1873, patent rights were institutionalized in 1880 by the introduction of 'The International Union for the Protection of Industrial Property' (Penrose, 1951, p. 42). This form of property did not have any legal definition until recent times in Turkey.[51] In 1950s, jurists were complaining about this lack in the legal system in Turkey. Some Jurists, pointing to the executions in France, where 'movable goods'

---

[51] 'The 632nd article of the civil law classified the real estate as follows: 1-Land 2- Such rights as 'building rights', which are recorded in land register as permanent or as independent 3-Mines' (Hirş, 1948, s. 4).

and 'real estate', as well as 'material' and 'immaterial things' were differentiated, called for a similar regulation in Turkey. Hirş, a well known jurist of the time, for example, pointed out that '. . . "objets" [sic] like authorization rights and invention rights in French legal system were treated as "non-material movable goods"' (Hirş, 1948, p. 4). This form of property, which emerged in the 19th century, is a turning point in subject-object relations. With this form, compared to the object of a thousand years ago, the object is left far behind the symbolic codes that represent it. The object had the ability to speak in subject's stead in 1000s, just as it does today. A knife made in 1000 A.D., for instance, is inscribed 'Gebereht owns me' (Petroski, 1993, p. 5). Today, such forms of property as 'trademark' and 'patent' changed this monologue into 'I own this knife'. The object, in spite of flux in its number and variety, rootlessly, finds its place in the symbolic chain, being lapped in the *unheimlich effects*. Yet, in defiance of this 'exclusion', the object indifferently keeps on rushing into subjectivity. *Xenophobia,* as a 'subjective delirium' as formulate it, is fed by this *unheimlich effect.*

For Freud, our first relation with the object is *cannibalistic* (oral). This is a relation through which the somatic borders coincides with subjective borders. Our relations with the objects become more and more complicated parallel to territorialization of the body. The channels given birth by this territorialization may work independently or they may come together and constitute a very complicated structure. The most clear and recent example of the idea here is the commercial film of Eti, one of the biggest food production companies in Turkey: The film begins with a mix of close up-long shot of a modern car, leading the audience as if we are subjected to an advertisement of a car. In the second sequence, a family gets in it. Then, surprisingly, they start to bit the car and eat it piece by piece, with an appetite. Then the slogan comes: 'What is the use of a car unless you enjoy to eat it? You eat whatever is made by Eti!' The metaphorical substitution of objects in this case has become the 'fate', so to speak, of the object, since the industrial revolution. In another example, we can find presentation of a women forced to a dilemma between at least two completely different objects, objects which cannot be relatives of one another on the base of any 'need' (between her child and dishes, for instance). To speak 'Lacanese' here, I should recall that the indifferency of objects goes parallel

to a formal impasse, which is very well accustomed by human desire. This impasse may work in such a way that, it can even bring all of the objects together on a common plane, without regard to 'given' psychic addressee of each. Objects stand there, in the middle, with all obscenity. We see most of the times that even the most 'expensive' objects in shopping malls are crowded together, amassed, desublimed. We are always forced to an obligatory choice: This trademark or that, this or that identity, party of this or that. . . Yet, to speak Lacanese again, objects are deaf and dumb. To soften this expression, let us use another wording: All objects, without regard to their origins, speak with the same tone of voice vis-à-vis the subject. How, then, we are to make choices? The question has many answers. Yet one is relevant here: The industry of advertisement. The first task of a commercial is provide its object with a (hi)story, to baptize it. Just like every new nation-state has to make up the history of its own, every novel object also must come up with a story.

One can get the same conclusions when he looks at popular culture. Objects are indifferent in terms not only of their relations with the subject, but also of the relations among themselves. Yet, still, objects can be put in 'a blood relation' in the symbolic register. In other words, objects can be forced to function as substitutes of one another, through a metaphorical operation. Hülya Avşar may turn to be a commercial stamp for soaps, or the recent popular film Asmalı Konak may become the brand of a wine, for instance.

Commercial industry, which can be seen as an intervention to our relations with object on symbolic and imaginary planes, works in such a way that it enlarges the plain face of the object and this façade hinders on any attempt to see the 'unseen' aspects of the object, which results in an increase in the *uncanny* advent of it. This is, formally speaking, an Oedipal relation: In the story of Oedipus, the father, who sets plans to escape from his destiny, falls into the traps of his destiny exactly because of the way he chooses. The unwelcome end turns to be the 'cause' of its own. Years later, when the father and his true son encounters, they are now severely hostile opposing parties, ready to kill one another.

111

The primary assumption of commercial industry is this: The subject (consumer) is indifferent to every novel thing (industrial object). And the equivalent of this assumption on the objective front is this: The capitalist industrial object, in its very nature, is inert. Introduction of an industrial object to the capitalist market without any symbolic rigging means a retrogression to the pre-design period, which means a sort of 'non-existence'. The industrial object, which is entrusted to the symbolic power of the advertisement to avoid this end, becomes *an uncanny stranger.* At first glance this notion may seem to be vulnerable to a counter-argument which emphasizes the efficacy of advertisement in terms of 'consumption rate' of a product. However, the ever rising ambivalent attitudes against the best selling 'oral objects' of big multinational food corporations depict the dilemma: Coca Cola, for example, possessing a part in almost every market throughout the world, is often criticized for including cancerous chemicals. Yet, this does not ever decrease, or endanger as one would expect, its sale rates. And, is not the fact that Philip Morris and Japan Tobacco keep to be among the most prevailing manufacturers of cigarette, while it is now doubtlessly proved that cigarette causes cancer and this is expressed on the cigarette packs as a legal obligation, an example of this *uncanniness?* What can be said about this ambivalency?

One of the principles about the object we are taught by Psychoanalysis is that, any relation with the object is principally admissible. This is equivalent of a well-known phrase in Islamic philosophy: 'things are admissible in their very nature'. Any psychic investment to any object is justifiable as long as there is no religious or traditional restriction. Yet, we know that an object without any symbolic reservation cannot establish a contact with psychic investment instruments. With implicit reference to Kripke, Lacan tells that 'names function as time for objects'. One should not, with a straightforward reading, conceive this as 'no object would exist without names'. Nor one should conclude 'objects impose themselves upon us'. As we put again and again, objects are indifferent in their very nature.

In psychic economy, objects are restricted through a variety of codes. The most salient example of this 'restriction' process is (industrial) *design.* Almost everything that we 'consume' daily or in long-run, namely, domestic objects, cars,

dresses or biscuits, are subjected to a process of design. Needless to say that design is as old as human being. Every environmental manipulation or composition, based on a certain intelligence and man power, can be considered as a form of design. However, design is not limited to this. Since, this definition is firmly dependent upon an assumption of 'the subject of need with an object capable to fulfill this need'. There is something more in design than a 'need-satisfaction' combination. Hence, if we feel satisfied with a rough periodization of design as 'pre-industrial, industrial and post-industrial age' and take the course of these periods as the core of argument, we will miss a very important concern (a concern which became possible thanks to the notion of object-subject relation in Lacanian Psychoanalysis): Inclination of subject towards object is regulated through a series of motives: These motives are organized around need (real), demand (imaginary) and desire (symbolic). Object of *real* lacks any immediate symbolic representative, even resists against any attribution of this kind. The Freudian name for this was *das Ding*, which has attained a relatively different and satisfiable explication in Lacan's thought. This object rests on its nostalgia which has gained a form, rather than any daily 'objective' quality (which it lacks anyway). This is why it is often presented as the basic element behind our ceaseless object quest, by Lacan. This object occupied the center of Lacan's works in 1950s, and superseded by '*objet petit a*' in 1970s, parallel to the shift of axis in his theory towards the term 'real'. Second, the object residing on the symbolic plane works as the cause of desire. As we recall from Lacanian formulations, one cannot talk of a pure object of desire. The 'object of desire' (if we can still talk of an object of desire) is formulated as the cause of desire by Lacan and this cause is nothing but *objet a* which resists all the calls made from within the symbolic. Objet a is that which keeps desire valid and running, protecting it against a dangerous 'closure'. On that account, *objet a* is ascertainable through its consequences in the symbolic register. Third, we can talk of the object of imaginary domain. The first imaginary object is the 'ego' itself (a'). The imaginary plane, full of demands of the subject, is colored by fight for recognition (in almost exact sense of Hegelian recognition). As it has been upheld in the chapter devoted to Lacan of this study, these three registers are not categories which are differentiated through clear historical demarcation lines. Rather, they are subjective processes which mostly run concurrently. So, the fallacy of such a direct generalization as 'any object

of design in the history falls either of these categories' becomes evident. Thus, keeping in mind that industrial revolution created a crowd of aggressive objects and caused a change in the inert of object (not to say a manipulation in its nature), it seems a more appropriate attitude here to try to understand the ways industrial object is articulated into the psychic economy.

In 1920s, when radio broadcasting was getting widespread, entrepreneurs who set hope upon the potential market for radio receivers, met with a problem. Since 'the first wireless sets were crude assemblies of resistors, wires and valves' (Forty, 1986 p. 11). In this shape, a radio was exactly an *uncanny object*. For most of the 'consumers', it was a weird and rootless object, which could spread around voices, making one ask to oneself 'is this an animate or inanimate object?' Hence, to introduce it to the market without any manipulation on its shape was untenable. Power of design was encouraging. Entrepreneurs believed that the problem could be solved easily via a suitable cabinet design. Consequently, three different approaches of design emerged:

> The first was to house the radio in a cabinet which imitated a piece of *antique furniture*, and so *referred to the past*. The second was to conceal the radio within a piece of furniture that served some entirely different purpose, like an armchair. The third, which became more common as people became familiar with radio and found it less disturbing, was to place it within a cabinet designed to suggest that it belonged to a future and better world. The three approaches evident in these radio cabinets, the archaic, the suppressive and the Utopian, have recurred so often in industrial design that they might be said to form a basic grammar or repertory of design imagery (Forty, 1986, p. 11-12, my italics).

Each one of the three approaches here is reminiscent of the way an ashamed man who embarrassedly tries to hide his private parts. Another point common to the three approaches is the tendency to get rid of the danger which is promoted by the idea of direct contact with the object which stands there, at the moment of speaking, with all its obscenity awaiting its counterpart (the subject). On the other hand, in spite of these common points, the three approaches can be distinguished from one another in the psychoanalytic rhetoric. The first approach (archaic) is of a true

neurotic character. In this account, the *uncanny object* which polarizes the subject with all its aggressive and penetrating character, is one of the parties of fight for identity, which ultimately results in subject's victory. When the design is accomplished, an old furniture of *familiar* colors and material will replace the radio. This is 'return of the repressed' in the proper sense of the word. The old and the archaic experience which has residual effects on the subject will always be victorious.[52] This is a process equivalent of psychic course in which drive goes straight on its way through such channels as symptoms, slip of the tongue and dreams. One can observe that the process here seems to move on the succession 'novel object-resistance of the subject-the old object'. In my account, however, the true succession is as follows:

Primary object-loss-das Ding-the subject-metaphorical substitution.

The object which inevitably broken off from the subject will be substituted by another object.

The second approach (suppressive) is of a psychotic character. The radio receiver which is concealed under the armchair is like the 'repressed object' in psychosis (The repressed (foreclosed) in psychosis is not the 'representation of the object', but in a sense, the object per se). The third approach (utopian) is also neurotic. With a little difference in its form with regard to 'return of the repressed', the object which is exiled to the future will thus come not from the past, but from the future. Thus, as long as we have a safe fantasy which regulates the distance between the object and us, we will have the ability to hold sway on the object. All these are psychic processes on the axes of which stand *cope with* and *defence* mechanisms, working against the *psychic excitement* caused by the uncanny object, which otherwise would polarize the unwanted subjective position, *xenophobe* in our case.

---

52 Yet, this process is definitely unending. We cannot talk of such things as 'the ultimate ord/symptom/dream',

After the industrial revolution, as a requirement of market rationality, the object had to be given an identity on the one hand, and should have been silenced, on the other. This is not a policy to *either* speak or keep quiet, but a policy to do both simultaneously. Indeed, this is what composes the *uncanny* characteristic of the modern industrial object. This, also, is the point wherefrom the aesthetics-comfort based modern design is inspired. The modern object is designed in such a way that it will be within the life, but will not be a tie for man. The following words of a designer, of the 'dean of design' in the 20th century America, Henry Dreyfuss, summarizes well what I want to denote here:

> We bear in mind that the object being worked on is going to be ridden in, sat upon, looked at, talked into, activated, operated or in some way used by people.

> When the point of contact between the product and the people becomes a point of friction, then the industrial designer has failed.

> On the other hand, if people are made safer, more efficient, more comfortable –or just plain happier- by contact with the product, then the designer has succeeded (Dreyfuss, quoted in Flinchum, 1997, p. 167).

The object must be analogous to the human body, should have a complementary form. In other words, it should be *ergonomic* (*silent* in our terms). Ergonomy is a sort of regression: Psychoanalytically speaking, it refers to the very subterranean want for retroaction to pre-oedipal, infantile auto-erotic stage. All of the margins (including, even primarily, the somatic ones) between the object and me should be eradicated. I should not be reminded of 'the other' when I hold the gear stick of my car. Or, when I grasp the mouse of the computer, nothing of the outside world should ceaselessly penetrate to my psychotic circle through it. The difference between the subject and the object is eradicated in ergonomy in favor of the former. The psychic response to the psychic excitements caused by the ceaselessly attacking objects, in fact, is a tendency to discount the object, or to annex it. Yet, there is something nevertheless to protect this process against a psychotic monism: That is, *Jouissance*. The subject, rejecting even any imaginary recognitions, annexes the objects, which are never of any constraint on the base of 'real' (need). Today, the

pleasure policy of infantile-auto-erotic tendency in modern design is in an ongoing fight against postmodern design of displeasure or non-pleasure, as it might possibly call itself. The post-modern design corresponds, in developmental course terms of Psychoanalysis, to the 'oedipal polarization' and 'identification' periods. Since, as Zizek underlines, the post-modern object, immodestly dressed, stands there with all its obscenity (1989, p. 144).

Fig. 4. 'Bloop Pen' designed by Rashid for ACME, USA 2002
Source: www.karimrashid.com

The post-modern object, which is melt into one with subject's body (and thus, impersonalized, ergonomized), far from being a form of 'other', and exactly for this reason lacking any 'essence', is *uncanny*. The *blobic object*, which is grounded on a series of contradictions, is an apt example. First of all, the *'blobject'* is designed with an acknowledgment of hostility against so called politics of pleasure, as expressed in the words of a well known representative of *blobism*, Karim Rashid: 'I

hate the word pleasure'.[53] While not abandoning such modern concepts as 'beauty, comfort, luxury, performance and utility', *blobism* is far away from the rationality of modern industrial design. Accurately speaking, the rationality inherited from modern to post-modern design has experienced a modification: Through post-modern design, the immediate junction of 'need-satisfaction' is converted into a more labyrinthine combination. What else if not Lacanian concept *jouissance* can signify this situation?
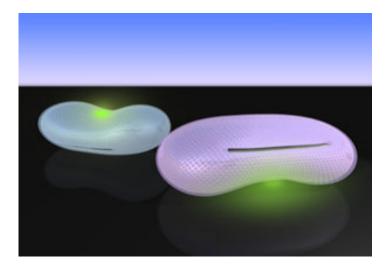

Fig. 5. CD player, designed by Rashid, USA, 2000
Source: www.karimrashid.com

The relation of no apparent rationality established with an (industrial) object (vis-à-vis which the subject can never stay disinterested), cannot be attributed, or cannot be restricted to, a bipolarity. There is always a third party in this schema: The *subjective object* (objet a), which provokes this relationship, provides it with direction and dynamic, is the third party I am alluding here to. And, no matter how feverishly Karim Rashid refuses it, the overture of this relation is 'pleasure'; with ability to stay stable in opposition to the ebb and flows in desire, authorized to speak in both subject's and object's stead, the forbidden/impossible/touch-and-go experience, *jouissance* is at work.

---

[53] Hürriyet Cumartesi, 15 November 2003, p. 9.

The object in *blobism* is so much polarized that, through an objectivity reminiscent of a film hero who is with all his obscenity put at the center of the frame (to use Zizek's wording for post-modern object), the subject has no choice but to desire it. The *blobic design object,* whose excesses are rasped (de-ergonomized), longs to posses, on the one hand, the position of the subject by revealing a mankind character. On the other hand, 'blobject' which is robbed of all its radical somatic boundaries, oscillating between speech-silent, all the more polarizes the subject and thus seems to force him into a disorder, a delirium, the name for which in my account is *xenophobia.* A well polarized subject against a blobject is *xenophobe.*
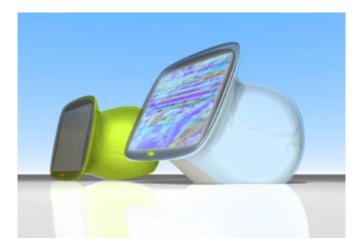

Fig. 6. TV designed by Rashid for Sonny, 1997, Japan
Source: www.karimrashid.com

Another prominent thing about object we are instructed by Psychoanalysis is that, there is no object of external and autonomous existence, which is fully independent of the subject. I underlined the difference of this assertion from Cartesian dualism in previous chapters. Here, I need to add that while it has some ontological implications, Lacanian rhetoric of object does not lead to a direct and smooth course to a Berkeleian metaphysics. In other words, binding the objective

existence to the succession of subjective perceptions is neither different from a Cartesian formulation, nor it is an idea exhausting what Lacan wants to emphasize.

Our relations with objects are always two dimensional. In physical terms, no matter from what angel we look at the object, we can see only one face of it. The third dimension (depth) accommodates the 'unseen face' of the object. *No object can be a compact content of perception once with all its surfaces and qualities.* The knowledge (prejudice) we have about it helps us to restore it on an imaginary base. And this imaginary base is responsible for the spiral relation between the subject and the object. One part of an object is always subjective, that is, it resides within the subject. On the other hand, what I want to mark is this: *The foremost barrier between the subject and the 'unseen' face of the object is, surprisingly, is the 'seen' façade of the object.*

All these, of course, go for the object defined in Psychoanalysis too. Our neurotic constant search for object depends on a metaphorical substitution of objects. No object can ever completely erase the drive that it is addresses to. We eat, but satisfaction lasts until the next time we get angry. We copulate, may be even with the fantasy of the next time. There is no such thing as 'ultimate' object. One can only talk of a primitive, archaic, lost object (das Ding) and the *nasih object* which undo (*nesh*) and replace it by driving it into a form of nothingness.[54] An object, once undergone the psychic process of *undoing* (nesh), starts thereupon to run as a cause of desire.[55] The relationship between an obliterating (nasih) object

---

[54] The words 'nasih' (undoing) and 'mensuh' (undone) are the two Arabic words derived form the root 'n-s-h'. Having a variety of meanings in Arabic, the word 'nesh' (to undo) generally has such meanings as 'to erase a script', 'to rub out trace of something', and 'to render void something'. Also in Islamic religious terminology, an 'undoing judgement' denotes the command which invalidates a previous equivalent prescript and replaces it.

[55] One should distinguish the notion of object here from 'das Ding', 'sublime object' and 'objet a'. *Das Ding* (Thing) is a form of 'nothingness' which is defined in the register of Real, and which cannot be grasped by the symbolic instruments. 'Sublime object' is the daily, common object which is 'elevated to the dignity of das Ding'. Objet a, on the other hand, is the objectivity which corresponds to the feeling of lack which imposed upon the subject after the inaugural division. The 'undone object', as we name it here, however, denotes an object which is surpassed by an object which is 'desublimed' or has not yet been 'sublimed'. The 'undoing object', in this case, is the ordinary, banal object which speaks to the 'need' only. More importantly, the 'undoing object' always has to be mentioned with the prefix 'next', that is, it is everlastingly placed in the 'next object'.

and *undone thing* (das Ding) is regulated through desire. Desire, which is sustained by the tension between the two forms of object, can never see one of the faces of the object, because of the two dimensional account we introduced above. And this face, which is in no way seen by desire, is to indicate Lacan's *objet a*.

I tried to show to what extent industrialization relies, both at the phase of production and marketing, on the mobility of objects. This defile of objects implies, or say depends on, a certain freedom of objects. The industrial objects of mass production, coming from Far East, for instance, can be seen to be accessible in middle eastern markets. Of course, what I mean by the term 'freedom of objects' is not limited to this. Every industrial object should have a distinctive quality of its own, to be distinguished from the others, and must have a character. And this is one of the points through which *xenophobia* intrudes the scene: Polarization of identities may seem to claim for distinction of subjective and objective positions. Yet, what polarization does, indeed, is to by-pass the object and intensify/launch the closed system of inter-subjective symbolic chain. The polarization in advertisement of Kola Turka in Turkey is an example. The slogan of the advertisement is: 'The 'Kola' is the 'Cola' as we know, and the 'Turka' is our Turka' (*Kola'sı bildik Kola, Turka'sı bizim Turka*). The industrial object here (Kola Turka) is polarized through two symbolic articulation components: The first one, *the one we are supposed to be already familiar with*, is the liquid industrial object containing gas, with whose taste we (the consumers) have been accustomed for years (the *heimlich* object). It is an oral object (mother's breast) in the true Freudian sense. It has roots, has been baptized, and our relationship with it has been (or rather, supposed to be) shaped on the base of a need. More importantly, this prominent object of yore (Coca Cola) is now an 'undone object'. With the introduction of the *undoing object* (Kola Turka), Coca Cola is now the *outlawed object*. For this reason, instead of any vain attempt to refind it, one has to desire the 'lost object' through metaphorical substitutions. Second component implies a deeply rooted, authentic, indisputably justified (superegoistic) rule setter: Our Turka. When the articulation of these two components is accomplished, the object given birth by this articulation immediately turns to be *a sublime object*. It is always ready to leave its place to a closed symbolic register of subjectivity, and to be desublimed. The discourse of 'positive

nationalism' attached to the advertisement already hints at this contradiction: On the one hand, a common industrial object, with the claim to be a substitute of the archaic object that it 'undoes' (Coca Cola), is raised to occupy the place of das Ding, on the other hand, it is desublimed by being excluded from the symbolic chain (the subjective moment) that it provokes. The industrial object is *uncanny* for this reason. And for this reason the subject polarized through Kola Turka is *xenophobe.* He is *xenophobe* anyway either because he dislikes Coca Cola *or* Kola Turka, or none at all. There can be no subject who encounters with these two objects, having no change in his psychic investments as to both, who stays indifferent ultimately. And, I should underline here that I do not mean to reduce *xenophobia* to a temporary mood vis-à-vis this kind of individual objects. Xenophobia is the subjective source (not to say counterpart) of the *uncanny objects* which are in an unending fight for recognition, and which, undoing one another, severely rush back into subjectivity.

IV. IV. The *False Unconscious* or the Unconscious of Nationalism

Gellner reports that there are at least 8.000 different cultures on earth (1983). Other sources reports that, by 1971, among 132 states in the world, only 12 (9.1 %) were estimated to be ethnically homogeneous (Vuckovic 1997, p. 2, Panayi 2000, p.7). And studies regularly show how these number change: 'The number of independent states grew by nearly 50 percent, …180' in 1990s (Connor, 1994, p.xii). These numbers, which are increasing day by day thanks to 'innovations', and which are held by a curiosity reminiscent of an industrial investor's inquiry about the market statistics, frightens the nations states which are already-justified, owner of nostalgia. Whether one should explain this fear by referring to the neo-Malthusian political attitude which tries to avoid a future in which more people claims for the scarce sources?

Kedourie and many other authors express strikingly how nationalism, originated in a certain time (19th century), in a certain geography (Europe), hence limited to its own historical conditions of emergence, later spread all over the world.

(Kedourie, 1993). If the nations on the world today are not older than some 200 years, not the nostalgies which they tightly stick to become invalidated?

There is no doubt that, despite the fact that psychotics experience a disorder in making an entrance into symbolic domain, they can use the language anyway. Today, albeit suffering from psychotic disorders, nations have languages of their own, and these languages are shaped heavily by such a primary signifier as 'the interest of nations'. The declarations which scatter no sense of 'repression', as it were (evident in phrases as 'for the interest of our nation. . .'), have already been of an ordinary nature. A 'good nationalist' is someone who identifies himself with the interests of his nation, even sacrificing his life for these interests. Al these evokes something: The psychotic is someone who pursues an immediate satisfaction, there, at the moment of speaking. As it is stated above, the psychotic subject (S) is someone who is identified with his libidinal sources (das Es: Id). In psychotic experiences, repression is replaced by foreclosure. In other words, the neurotic process of 'dispensing with the object in accordance with the reality principle and swerving the mental representations of object away from the level of consciousness' is replaced in psychosis by a total repudiation of the symbolic. For this reason, while the repressed in neurosis returns through such channels as symptoms, slip of the tongue and dreams, in psychosis the 'repressed' returns in the form hallucinations, as the 'voice of the real'. The 'national affairs' which have never happened but treated and believed to have been happened[56] are examples for this psychotic experience. The defence budgets generously prepared and spent, the war technology steadfastly supplemented, the rhetorics of 'national hatred' and hostility against a

---

[56] Even before the outburst of the Second Gulf War, for instance, almost every country on the globe started to make calculations taking for granted America's victory. The results (effects) of the war came certainly before the cause of it, not only in the US, but also in the rest of the world. USA's estimations were based on a definite victory. There was nothing wrong with declaring that the main cause of the war (chemicals) would be prominently exhibited only after the end of the war. The 'chemicals' which have been treated as the given cause of the war is analogous to neurotic symptom defined by Lacan. When we consider the overflow of the neurotic symptom in the symbolic course, a comparison will lead us to conclude that when the end of the war was declared on 1 May 2003, not even one day before or after, the chemicals should be there in sight. Yet, even months later USA could not prove this. In this case, we have only one analysis: The parapraxes of the US through the course of the 2nd Gulf War are far from a neurotic character. It seems a more consistent explanation to see the pre-war rhetoric of the US as a series of psychotic language disorder and treat the intelligence about the chemicals as psychotic experiences of 'divine voices' or 'hallucinations'.

certain target regularly upgraded, are all indications of the fact that the psychotic course is running properly.

In 1970s, in France, nationalists had a slogan: 'We love African people, but as far as they are away in their own lands!' Here, in this slogan, African people living in France are implied to be the barricade against the closure of symbolic construction of 'French nation'. Zizek, giving the case of Jews as an example, asserts that the obstacle against such a 'symbolic unfolding' is always sought somewhere 'outside', yet, he adds, one should seek the problem 'inside', in the subjective conditions of the symbolic register. Yet, Psychoanalysis teaches us the impossibility of attaining such a subjective knowledge. Hence, the inquiry here tends to be shaped by a moral imperative, which, in its very form, is reminiscent of the ethics of Psychoanalysis: To achieve such a symbolic evolution, in other words, to be able to speak the language of his nation, what a modern nationalist should pay is not to identify with the power, but to identify, instead, with the *uncanny objects* (Jews, middle easterners, black people, Kurds. . .) which are thought to be responsible for the impossibility of the perfect identification. On the other hand, this identification is also in need for the traumatic intrusion of 'the other'. Let us now see how 'traumatic intrusion' is formulated in Psychoanalysis.

Referring to Freud's *Nachtraglichkeit,* (retroaction or ex post facto action) Fink develops his argument that 'trauma' comes into being only after a certain event is followed by another one. To state it more clearly, the first event turns to be a signifier of a trauma only after the preceding event takes place. The grammatical equivalent of this in English is 'by the time you get back, I will have already left' (Fink, 1997, p. 64). This is also the logic behind the symptom, as Zizek shows us in *The Sublime Object of Ideology* (p. 55). Following these, one might argue that the neurotic may seem to say 'by the time you receive my symptom, I (*Ich*) will have already *be where the id was*' (*Wo es war, soll Ich werden*). However, this is already the end of a *terminable analysis*, a happy end, rather than the first time on the couch. Comparable to this, we can imagine 'a true laborer', 'a genuine working class member', addressing to his patron, saying 'by the time you become an unquestionable capitalist, I will have already be the true agent of history'. Yet,

124

neither a neurotic analysand nor 'a true laborer' can respectively be the subjects of these statements, the former because of *unconscious,* and the latter because of *false-conscious*. What then, is the situation in psychosis? This has lots to do with the position of analyst.

Analysts discourse is formulated as

$$\frac{a}{S2} \longrightarrow \frac{\$}{S1}$$

which can be read as: In the chain of signifiers, objet a precedes (causes) the barred subject, while, through a metaphoric operation, objet a have once turned to be the signifier of the knowledge, and the barred subject the signifier of the master signifier (the phallus). "In seminar XX, Lacan refers to S1 in the analyst's discourse as *la bêtise* (stupidity or "funny business"). . . " (Fink, 1995, p. 135). This, needless to say, is the situation in neurosis. As for the psychosis, I will dare to suggest the following formula for the analyst's discourse, based on a grammatical distortion of Lacanian formula:

$$\{\} \longrightarrow \frac{S}{\$1}$$

which is to be read as: In the signifying chain, "nothingness" precedes the *disclosed subject,* while the subject is the signifier of *barred phallus.* What the analyst is supposed to do here is not to watch with a sole joy the 'unconscious as open to everyone as the sky' (*á ciel ouvert*). Mistaking the psychosis for neurosis, the *third party* (in the position of the analyst) but makes up a subject of his science. Just as nationalism of 1970s, of France for instance, which mistook the cause for the effect, in the slogan accounted above. Or, as we often encounter in nationalist discourses today, the ancient enemy who once upon the history killed or tortured 'our fathers' is embodied in the form of 'other' today. Our neologism to refer to what is at stake

125

here is *false-unconscious.* The *false unconscious* of nationalism lies primarily on the fact that a nationalist mistakes his (dead) ancestors' (past) experiences for his own. This is what motivates a Jew, for instance, in his claim for the 'promised lands', or a well equipped nationalist Turk in his hostile discourse against Greeks (and vice versa), or an Armenian nationalist who strives for an official excuse uttered by the highest level Turkish authority. Having been thinly distributed through the complex of a symbolic body, *nation* functions as the justifying imaginary (imaginary in both Lacanian and Andersonian sense) source of identity.

On the other hand, we are not here to reject the concrete and touchable aspects of a nation. As Zizek points out, '. . ."nation" can never be reduced to a network of purely symbolic ties: there is always a kind of "surplus of the Real" that sticks to it- to define itself, "national identity" must appeal to the contingent materiality of the "common roots", of "blood and soil", and so on. . . "Nation" is a pre-modern leftover which functions as an inner condition of modernity itself, as an inherent impetus of its progress' (1991b, p. 20). In other words, a naïve reduction of nationalism to a pure symbolic construction would all the more obscure its psychotic character, much less help one to understand the concrete remnants of this semi-symbolic construct, such as bloody total wars and endless national hatreds.

Zizek's comments on the sort of nationalism that gained efficacy by the beginning of the 1990's, especially in the socialist countries (and named by Zizek as a 'new form of racism'), starts with a question: 'From what does this sudden impact of the ethnic Cause, the ethnic Thing (this term is to be conceived here in its precise Lacanian sense as a traumatic, real object fixing our desire), draw its strength?' And he answers: 'Lacan locates its strength as the reverse of the striving after universality that constitutes the very basis of our capitalist civilization: it was Marx himself who conceived the dissolution of all particular, "substantial" ethnic, hereditary ties as a crucial feature of capitalism' (Zizek, 1991b, p. 162).

Zizek's point is that, on the one hand we have a "planetary" integration on the base of such global determinants as 'human rights' and 'ecological crisis', on the other hand there is a sort of remnant of this integration, a remnant in the form of

'ethnic particularities'. The *integration* gradually undermines the force of sovereign nation states, while at the same time it polarizes a new form of identity, which is, for Zizek, 'submerged in the medium of universal integration' (ibid.). Yet Zizek adds that, there is something more of Lacanian criticism of this kind of discrimination, which takes him to beyond 'a commonplace of contemporary conservative "cultural criticism"'. Then something more should be said to uncover the actual position of Lacan as to his critical anticipation of this kind of new hatred. To do that, Zizek puts forward another question: 'who is the actual subject of democracy?' and immediately provides us with the answer: 'The Lacanian answer is unequivocal: the subject of democracy is not a human person, "man" in all the richness of his needs, interests, and beliefs' (ibid., p. 163). We should avoid a banal structuralist conclusion here. Formal democracy is based on an impossible fantasy of 'being equally distant to all differences' [57] Just like all objects are initially identical, even the same for desire, similarly, in formal democracy, all forms of affiliations are deprived of their essences, being isolated from all sorts of radical individualities that bring about difference. There is, however, one difference between these two forms of claim for indifference: The 'object of desire' goes with the desire as long as it is bound by restrictions. The reason why desire prefers the labyrinthine ways to the most available decisive path is explained through this neurotic character that it possesses. Desire is the undesired child of the drive. Drive, which paradoxically owes its conditions of existence to the circumstances that will terminate it, is fed by desire via unconscious channels. That is why we can never 'have enough' of any object whatsoever. In democracy, however, this indifference has a psychotic character. To be in a safe distant to all sorts of identities while having claims for governmental rights upon them is, in a word, impossible, as Zizek also drives attention. All in all, whether close or distant to the objects, the subject of formal democracy is in a claim for a psychotic indifference. Zizek compare the subject of formal democracy to the Cartesian subject:

---

[57] The endeavor, in recent times, of Prime Minister of Turkey (Recep Tayyip Erdoğan), to reformulate this fantasy as 'being *equally close* to all identities' is an attempt to get rid of this impasse. Yet, even formulated in this way, this fantasy cannot escape from the essential impossibility that characterizes it. The distinction between the two formulations cannot go beyond a primary-level discursive difference, organized around the words 'distant' and 'close'.

. . . there is a structural homology between the Cartesian procedure of radical doubt that produces the *cogito*, an empty point or reflective self-reference as a remainder, and the preamble of every democratic proclamation "all people *without regard to* (race, sex, religion, wealth, social status)." We should not fail to notice the violent act of abstraction at work in this "without regard to"; it is an abstraction of all positive features, a dissolution of all substantial, innate links, which produces an entity strictly correlative to the Cartesian *cogito* as a point of pure, nonsubstantial subjectivity (Zizek, 1991b, p. 163).

Formal democracy, depending firmly on these symbolic complexities, is in its very nature *xenophobe*. Because, a symbolic domain which includes the difference with all its radical disposition is discounted in a psychotic interim, in formal democracy. On the other hand, as I argue, difference cannot be reduced to an 'objective' disparity which is based on a calculation of inter-subjective differences, either. Emergence of any difference presupposes a form of subject-object relation. Yet, as I remarked again and again, this relation is far from being limited to a bipolar character. The true agent inducing the difference is always 'the third party', which at the same time renders its non-ahistoric character possible. The third party, having competence of speaking in both subject's and object's stead, may emerge in the form of property, law, authority (power), or rhetoric (of science, work of art, myth, and the like). It is not the 'objective observer of positivism'. It is a direct participant of the object-subject relation, and has direct impacts upon the course and the end of this relation. It is, thus, is one of the parties of this multi-polar relation. Consequently, difference turns, in my formulation, to be *a dynamic output*, rather than a *constant result,* of this account.

To further explore the definition of difference welcome in this study, I will use a risky analogy: In electricity, the tendency of movement of load depends on the 'charge' (tension) between the point of departure and the point of destination (negative and positive poles). The 'movement' will keep on as long as the 'difference' between the two poles holds on. If there is no any stumbling block (resistance, insulator), the tension between the two poles is spent extravagantly, and the process ends in an immediate termination of movement. The difference between the subject and object, in its very form, resembles this: The subject is in a tendency to annex the object. The difference between a 'Negro' (object) and a WASP

(subject), for instance, depends on such a tension. And the 'melting pot' experience in USA, is a typical endeavor to regulate this tension. Here, the expected result is 'an attained equation of every individual without regard to his/her gender, race, religion and language', the dangerous end, namely *termination of essential difference, meaning a state equivalent of death*, is always traversed via some interminable resistances: The body of 'Negro', for example, is one of the resistances of this sort which hinders upon winding down of difference, which otherwise would bring about an 'ultimate silence'. When we juxtapose what we have learned from Lacan and what I formulate here, we have the following conclusion: The achievement of termination of difference between the subject and object is an impossible task (the *ultimate silence* is impossible). In other words, as long as we are talking about a subject-object relation of *neurotic nature*, the relation can never result in a total annexation of object by subject, which would mean a 'pure subjectivity'. In other cases in which one cannot find resistances as *tangible* as a 'Negro's' body, the task of resistance is accomplished by *Objet a.* Objet a performs as an obstacle to impede on 'ultimate closure of the subject', protecting him against a state of monistic existence (psychosis) in which no form of any difference exists. In other words, it functions as a block to help the subject evade the form of 'pure self', to defend him against psychosis.[58]

Objet a, as a form, maintains its existence in the subjectivity. Yet, the subjective knowledge about the 'real object' threatens the conditions of existence of *objet a. Objet a,* which dwells in the best lands of subjectivity without permission of the subject, is encompassed by the knowledge in the real. The accomplishment of resistance mechanism which, in a way, means deprivation of the subject of the fundamental knowledge about himself, is remarkably phrased by Zizek as follows:

> In "psychic reality," we encounter a series of entities that literally exist only on the basis of a certain misrecognition, that is to say, insofar as the subject does not know something, insofar as something left unspoken, is not integrated into symbolic universe. As soon as the subject comes to "know too much," he pays for this excess, surplus knowledge "in the flesh," by the very substance of his being. . . .as soon as

---

[58] In fact I am aware that one should be carefully assert the idea here, since Freud notes that even in psychosis (Dementia Proecox, Schizophrenia or Paraphrenia) the subject may have the object encompassed in his 'fantesises'.

the subject "knows too much," gets too close to the unconscious truth, his ego dissolves. . . .when he finally learns the truth, he existentially "loses the ground under his feet" and finds himself in an unbearable void (1991b, p. 44).

In short, *objet a,* protecting the subject against a psychotic monism which would be brought about by a total by-pass of the object, unconsciously forces the subject to get in touch with some attributed *positive* qualities of object. Yet, object a cannot be fully assimilated by conscious of the subject. In this case, a question becomes inevitable: Is not subject, in this picture, suspended on a line of contingency each end of which is composed of a form of 'nothingness'? There is another psychic component which hinders upon this insecure possibility: The subject, thanks to his annexing fantasies, attributes some constituent differences to his object: 'They kill us and have bread baked with our blood; they stink; they thieve; they endanger our work conditions; they break the strikes' and son. The subject is, in the very Hegelian sense of the word, is in need for its condition of existence (the object) with an ambivalency of this kind: On the one hand he polarizes the difference, on the other hand, he, without restraint, uses up the 'positive qualities' given birth by difference, in order to reproduce his position. What could happen otherwise? The best example for the consequence of a direct contact between the two poles, through the 'primary qualities of the two poles', which ends in termination of 'difference', is Michael Jackson: Jackson is neither black nor white; nor does he have a clear image of a man or a woman. When one assumes Jackson to be a black and approach him accordingly, one will soon find some qualities of white, and vice versa. This arises an uncanny effect: One begins with the most domesticated (*heimlich*) qualities and at last he or she finds himself in the lands of unfamiliar (*unheimlich*) qualities.

The stranger, whose definition is firmly dependent on the form of difference formulated above, is a *subjective form* which cannot be included even in ethnic or racial 'origins'. A Turk immigrated to Germany is/treated as a stranger since he 'does not care about environmental pollution and does not respect daily norms of German people'. Defined in this way, the *xenophile* here (the immigrant Turk, the object, who, with all his unfortunate qualities, threatens the native, authentic

German the subject), is robbed of his 'primary qualities',[59] having had these qualities annulled (*nesh*), and consequently *ergonomized* via metaphorical substitutions. The ergonomization/domestication here is to both make the object rootless, and through imaginary polarization, keep the subject safe against psychotic closure. Lastly, we find the most recent and well-suited example of this in nationalism of ex-Yugoslavia. It is recorded that, in 1992, Serbs systematically raped more than 20.000 Muslim women to ameliorate their 'racial origin'. Whereas we know that the Muslim Yugoslavian people already come from the same 'origin' with Serbs (South Slavs). Officially, treatment of Muslim people in Yogoslavia as a particular community, without reference to any ethnic prepositions (such as Serbness and Croatness), began as late as in 1974 census, during the regime of Tito. However, the South Slavs of the same 'primary qualities' performed the most bloody genocide with the unequaled hatred in the 20th century. The *Chetnik* of Christian Serbs and the *Ustasha* of Christian Croats started an unmerciful fight against each other in the last century, which resulted in death of more than 2 million people, who were killed systematically. Slovenian, Croatian and Serbian identities, which come from the same (*heimlich*) annulled 'origin', gave birth to a set of form of incompatible nationalisms. The South Slavs who migrated to the region in the 6th and the 7th centuries swerved away from their 'common origin' and became gradually the 'uncanny others' of one another. This is an exact example of Freud's idea that the 'uncanny effect' comes out when something *unfamiliar* emerges from *familiar*. The 'core' of the nations in ex-Yugoslavia is subjected to a metaphorical operation and some stereotypes worked to hide the absence of the core: A study carried out in 1971 shows how among entities in ex-Yugoslavia the absent core effectuated the annexation of 'primary qualities': Croats used the adjectives 'justice, love, peacefulness, deep rooted culture, and being westerner' to define themselves. Serbs, on the other hand, referred mainly to such an adjective as *heroism* against the

---

[59] I should underline here that by the term 'primary qualities' I by no means refer to a radical essentialism. The term 'primary' here stands neither for such classical philosophical criteria as 'odor, color and specific weight', which are essential to distinguish a material, nor for the qualities that are analogous to these traits. I refer by the term ' primary qualities' to the archaic qualities of an object, which have been annulled through metaphorical substitutions. The 'annulled object', whose definition I gave above, cannot be an object of knowledge, since it is deprived of its 'original qualities'. For that reason, such straightforward and insistent attribution as, for example, 'when you say a German, what comes to my mind is a man of such and such qualities', is not acceptable in this study.

external enemies who always waited for an opportunity to break apart their country. More interesting than these self images, is the 'stereotypes' that they used to define each other: Croats defined the Serbs as expansionists and self-assertive, while Serbs saw the Croats as passive, fearful and untrustable people who can anytime cooperate with enemies. Slovens, on the other hand, were defined by all other entities as antagonistic people who could hardly be friends (Duncan&Holman, 1994). Of course, each of these stereotypes has a historical root of its own. A historical analysis of these stereotyping discourses may suggest that the 'fault zones' among the entities emanate from such socio-economic and religious differences that the orthodox Serbs, who use Krill letters, are poorer than the other entities, while Croatians and Slovens, who are allied to Roman Catholic Church, are relatively in good economic conditions, an so on. Yet, these people of same 'origin' have been in good relations for centuries, and started to slaughter each other only at the beginning of the 20th century, when the idea of a Yugoslavian nation-state became a political target, and when the Yugoslavian nationalism advanced. The psychotic closure, or in a more proper wording, the infantile narcissistic inclination here, begot the ethnic entities each of which is 'an uncanny object' in the account of the others. Can one claim simply that the similarity between emergence of the *unheimlich* objects from such a *heimlich* nostalgia as 'South Slavness' and the emanation of the cool-headed modern agent of bloody wars (nation states) from the common nostalgia of all nationalisms, that is, 'humanism', is just a resemblance?

What is lacked by both 'nations of maturity' and the potential nations who currently fight for recognition, paradoxically, is the *archaic origins* that function as the main means of justification by them. The only nostalgia left behind from this annulled old past is a 'void', which is awaiting to be filled immediately:

> Today, in the epoch of renewed national revival, the clearest case of . . . fantasy-construction filling out the void of the "origins" are of course nationalist myths: there is no national identity before its (colonialist, etc.) "oppression"; national identity constitutes itself through resistance to its oppression –the fight for national revival is therefore *a defence of something which comes to be only through being experienced as lost or endangered.* The nationalist ideology endeavors to elude this vicious circle by constructing a myth of Origins –of an epoch preceding oppression and exploitation when the Nation was *already there* (the Khmer kingdom in Cambodia, India before English colonialism, Ireland before the Protestant invaison, and so on) –the past is trans-coded as Nation that already existed and to which we are supposed to return through a liberation struggle' (Zizek, 1991a, p. 213-214).

CHAPTER V

CONCLUSION

As early as the 4th century BC, Plato classified the 'foreign people' or 'visitors' into four groups. The first type was *merchants* who, 'like the migratory birds', were on regular move, mostly in summers. The second class of foreigner was composed of *spectators*, who searched for entertainment. Third, the *members of the diplomatic corps*, and lastly *the observers* who were consisted in the wise and rich people of at least fifty-year-old, who made it periodically to compare the institutions, and exchange knowledge and experiences, between their country and the country of destination (Plato, 2000, pp. 117-118). This old classification of approximately 2500 years ago shows that, 'stranger' has been defined since very early times in human history. It could be a valuable attempt to write the history of stranger, making even a comparison between contemporary communities or between communities of different times. Even, the study might further be extended to investigate the divergences/ convergences between some species in terms of the constitution of territories and the symbolic borders, to see the anthropological roots of *outsider* and *stranger.* Yet, this brief remark about the ancient perspective on the 'foreigner' quoted from Plato is, only, to encourage the 'pretentious' assertion that I will dare to pose here: *Every community in history had a sort of conception of the 'outsider'.* Yet, a sound question at this point hinders upon any further reductions: Can we say that every 'outsider' is a 'stranger'? In other words, can one claim that every entity outside the community (or subjectivity) has an objective character of 'strangeness'?

First, I should underline here that the words 'outsider' and 'stranger' are not interchangeable in this study. Not every 'outsider' is a 'stranger'. As I have already

denoted, no matter to what extent Jewishness and Muslimness are mutually exclusive, that is, a Jew is always an *outsider* from the point of view of a Muslim (and vice versa), he is not a 'stranger' for a Muslim. The *outsider* enwrapped by, or schizophrenically assembled through, the subjective associations, can be either a *stranger* or a familiar object. The qualities of a Jew in the eye of a Muslim is affirmed and well defined through the very authentic resources of Muslimness. Hence, no matter what social or physical conditions are, a Jew is always an *outsider* for a Muslim. On the other hand, with his well known 'qualities' that are defined in the religious resources, he is not a 'stranger'. An additional montage is needed to make him a 'stranger'. And what I do in this study is to uncover both *how* this additional assembly is realized and, more importantly, *why*. The attachment, exemplified in the case of Jew and Muslim, is stretched out to all appearances of subject-object affiliation in this study. Yet, such a simple conclusion as 'wherever there is subject-object relation, there is also *xenophobia* attached to the course of this relation' is abandoned by this study. True, Psychoanalysis tells us that the 'external world', in its very nature, is not perfectly compatible to the needs of the subject. The fact, derived through this postulation, that the 'object' is principally indifferent to the subject does not mean that it is totally 'stranger' (*fremde*) to the subject. Put it another way, the characteristics of the object that make it 'stranger' should be conceived as the part of a subjective delirium, rather than as given, primary, 'positive' objective properties. Note that, Lacan underlines that the '*fremde*' characteristic of object is attached by Freud to the very 'subjective' manifestation of the object (das Ding), not to the object as such (Lacan, S XI, p. 245). The subject, to overcome the *Unlust* provoked by the incompatible objects, is in need for alternative way of attaining *homeostasis*. In fact, this is the very mechanism of neurosis. A drive, in this or that way, finds its means of accomplishment cutting through the course of things via symptoms and parapraxes. That is why a neurotic symptom is seen by Lacan as an indication of the fact that, in psychic manner, everything is working properly. Otherwise the 'psychotic' construction becomes inevitable. In short, what I want to conclude is that *the alien object, the stranger* stands in this topography not with its own properties, but with those properties of subjective origin attributed to it. Thus, the source of hatred should be traced back not to the object, but to the subject per se. And, as Kristeva recommends 'A symptom, that precisely

turns "we" into a problem, perhaps makes it impossible, the foreigner comes in when the consciousness of my difference arises, and he disappears when we all acknowledge ourselves as foreigners, unamenable to bonds and communities' (Kristeva, 1991: 1).

Leaving the room for possible anthropological contributions open, in this study, I attempted to see both the 'objective' and 'subjective' conditions of *xenophobia*. As I often underlined, the term 'objective' here has by no means anything to do with the 'objectivism' of the 19th century. The subject and object, merged into one another, are not separated from one another via definite demarcation lines. This is one of the most important contributions of Psychoanalysis to this study. Despite the 'obscure' character of boundary of the object, it still has a consequential weigh in this articulation, and this, indeed, is the point where the success of Psychoanalysis lies: Psychoanalysis successfully showed that neurosis and psychoses can be formulated on the base of subject-object relation and can be treated accordingly. So, conceiving *xenophobia* as a *psychic disorder,* I was in need for a relatively detailed account of subject-object articulation in Psychoanalysis. And, this is what tried to do in the 2nd and the 3rd chapters, to give a general introduction of Freudian and Lacanian theory about the object drafted in Psychoanalytic theory. These formulations are not, of course, mere theoretical comments. Despite it gradually spreads out to many other domains such as cultural and political studies, Psychoanalysis has its roots in clinics, and history of Psychoanalysis is full of clinical accomplishments. Psychoanalysis expresses concisely that 'psychic disorders', however 'subjective' they are in nature, should be investigated in relation with the objective conditions, that is, with the common history of humanity. Dreams, components of language and symptoms are part of this heritage. The subject is nothing but a dynamic (fleeting) point of accommodation of this heritage. And this is another supplement of Psychoanalysis to this study: The *xenophobe,* the subject of a delirium, the actual or potential actor of bloody violence with perpetual hatred, has a history. So does the object of hatred of this kind, the *xenophile.* And I tried to uncover these (hi)stories through three channels: Capitalism, industrialization and nationalism.

135

In the section 'The Palpable Object: Capitalism and Cathexis', I investigated the roots of *xenophobia* in the history of capitalism. I stress upon the fact that capitalism depends firmly on mobility.[60] Objects, as well as the agents, of the trade of even the earliest times, depends on mobility. What I call as *capitalistic mobility,* which is responsible for the permanent and direct encounter with the 'stranger', is traced back in this study to the early times of capitalism. *Capitalistic mobility,* of the 'vagabonds' who lacked any permanent tie with the soil, brought about the direct and permanent encounter between the so called 'legal, authentic' owners of the lands and the 'rootless' immigrants. The permanent touch with the hitherto 'imagined others' transformed the 'outsider' into 'stranger'. Indeed, even in the most earliest times of the trade, the merchants were attached some suspects. It is striking to see that even in the classification of Plato, in that early periods, the merchants were treated with as much suspect as their descendants of the Middle Ages. The officials in charge of welcoming the merchants, as Plato suggests, had to be careful not to let these visitors to *bring novelties of controversial nature to his community* (Plato, ibid., p. 117). This restriction, with no equivalent sort attached to the other three varieties of the 'outsider', is what we are familiar with in the case of Middle Age merchants. On the other hand, I underline that when searching for the capitalistic reasons behind the rise of xenophobia, I avoid the possible reductionist idea that 'the stranger (merchant in this case) is an object of hatred because of his given *primary qualities*'. Indeed, there is no any 'safe' way of direct contact with the 'primary qualities' of the parties of any relationship, much less between the poles of 'hatred'. Thus, to avoid such a 'direct touch with the essence of the party of an object-subject relation', some 'buffer' qualities are essential, to function like an element of 'resistance' in electricity. The subject, in order to uphold his conditions of existence, has to deal with the 'palpable', obscene actuality of the object, attributing, as a result, some 'buffer qualities' to it. And the ways this attribution is realized are what I try to uncover in the other two sections of the chapter IV.

---

[60] The exact time for this is still arguable. I follow the assumption that, despite the fact that trade was seen even in the ancient times, it began to have a capitalistic form only after 10th century.

It was not before the 19th century, the time of flux of newly manufactured "objects", of so-called 'industrial revolution' that Marx talked of alienation, a *weird state of rootless otherness*. And, only together with the raise of modern welfare state that the Germans started to talk of *Deutschstammigkeit* (German origin) to distinguish those of true Germans from the *aliens*, when their country was subjected to an approximate number of 20 million immigrants, towards the beginning of the 20th century. The common thing between these two manners is the disquietude provoked by 'burst of objects'. Together with the Industrial Revolution, the number, and consequently the quality of the object accomplished a mutation. Referring to the patent numbers and the quantity of 'inventions', I assert that the huge number of objects of mass production brought about an inevitable psychic excitement. To handle the traumatic consequences of this abundance, as well as of the *difference* between the subject and the industrial object, some attributions about the object were called for. The industrial object ought be given some 'authentic' forms, as well as some 'human' characters. Industrial design is the main way, besides its commercial aspect, to fulfill this need. And at this juncture, I proposed that the *ergonomy* of the early modern design was of a *xenophobic* source. The subject annexes the object through ergonomy. The annexation is achieved in three ways: The oral, the anal and the phallic (I focused only the oral annexation). I argued, following Freud, that our first relation with object is cannibalistic (oral). Yet, this annexation, when fully accomplished, undermines the 'objective' conditions of the subject. Thus, there is always a limit to *ergonomy*. This ambivalent character of design renders reasonable my assertion that 'the post-modern object of design depends on *de-ergonomization*'. In post-modern design, illustrated in this study by referring to 'blobism', the object is given back its 'alien' position. Yet, to avoid the 'psychotic' solitude, the subject still attaches some 'human' qualities to it. And these qualities determine the 'non-pleasure' or, more precisely, the 'beyond-the-pleasure' aspect of this relation. The Lacanian word to express this relation is *jouissance*.

Design by no means can be limited to 'industry'. It is defined roughly in this study as: Any mental specifications of humankind about manipulation on his environment and the endeavor to impose those specifications on an object. Thus,

recalling that the word 'object' in Psychoanalysis refers to any second party, internal or external, human or non-human, we can simply say that any design can have any of the second party as an object. This is the crucial point that determines my attention when I formulate the relation between nationalism and xenophobia, in terms of the subject-object relation outlined in Psychoanalysis. Just like the way the subject 'designs' his industrial object to regulate the difference[61] between him and the object of design, similarly, in nationalism too, the nationalist has to make up some 'secondary qualities' to ergonomize his object. The ambivalent course of subject-object relation is what is at stake here too: The subject needs the secondary qualities to avoid any direct contact with the otherwise very well known qualities of the object. In other words, he has to choose between the authentic sources of difference, and the rootless, unheimlich qualities. Any direct touch with the former means an ultimate silence. Thus, to avoid this end, the subject prefers the uncanny object, which promises safer and more controllable regulation of difference. The equality called for in formal democracy is an example of this regulation: 'Everyone is equal without regard to his/her sex, ethnic origin, race, etc.' This call clearly implies the supposed 'danger' of any equality with regard to one's sex, ethnic or racial origin. In other words, to be equal, in the terms of formal democracy, one has to give up his 'primary qualities', the authentic sources of difference. This operation, oedipal in character, shows the neurotic character of formal democracy. Yet, Zizek's analysis shows that the 'isolated' subject of democracy, foreclosed to the possible authentic grids of his object, is of a psychotic character. I add at this point that a true nationalist is a psychotic subject, psychotic in the true clinical sense of the term. Referring to the 'repressed' primary qualities of the object in a 'nationalist language', one can derive the question 'does not this repression bring about an *unconscious?*' Indeed, it does bring, and I dare to suggest a neologism to this sort of unconscious: *False unconscious*. Open for contributions and vulnerable to any criticisms, the term needs justification. Here, I will just try to *fortify* it through a series of references to Lacan's examination of psychoses.

---

61 The *difference* treated here should be distinguished from a pure 'functionalist' definition, exemplified in a sentence of an ancient philosopher: "A city is composed of different kinds of men; similar people cannot bring a city into existence" (Aristoteles; quoted in Diken, 1998, p. 123).

According to Lacan, in psychoses, 'the unconscious is present but not functioning' (S III, p. 143). He states that in psychosis, the *ego* follows a way to identify itself with the *Id.* In other words, the two Ss, one denoting the Subject as such (S), and the other *Es,* (the *id* in German), tend to merge in psychosis. Hence, a hallucination, for instance, is seen as a dialogue between these two poles (ibid., p. 14). Who exactly, then, talks in the psychosis? The imaginary Other? Ideal ego? Lacan seems to offer a clear answer to this question: 'The most apparent phenomenology of psychosis tells us that [the] ideal ego speaks.' A manifest example of this, for Lacan, is the child who cries '*he hit me'* who in fact *hits* the other, since 'for him it's exactly the same thing' (ibid. p 144).

The difference between *repression* and *foreclosing* is now a basic Lacanian psychoanalytic theory, and has been repeatedly underlined throughout this study. To enhance the neologism *false unconscious* and to call for a discussion*,* I will one more time turn to Lacan's clarification between the *repressed in neuroses* and *the foreclosed in psychoses: "*The repressed is always there, expressed in a perfectly articulate manner in symptoms and a host of other phenomena. By contrast, what falls under the effect of *Vervwerfung* [*foreclosure*] has a completely different destiny" (S III*,* p. 12). What is this destiny, then? We know that in psychoses, "whatever is refused in the symbolic order, in the sense of *Verwerfung,* reappears in the real" (S III*,* p. 13). I am aware that Lacan marks down that no matter how a close relation may exist in terms of contents between the neurotic repression and what happens equivalently in psychoses, we should note that the "origin of the neurotic repressed is not at the same level of history in the symbolic as that of the repressed in psychosis" (S III, p. 13). Hence, in a way, it is a matter of where the 'repressed which returns' arrives at. The celebrated question in psychoanalytical account "Does a letter always arrive at its destination?" is relevant here. Zizek's comments here are worth mentioning: Can we say 'a letter always reaches at its destination, because its destination is wherever it reaches'? Put it another way, is it the case that 'one becomes its addressee when one is reached'? Would not these questions bring about a taste of an indecent liberalism, if they receive the answer 'yes'? Let us see how Zizek gets rid of this position: "The Derridean reproach that a latter can also

miss its addressee. . . makes sense only insofar as I propose that I can be its addressee *before* the letter reaches me. . .” (1992, p. 12). Moreover, this mode of *being addressee before the arrival of the letter* puts the subject one step ahead the repressed or foreclosed content. Nevertheless, this does not imply an imaginary relation set in the 'subjectivity', since, as Lacan affirms, "*Nothing is to be expected from the way psychosis is explored at the level of imaginary, since the imaginary mechanism is what gives psychotic alienation its form but not its dynamics*" (ibid, p. 146, italics mine). Consequently, the *false unconscious,* as I formulate it, stands on the ground of a fundamental blunder, in which the real is mistaken for the imaginary. The relevancy of this idea to the nationalistic delusion is self-evident: A nationalist mistakes the contents of his delusion for the qualities that makes the other what he is. The fear unconsciously provoked by the danger of 'direct touch' with the *impossible kernel, das Ding* (or *objet a*) is responsible for the justification of delusion, that is, for the psychotic register of *xenophobia.*

And, *lastly*, 'there is no such thing as the ultimate word'. Every speech is only to convey the foregoing ones, and of course, to provoke those lying ahead. What distinguishes any particular use, what makes it peculiar to an *individual subject* is nothing but the symptoms and slips of the tongue. Thus, the success of this study, as a modest 'analysis', depends on the further questions induced through the course of its 'parapraxes'.

REFERENCES

Akvardar et al (2000) *Psikanalitik Kurama Giriş,* Ankara: Bağlam.

Braudel, F. (1985) *Civilization&Capitalism 15th-18th Century,* London:
FontanaPress.

Calvert, R. (ed) (1964) *The Encyclopedia of Patent and Invention Management,*
London: Chapman&Hall Ltd.

Castoriadis, C. (1994) 'Psychoanalysis and Politics' in Sonu Shamdasani and
Michael Münchow (eds.) *Speculations After Freud*, Routledge: London and
New York, 1994.

Cohen, A. (1986) "Ritual Murder Accusations Against The Jews During The Days
of Suleiman The Magnifient," *Journal Of Turkish Studies,* vol. 10, pp. 73-78.

Connor, W. (1994) *Ethnonationalism. The Quest for understanding,* Princeton:
Princeton University Press.

Copjec, J. (1994) *Read My Desire,* Cambridge: The MIT Press.

Diken, B. (1998) Strangers, Ambivalance and Social Theory, Aldershot: Ashgate.

Duncan, R. W. at al (eds) (1994), *Ethnic Nationalism and regional Conflict,*
Boulder: Westview Press.

Elliott, A. (1992) *Social Theory and Psychoanalysis in Transition,* Oxford:
Blackwell.

Eltis, D. and Engerman, S. L. (2000) "The Importance of Slavery and the Slave
Trade to Industrializing Britain," *Journal of Economic History,* Vol. 60, No.
1.

Faroqhi, S. (2003) *Osmanlı Dünyasında Üretmek, Pazarlamak, Yaşamak* (çev. Gül
Çağalı Güven, Özgür Türesay) İstanbul: Yapı Kredi Yayınları.

Fink, B. (1995) *The Lacanian Subject. Between Language and Jouissance,*
Princeton: Princeton University Press.

———— (1997) *A Clinical Introduction to Lacanian Psychoanalysis,* Cambridge: Harvard University Press.

Flinchum, R. (1997) *Henry Dreyfuss, Industrial Designer*: *The man in The Brown Suit,* New York: Rizzoli International Publications, Inc.

Forty, A. (1986) *Objects of Desire: Desire and Society Since 1750,* London: Thames and Hudson.

Freud, S. (1893h) *On the Psychical Mechanism of Hysterical Phenomena: A Lecture,* SE, 3:25-40.

_____ (1894a) *The Neuro-psychoses of Defence* SE, 3: 46.

_____ (1895a) *Project for a Scientific Psychology,* SE, 1:283-387.

———— (1905a) *Three Essays On The Theory Of Sexuality,* SE, 7:125-245.

———— (1914c) *On Narcissism: An Introduction,* SE, 14:67-102.

———— (1915a) *Instincts And Their Vicissitudes*, SE, 14:117-140.

———— (1915c) *The Unconscious*, SE, 14:159-215.

———— (1915e) *The Unconscious,* SE, 14:159-216.

———— (1917e) [1915]) *Mourning And Melancholia,* SE, 14:238-260.

———— (1919) *The Uncanny,* SE, 17: 219.

———— (1920a) *Beyond the Pleasure Principle,* SE, 18:3-64.

———— (1920g) *Beyond The Pleasure Principle*, SE, 18:3-64.

———— (1962 [1923a]) *The Ego and the Id,* SE,19:1-66.

———— (1924a) *The Economic Problem Of Masochism,* SE, 19:155-170.

———— (1925d [1924]). *An Autobiographical Study,* SE, 20: 3-76.

_____ (1926d [1925]) *Inhibitions, Symptoms and Anxiety,* SE, 20:75-175.

_____ (1937c) *Analysis terminable And Interminable,* SE, 23:209-253.

_____ (1939a [1937-1939]) *Moses And Monotheism,* SE, 23:1-137.

_____ (1940a [1938]) *An Outline Of Psychoanalysis,* SE, 23: 139-207.

_____ (1999a [1910i]) *Psikanalitik Açıdan Ruhsal Kökenli Görme Bozukluğu*

ÖFD, 11: 99-110.

———— (1999b) *Uygarlık, Din ve Toplum* (trans. Selçuk Budak) ÖFD, 13.

_____ (2000 [1900]) *Rüyaların Yorumu* (trans. Selçuk Budak) ÖFD, 4 and 5.

_____ (2000) *Cinsellik Üzerine* (trans. Selçuk Budak) ÖFD, 8.

_____ (2000 [1933]) *Psikanalize Yeni Giriş Dersleri* (trans. Selçuk Budak) ÖFD,
2.

Gellner, E. (1983) *Nations and nationalism,* Ithaca: Cornell university press.

Greenberg, J.R. and Mitchell, S.A (1983) *Object Relations in Psychoanalytic
Theory,* Cambridge: Harvard University Press.

Hargreaves, Alec G. (1995) *Immigration, 'Race' and Ethnicity in Contemporary
France,* London and new York: Routledge.

Hirş, E. (1948) *Fikri ve Sınai Haklar,* Ankara Basımevi.

Hobsbawn, E. (1969) *Industry and Empire: From 1750 to the Present Day,*
Baltimore: Penguin Books.

Kafadar, C. (1986) "A Death In Venice (1575): Anatolian Muslim Merchants
Trading in The Serenissima," *Journal of turkish Studies,* Vol. 10, pp. 191-
218.

Kedourie, E. (1993) *Nationalism,* Oxford: Blackwell.

Kristeva, J. (1991) *Strangers to Ourselves,* Hertfordshire: Columbia University
Press.

Kulczycki, J.J. (1994) *The Foreign Worker and the German Labor Movement:
Xenophobia and Solidarity in the Coal Fields of the Ruhr, 1871-1914,*
Oxford: Berg Publishers.

Lacan, J. (1953-4) *The Seminars of Jacques Lacan Book I. Freud's Papers on
Technique 1953-54,* ed. Jacques-Alain Miller (trans. John Forrester) New
York: Norton, 1988.

———— (1954) *The Seminars of Jacques Lacan Book II. The Ego in Freud's Theory
and in the Technique of Psychoanalysis 1954-1955,* ed. Jacques-Alain Miller
(trans. Sylvana Tomaselli, notes by John Forrester) New York: Norton, 1991.

———— (1955-56) *The Seminar of Jacques Lacan Book III. The Psychoses*
(translated with notes by Russell Grigg) new York: Norton, 1993.

_____ (1959-60) *The Seminar of Jacques Lacan, Book VII. The Ethics of*

Psychoanalysis (trans. Dennis Porter) New York:Norton, 1992.

_____ (1964) *Seminar XI: Four Fundamental Concepts of Psychoanalysis* (trans. Alan Sheridan) New York: Norton, 1990.

――― (1972-3) *Seminar XX: On Feminine Sexuality and The Limits of Love and Knowledge,* ed. Jacques-Alain Miller (trans. Bruce Fink) New York and London: Norton, 1998.

――― (1977) *Ecrits: A Selection* (trans. Alan Sheridan) New York: Norton.

――― (1990) *Television: A Challenge to the Psychoanalytic Establishment* ed. Joan Copjec (trans. Denis Hollier, Rosalind Krauss, and Annette Michelson) New York and London: Norton.

Lee, J. S. (1990) *Jacques Lacan,* Boston: Twayne Publishers.

Lemaire, A. (1977) *Jacques Lacan,* (trans. David Macet) Boston: Routledge&Kegan Paul.

Marx, K. (1964) *Pre-capitalist Economic Formations,* New York: International Publishers.

_____ (1967 [1867]) *Capital.*Volume 1.New York: International Pub.

Nonnenmacher, T. (2001) "State Promotion and Regulation of the Telegraph Industry, 1845-1860" *The Journal of Economic History,* Vol. 62, No. 1, pp. 1-18.

Nyström, K. (1997) *France and Its Aliens* in Hans-Ake Persson (ed.) *Encounter With Strangers: The European Experience* (Sweden: Lund University Press), pp. 85-126.

Panayi, P. (2000) *An Ethnic History of Europe Since 1945.nations, States and Minorities,* London: Longman.

Penrose, E.T. (1951) *The Economics of the International Patent System,* Westport: Greenwood Press.

Petroski, H. (1993) *The Evolution of Useful Things,* New York: Alfred A. Knopf.

Pirenne, H. (1994) *Ortaçağ Kentleri,* İstanbul: İletişim Yayınları.

Plato (2000) "Yabancıların Ağırlanması" (Quoted from *Nomoi*), Translated from the French by Ferda Keskin, *Cogito*, 23, pp. 117-118.

Pocock J. G. A. (1985) *Virtue, Commerce and History,* New York:Cambridge University Press.

Schmookler, J. (1966) *Inventions and Economic Growth,* Cambridge: Harvard University Press.

Simmel, G. (1971) "The Stranger". In D.N. Levine (ed), *On Individuality and Social Forms,* Chicago and London: The University of Chicago Press, pp.143-149.

Sombart, W. (1967) *The Quintessence of Capitalism,* New York: Howard Fertig.

Virilio, P. (1998) *Hız ve Politika,* çev. Meltem Cansever, İstanbul: Metis Yayınları.

Sullivan, E. R. (1986) *jacques Lacan and The Philosophy of Psychoanalysis,* London: Croom Helm.

Volosinov, V. N. (1987) *Freudianism,* Bloomington: Indiana University Press.

Vuckovic, G. (1997) *Ethnic Cleavages and Conflict,* USA: Ashgate Publishing Company.

Zizek, S. (1989) *The Sublime Object of Ideology,* London: Verso.

_____ (1991a) *For They Know What They Do. Enjoyment as a Political Factor,* London: verso.

_____ (1991b) *Looking Awry,* London: The MIT Press.

_____ (1992) *Enjoy Your Symptom! Jacques Lacan in Hollywood and out,* New York and London: Routledge.