

THE DOUBLE AS OTHER-ENEMY: ETHICS AND POLITICS IN POSTMODERNITY

Rosana de Souza Coelho

Individual work

"In the first time he looked at her new face, felt a strong impact (...) It was as if, why he appeared different, had become more himself (...) A distressing need to conserve your image, take him to a store photographic far from the neighborhood where he lived, in order to take a picture, And he wanted a meticulous picture, wich can to keep and treat, an image that he could say to yourself, I am" (Saramago,2008, p. 146). In Jose Saramago's novel, "The Duplicate Man", this passage describes the moment which Tertuliano, a history teacher, decides to meet him double, the second-tier actor António Claro. Then, he buys pops in store costumes and, in front of the mirror, make up "other image" attempt to demarcate more clearly the faint border between himself and the other. The phenomenon of *double* was thematized by Freud in the midst of his studies on the stranger. In these he sees the stranger as one category of scary, referring to what is known and very familiar. Freud notes that initially the *double* was taken by the ego as a security against its destruction, later becoming "strange announcer of death." Related to children's reasons, the *double* springs of self-love unlimited and is progressively invested by the ego, which assigns characteristics that belonged to the old narcissism does not overcome the early years. With Lacan, we see that the apparitions of the *double* are effects of "stages's mirror", stage in wich the ego to realize itself as imaginary unit, emerging as "instance of mistake" where the world comes down to your point of view. Isidoro Vegh points out that, both Freud and Lacan, the first condition of existence of the subject is the recognition of "non-self", something that is external to it, in other words, "if do not constitute a non-self, a non-subject part of the structure, there's not possible to inscribe its as an initial subject" (Vegh, 2005). We have, thus, the radical recognition of the validity of the other as part of the subject. Recognition blended as much by violence as by denial of the presence of the other, which entails a kind of intersubjective

relationship forever based on the economy of desire and enjoyment. And, why the meet of the another start up in the violence-denial, that it will continually update the desire to take the other in his totality and in totality of his enjoyment. However, in this act, the ego find the relentless opacity of the other, losing the image that reveals to him and that be needed to construct him. What the ego see in this act is the other as part of its history, embroiled in the significant plot which construct him as the subject (Vegh,2005). Lacan, in Seminar XVI, call to mind Christian's maximum "love thy neighbor as yourself", in order to show us that the language link the ego, the other and the big other. In this Seminar, he resume in hers words something that attests to the constitutive link between the ego and other: "The neighbor is the intolerable imminence of the enjoyment", whether the enjoyment of the other exercised in relation to me or my enjoyment exercised about my neighbor. Vegh asks what are the forms of the other when it presents as the neighbor, and proposed that can be any, one friend or one passer-by chance, since appears a "dimension invocative", which can be the word or the look: "When the invocation happens, the other comes at dimension of the neighbor." However, the author says, come as neighbor does not guarantee its goodness, it can also be its ruin. After meeting between Tertuliano and António Claro, bouth decide never more to meet. However, in the next morning, the teacher decides to send a false beard to the actor. Feeling challenged, António Claro investigates the life of Tertuliano and discovers that he's dating Maria da Paz. The answer comes fast: the actor calls to Maria da Paz, pretend be the teacher and invite her to travel with him. Before that, communicates your decision to teacher and borrowed his clothes, his car and his documents. The reaction of teacher is not different: go to the home of actor and make love with his wife, Helena. The next day, Tertuliano learns about the death of Maria da Paz and António Claro in accident with your car. Then decides to reveal your identity to Helena and take the place of the actor as her husband. During the funeral of António Claro, Tertuliano at home alone and answer the phone. The voice on the other side, just like your, talk about physical similarities and insists meet him. Tertuliano argues that do not believe in such similarities, but after some reluctance, accepted the meeting. Hangs up the phone, picks up a sheet of paper and writes, without signature: "I shall return." Go to the room, opens the

drawer, take the pistol and load it. Change your clothes, clean shirt, tie, pants, coat, the best shoes. Put the pistol in your belt and leaves. Who is this other than, in his condition of *extimit* shows a way at once equal and different to enjoy? This other is the similar, the constituent and alienating image, experienced as intruder that invades and competes with the ego for the same imaginary place. Its, also, the "ideal ego", a image esculpated by the significant of the big other which is always present in the imaginary couple ego-other, condition of existence of social ties (Quinet, 2012). Recall that Lacan (1972) calls speeches the modalities of enjoy that make up the social tie, and forges the *Discourse of the Capitalist* pointing out that, under the fall of God, the reign of science and technology has as corollary the instrumentalization of enjoyment, printing an ethics and politics that's not without effects on subjectivity. The social and political field postmodern displays a multiplicity of discourses, but they seem to be raised in unison. The subjectivity, paradoxically, standardized and multiple, reveals an increase of the anxiety in face of the *double*, sometimes forcing the subject to step up refuge in the *narcissism of small differences*, sometimes in acts of violence that results in the elimination of the other. Fuks (s / d) notes that an ethics that recognizes the impossibility of having a fixed and immutable identity, can prevent the feasibility of totalitarian political projects, which repudiate the difference as constitutive of social dynamics. This ethics can resist the temptation of the *Sovereign Good*, to which the recognition of other's desire don't "reflect" necessarily a threat to ego, but allow the coexistence of submission to the codes common and the meeting with the uniqueness of each one. Ethics that can be mainstay of a policy of Real, where the political does not exclude the *rest* that resists to enroll in the Law, and acknowledges, precisely here, the power of creative transgression. Ethical and political act that proposes to work with the impossible. Psychoanalytical act.