

Министерство науки и высшего
образования Российской Федерации
Национальный исследовательский
Томский государственный университет
Философский факультет

**INITIA:
АКТУАЛЬНЫЕ ПРОБЛЕМЫ
СОЦИАЛЬНЫХ НАУК
(22–23 апреля 2022 г)**

**Материалы XXIV Международной
конференции молодых ученых**

Томск
2022

УДК 30
ББК 60Я43
А43

ОРГАНИЗАЦИОННЫЙ КОМИТЕТ

Председатель – **А.Б. Ворожцов** проректор по научной и инновационной деятельности НИ ТГУ
Ответственный секретарь конференции – **Ю.Н. Овсянникова**, доцент, к.филос.н., НИ ТГУ

Е.В. Сухушина, декан, доцент, НИ ТГУ

Е.А. Аверина, ст.преп., зам.декана по УР ФсФ., НИ ТГУ

В.А. Суровцев, профессор, д.филос.н., НИ ТГУ

В.Н. Сыров, профессор, д.филос.н., НИ ТГУ

А.Ю. Рыкун, профессор, д.социол. н. НИ ТГУ

В.В. Кашпур, доцент, к.соц.н, НИ ТГУ

Н.Н. Зильберман, доцент, к.филол.н., НИ ТГУ

И.В. Черникова, профессор, д.филос.н., НИ ТГУ

А43 Актуальные проблемы социальных наук (22–23 апреля 2022 г.) Материалы XXIVМеждународной конференции молодых ученых / Под редакцией Ю.Н. Овсянниковой. – Томск, 2022. Мб. [Электронное издание]. – Систем. требования: процессор x86 с тактовой частотой 500 МГц и выше; 512 Мб ОЗУ; Windows XP/7/8; видеокарта SVGA 1280x1024 High Color (32 bit). – Загл. с экрана.

Представлены материалы XXIV Международной конференции молодых ученых «Актуальные проблемы социальных наук», прошедшей 22–23 апреля 2022 г. в Томском государственном университете.

Для научных работников, преподавателей, аспирантов и студентов.

УДК 30
ББК 60я43

© Авторы статей, 2022

«SCHOLARLY WRITING AND PRESENTATION»

TODESTRIEB, JOUISSANCE AND WILLE
AS A CAUSE OF HUMAN SUFFERING

R. R. Bulgakov

Academic advisors: Ph.D. (Philos.) V. V. Petrenko, V.S. Nesterenko
National Research Tomsk State University

Sigmund Freud's drive theory implies, that for the psychic apparatus there are such irritants, that originate in the organism itself. Working as a constant force, they are influencing the entirety of both unconscious and conscious acts [6.C.87]. Some kind of resemblance to this theory we find in the notion of will (*Wille*) in Arthur Schopenhauer's philosophy [7.C.211]. However, being derived from causality as such, will was understood by Schopenhauer as the foundation of being itself, all motion and alteration. Responsibility for all the world's suffering Schopenhauer attributed to the ceaseless and unquenchable willing, which all living matter is, in its turn, also a subject to [7.C.271]. As a direct manifestation of meaningless nature of the irrational self-devouring will, in case of the living matter, Schopenhauer regarded the sexual drive to reproduce [7.C.539]. Arthur Schopenhauer: «what the will wills is always life» [7.C.453]. Repetition in this sense may be understood as the main factor and criteria of life.

Proposed by Sigmund Freud in 1920, death drive theory («*Todestrieb*») [5.C.48], on the contrary, implies, that life drive («*Libido*») emerges only as a defensive reaction of the psychic apparatus towards the initial self-destructive drive [5.C.119]. Just like the will, that, in pursuit of its own affirmation, is urging the individual to reproduce himself, *Todestrieb* is causing destructive behavior and repetition compulsion, an intrusive tendency to repeat traumatic experience, supposedly as an unconscious attempt to overcome it. In this regard, the original idea of death drive, presented by Sabina Spielrein in 1912, has more in common with Schopenhauer's concept of will, since self-destruction, according to Spielrein, is only a non-alternative way of being reborn in a new body, and, therefore, it becomes violently desirable by the individual [8.C.140].

Jacques Lacan renounced the interpretation of *Todestrieb* as exclusively an urge to re-establish the initial state of matter, that was disturbed by the emergence of the attributes of life in it. Such interpretation he marked anti-scientific and absurd [1.C.118], while suggesting to view *Todestrieb* as a direct drive towards destruction [3.C.275] and a fundamental tendency of the symbolic order to produce repetition [1.C.459]. The notion of «*jouissance*» (surplus enjoyment reaching beyond pleasure), in Lacan's theory, is an approximate equivalent of Freudian «*Lust*» and «*Libido*» [9.C.103]. *Jouissance* is taking its place in satisfaction of the death drive [9.C.106]. In an unpublished seminar, from May 2, 1962, Lacan had stressed, that *jouissance* is causing the impossibility of satisfaction, since *jouissance* by definition is something instantaneous, it immediately

re-establishes the gap between desire and demand, ensuring the ceaselessness of demand.

Desire, in Jacques Lacan's theory, arises as a result of separation between demand and physical need of something that is being demanded by the subject. It is regarded as a means, by which the psychic apparatus is defending itself against the destructive component of *jouissance* [10.C.699]. In Arthur Schopenhauer's philosophy desire, on the contrary, is viewed as a direct continuation of a physical need. Lacanian desire is opposed to the drive as such, as *Todestrieb* and *Libido*, in his opinion, both are the components of a singular drive [2.C.275]. Nonetheless, we shouldn't rush to find ways of equating this interpretation of drives with *Wille*, because, first of all, Lacan notes, that, according to Freud, drives have nothing to do with such instinctive necessities as hunger and thirst [2.C.175], and secondly, to speak of the drive as of the will within the context of Lacan's theory, is to neglect the very structure, in which the psychoanalyst presents his reasoning regarding drives solely in the context of human condition [3.C.275]. The unconscious itself, sometimes being interpreted as a first step of will's objectification in the psychic structure [4.C.19], in Lacan's thinking, is structured like a language.

Todestrieb and *jouissance*, both are fundamental notions in psychoanalytic theories. We cannot say, that they are analogical to will. And yet there are certain similarities between them, such as the aspect of inevitability, involvement in repetition [7.C.457] and the assumptions of the fact, that they, through one way or another, are the internal causes of human suffering. Living in a capitalist society, sometimes it's good to acknowledge, that though any kind of satisfaction by itself is impossible, but the perspective of an endless attempt of satisfaction through destruction and self-destruction is by no means preferable. Arthur Schopenhauer believed that the only way to avoid the destructive effects of the endless will is to deny the will entirely. [7.C.638].

BIBLIOGRAPHY

1. Лакан Ж. «Я» в теории Фрейда и в технике психоанализа (Семинары: Книга II (1954-55)). М.: Гнозис, Логос, 2009. 520 с.
2. Лакан Ж. Четыре основные понятия психоанализа (Семинары: Книга XI (1964)). М.: Гнозис, Логос, 2004. 304 с.
3. Лакан Ж. Этика психоанализа (Семинары: Книга VII (1959-60)). М.: Гнозис, Логос, 2006. 416 с.
4. Степанов В. Фрейдизм как философия. Екатеринбург: Издательство УрГУ, 2004. 25 с.
5. Фрейд З. «Я» и «Оно»: Избранные работы. СПб.: ИГ Лениздат, 2020. 256 с.
6. Фрейд З. Психология бессознательного. Йошкар-Ола: Фирма СТД, 2006. 448 с.
7. Шопенгауэр А. Мир как воля и представление. М.: АСТ, 2020. 672 с.
8. Шильрейн С. Психоаналитические труды. Ижевск: ERGO, 2008. 466 с.
9. Braunstein N. A. Desire and jouissance in the teachings of Lacan // The Cambridge companion to Lacan. Cambridge: Cambridge University Press. 2003. p. 102–115
10. Lacan J. Ecrits: the first complete edition in English. New York: WW Norton, 2007. 878 p.