### Shell

#### The subject is alienated when it articulates its desires – incomplete signifiers structure the emergence of subjectivity and produce repetitive drives to fill the lack that justify coercive violence. Thus, the ROB is to traverse the fantasy – that means exposing drives.

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The Real Jacques Lacan’s notion of the Real is notoriously difficult to define. In his book on the subject, Tom Eyers calls it the “most elusive” of Lacan’s concepts, but one that is also one that is “central” and “determining” for psychoanalysis (1). There are common elements of the various definitions. First, an agreement that both the economy of tropes that allows the conditions for meaning to emerge (the Symbolic) and the meanings and values invested in these tropes, including the subject itself (the Imaginary), do not and cannot perfectly capture all of existence or experience. Second, this unassimilable remainder structures the Symbolic and Imaginary, just as they structure each other, and thus all three registers are knitted together as demonstrated in Lacan’s famous “Borromean Knot.” The Real is what escapes mediation, what disrupts language itself. To explain its significance and relationship to desire requires examining its foundational role in the formation of the subject. The Real can be understood as the constitutive lack of the subject, its separation from the rest of existence by the self-definition necessary for it to come into being in the first place. This is made clear in the mirror stage, where the subject moves from a fragmented, disorganized concept of the body to the “finally donned armor of an alienating identity that will mark his [sic] entire mental development with its rigid structure” (Lacan, “Mirror Stage” 78). The formation of a discrete subject (a function in the Imaginary register) is a compromise. Its formation allows for participation in the Symbolic because to participate in that economy of exchange requires a “social I” (Lacan, “Mirror stage,” 79). This participation comes at the cost of alienation because the subject trades in a world of symbols which by their nature stand in for what is not present, and thus inescapably mediate the (Real) world outside of the subject, rather than making it present. This lack built in to the subject is the engine of desire: the subject’s divide from an object is a prerequisite for the desire of such an object, but the condition of mediation makes it impossible to ever incorporate it in a perfectly satisfying way. Thus desire remains unfulfilled and each chase for a symbol leads to another in loop which the very constitution of the subject dictates must be endless. This is the basic operation of the death drive which is not distinct from Eros. Were the impossible to occur and the drive of Eros to be fulfilled, it would be extinguished, as there would be nothing left to desire. Thus all drives aim, in a sense, at their own extinction, and therefore there is in a sense only one—the drive that aims towards the extinction of desire through its complete fulfillment in continuity with the world that was lost when the subject became distinct from it in the mirror stage. Although the death drive might stand in for the singular character of the drive, it should not be understood as a desire for the actual biological death of the subject’s body, or even the desire to inflict death on others. The self-destruction of the death drive is a desire to break the limits of the self as the alienating armor of the subject by experiencing unmediated contact with the Real. Death still defines its operation in other ways. The last portion of Lacan’s “The Function and Field of Speech and Language in Psychoanalysis” explains the metaphorical centrality of death as the center of a torus formed by incessant symbolization. The fort-da game is most significant not because it shows that the child wishes to destroy its mother or even inoculate itself against that possibility, but because it assimilates the child into the Symbolic order through the repetition of the signifiers fort and da, which stand in for presence and absence. Death is central to language because the symbol itself invokes the absence and loss of nonexistence since its function is to stand in for something that is gone. Language swirls around this absent center of death, a primordial absence encased in the inner ring of the torus, while the outer surfaces of language hold all else that cannot be symbolized at bay on the outside (Lacan, “Function and Field” 260-264). Paradoxically, death is necessarily evoked by the symbol as that which is absent and also made possible in the first place by that same symbol. The separation of the subject into its alienating identity as a social object makes a meaningful concept of death possible because without it there is no dasein, no individual, no singular human to die. George Bataille explains this with an entomological example. If a scientist picks one fly from a swarm, that fly is subject to death, because its end means the end of the discontinuous being selected by the entomologist. Without differentiation of its members, however, the swarm lives on; the selection of the fly is for the entomologist, not the animal (Bataille, “Hegel, Death and Sacrifice” 14-16). Thus it is with human beings. The subject is founded by a rejection of its sole animal nature by participating in a world of work and accumulation, mediated by language—essentially Lacan’s Symbolic. Thus individuals are made discontinuous with the general economy of matter and energy from which all things are formed by a conceptual separation inextricably bound up in death. Our existences are thus defined by discontinuity from a world of continuity, and for Bataille as for Lacan, our drives are singular in the sense that sex is a coupling that unifies with another and momentarily overcomes discontinuity just as death is the end of the subject’s brief separation from a universe differentiated only by the dismembering violence of our imposition of symbols upon it (Bataille, Erotism 13-17). The experience of death may still be unique because it suggests the absence implied by the sign and because it can be experienced only once by the subject—and for obvious reasons, cannot be symbolized by anyone with first-hand experience. As Freud argues in “Thoughts For The Times On War and Death,” we cannot even hope to imagine our own deaths because to do so demands that we imagine them from some perspective which would be destroyed in the experience itself. Death and the Real are therefore not identical, but are closely linked. The most important characteristic of the Real is not just that it suggests existence beyond language, but that this world-for-itself (to borrow from Eugene Thacker) intrudes on human reality and reveals it to be incomplete. Encompassing Max Picard’s concept of silence, the Real is not the absence of human reality so much as the traumatic revelation that that reality was always incomplete, always feigned in the face of existence so much more than human mediation has already covered. Chris Lundberg uses Lacan’s distinction between reality, being the social world of human construction, and the Real, being the occasional but inevitable failure of that reality, to develop his own distinction between failed unicity and feigned unicity. The Symbolic operates as an economy of interconnected and mutually-referential tropes weaving a kind of fabric that is the precondition for meaning, an environment in which social relationships can be understood in context. When the unified illusion of the social fails, we are compelled to stitch the tears in that fabric to maintain the world that gives us meaning (Lacan in Public 2-3). An account by Bill Laurence, the only journalist allowed to witness the Trinity test, provides evidence for this rupture and repair. While “not a sound could be heard” for the period after the flash and before the thunder, Laurence saw civilization itself collapse in an instant: The big boom came about one hundred seconds after the great flash—the first cry of a newborn world. It brought the silent, motionless silhouettes to life, gave them a voice. A loud cry filled the air. The little groups that had hitherto stood rooted to the earth like desert plants broke into a dance—the rhythm of primitive man dancing at one of his fire festivals at the coming of spring. They clapped their hands as they leaped from the ground…The dance of the primitive man lasted but a few seconds, during which an evolutionary period of about 10,000 years telescoped. Primitive man was metamorphosed into modern man—shaking hands, slapping his fellow on the back, all laughing like happy children. (12)

#### The 1AC is an ideological fantasy constructed by relentless planning at the expense of scapegoated identities, all for recognition from the Other in an attempt to fill the lack.

Gunder 05 Michael Gunder, 2005, “The Production of Desirous Space: Mere Fantasies of the Utopian City?” Planning Theory 2005 4: 173, DOI: 10.1177/1473095205054604, all brackets were in the original text, SJBE

Jouissance is one of the four structuring elements of social discourse,4 or social interactions, links and relationships, where synchronic language meets diachronic speech to evoke an effect on the Other (Lacan, 2004: 3). Zupancic (2004) associates Lacan’s (2004) theory of the Four Discourses (see Gunder, 2003a, 2004; Hillier and Gunder, 2005) with the Marxian theory of commodification and surplus-value via Lacan’s concept of surplus-enjoyment (plus-de-jouir). Lacan (2004: 111) contends that surplusvalue and surplus-enjoyment are historically equivalent, especially in the situation of the Master’s injunction of ‘No!’ in the emerging early phase of Calvinistic repressive capitalism. In contrast to the historical authority and rationality of the Master’s repressive command, late capitalism is structured under a rationality of the university or bureaucracy. Now knowledge and technology, not the Master’s injunction, become ‘agency expressing a logic of governmentality and expertise (including that of planning) that does not prohibit enjoyment, but rather channels jouissance in ways that produces a “bio-politics” (after Foucault) of an alienated subject that has no option, but to enjoy and be satisfied’ (Hillier and Gunder, 2005; McGowan, 2004; Zˇ izˇek, 2004b; Zupancic, 2004). In this regard, ‘a nation exists only as long as its specific enjoyment continues to be materialised in a set of social practices and submitted through national myths [or fantasies] that structure these practices’ (Zˇ izˇek, 1993: 202). This is taken further by the barely challenged international hegemonic discourse of global capitalization and the fantasies it induces in externally structuring the nation state’s very enjoyment (Stavrakakis, 2003a: 63; Zˇ izˇek, 2004b: 61). Even the ruling British Labour government, with its ‘Third Way’, in contrast to its tradition of socialism, has placed ‘economic globalisation’ as ‘the most significant factor in shaping Labour Party thinking since the early 1990s’ (Allmendinger, 2003: 326). As McGowan (2004) observes: we trust fully in the staying power of global capitalism. The alternatives, which once seemed to be just around the corner, have become unimaginable today. The universe of global capitalism is, or so we think, here to stay, and we best not do anything to risk our status within it. Hence, we pledge our allegiance to it, and we put our trust in it. This is the fundamental mode of contemporary obedience to authority. Only by coming to understand this obedience to the dictates of global capitalism as obedience can we hope to break out of it. Global capitalism seems an unsurpassable horizon simply because we have not properly recognized our own investment in sustaining it. We see it as unsurpassable because we don’t want to lose it – and the imaginary satisfaction that it provides. (McGowan, 2004: 193) Illusion resides under this global fantasy of capital where ‘the basic feature of’ this dominant cultural imperative ‘no longer operates on the level of ideals and identifications, but directly on the level of regulating jouissance’ (Zˇ izˇek, 2004b: 113). Even in Lefebvre’s day, this was a capitalism where surplus-value was synonymous with surplus-enjoyment supporting the injunction: ‘you must enjoy!’. In this light, the role of planning is to facilitate enjoyment by sustainably providing the correct space – healthy, competitive, fit and attractive – where enjoyment can be effectively materialized and maximized under the imperative of global capitalism. Consequently: urbanism is nothing more than an ideology that claims to be either ‘art’ or ‘technology’ or ‘science’, depending on the context. This ideology pretends to be straightforward, yet it obfuscates, harbours things unsaid: which it covers, which it contains, as a form of will tending towards efficiency. Urbanism is doubly fetishistic. First, it implies the fetishism of satisfaction. What about vested interests? They must be satisfied, and therefore their needs must be understood and catered to, unchanged . . . Second, it implies the fetishism of space. Space is creation. Whoever creates space creates whatever it is that fills space. The place engenders the thing and the good place engenders good things. (Lefebvre, 2003: 159) This is exacerbated further in the current milieu of consumerist post-democracy personified by the master signifier: global capitalism. ‘Post-democracy is founded on an attempt to exclude the political awareness of lack and negativity from the political domain, leading to a political order which retains the token institutions of liberal democracy but neutralizes the centrality of political antagonism’ (Stavrakakis, 2003a: 59). In response to the dominant ‘logic’ of global competitiveness, the technocrats and experts including planners, shape, contextualize and implement public policy in the interest of the dominant hegemonic bloc. This is constructed under the logics and knowledges of university discourses (see Gunder, 2004), with an objective to remove existing or potential urban blight,‘dis-ease’ and dysfunction detracting from local enjoyment and global competitiveness (Gunder, 2005; McGuirk, 2004). Of course, the hegemonic network, or bloc, initially shapes the debate as to what constitutes desired enjoyment and what is lacking in urban competitiveness. In turn, this defines what is blighted and dysfunctional and in need of planning remedy. This is predicated on a logic, or more accurately a rhetoric, that a lack of a particular defined type of enjoyment, or competitiveness, is inherently unhealthy for the aggregate social body. Planners, programmers, and users want solutions. For what? To make people happy. To order them to be happy. It is a strange way of interpreting happiness. The science of the urban phenomenon cannot respond to these demands without the risk of validating external restrictions imposed by ideology and power. (Lefebvre, 2003: 141) Yet this lack and its resolution are more often technical in nature, rather than political. As a consequence, the technocrats in partnership with their ‘dominant stakeholders’ can ensure the impression of happiness for the many, while, not to mention, achieving the stakeholders’ specific interests. Material happiness for all but that evil other Lacanian theory suggests that a subject’s jouissance is given freest rein when an act of desire contains a dimension of transgression. It is the ‘little sin’ that gives the most pleasure; it is the prohibition as such which elevates a common everyday object into an object of desire (Zˇ izˇek, 2004b: 177). The bio-politics of contemporary planning are predicated on enjoyment – you will enjoy! – not the prior duality of repression/freedom of the Weberian capitalist master’s injunction: ‘No you cannot do that!’. The achievements of traditional utopian goals were ones of freedom to act against the repression of the negative injunction. Contemporary injunctions are to enjoy – or at least to sustain our happiness – regardless of what we actually desire. Happiness is not a class of truth, but one of an ontological class of being where: ‘happiness’ relies on the subject’s inability or unreadiness fully to confront the consequences of its desire: the price of happiness is that the subject remains stuck in the inconsistency of its desires. In our daily lives, we (pretend to) desire things which we do not really desire, so that, ultimately, the worst thing that can happen is for us to get what we ‘officially’ desire. Happiness is thus hypocritical: it is the happiness dreaming about things we do not really want. (Zˇ izˇek, 2002a: 59–60) Planning continues to succeed because it underpins the primal desire of most subjects in society for a conflict-free, safe and assured happy future, even if it can only deliver this as a fantasy-scenario of material happiness, rather than as an impossible reality that actually sates all desires (Gunder, 2003a, 2003b). This is a fantasy predicated on an obedience to a shallow consumptive quantitative imperative to be materially happy, which often occurs at the expense of our actual qualitative psychic desires. In our contemporary global society the ‘moral law’ is no longer the imperative that acts as a limitation, stopping us from enjoying too much. Instead, the cultural imperative, the now dominant moral Law itself, in its injunction for us to enjoy becomes ‘the ultimate “transgression”’ should one wish to pursue a life of moderation (Zˇ izˇek, 2004b: 174). Further, ‘the fantasy of a utopian harmonious social world can only be sustained if all the persisting disorders can be attributed to an alien intruder . . . a certain particularity which cannot be assimilated, but instead must be eliminated’ (Stavrakakis, 1999: 108). This is the stranger, the Other that is not us that can act as the ‘“scapegoat” to be stigmatised as the one who is blamed for our lack, the Evil force that stole our precious jouissance’ and stopped the fantasy from achieving its utopian vision (Stavrakakis, 2003a: 58). Even our ‘“complex” contemporary societies rely on the basic divide between included and excluded’ (Zˇ izˇek, 2004b: 86). Zˇ izˇek (2004b: 86) continues: in any society ‘there is a multitude within the system and a multitude of those excluded, and simply to encompass them both within the scope of the same notion amounts to the same obscenity as equating starvation with dieting.’ It is continually this Other that permits the delusion of harmony in our identity defining groups and for this to transpire we require an Other, external to the group for the group to define itself. We require a disparity, or gap, to allocate a degree of difference to an Other to conceptualize the group identification as who we are not and on this Other we can attribute all the signs of disharmony that jeopardize our shared fantasy (Zˇ izˇek, 1997: 5). Difference is essential to complete our fantasy of harmony, but only by providing the sacrificial Other on which we can blame the disappointment of the fantasy to deliver (Zˇ izˇek, 2004a: 158–9). In this light, planning,‘as part of the apparatus of the modern state, makes its own imprint, has its own powers for good and evil’ (Sandercock, 2004: 134). This is especially so as planning identifies, or at least names and legitimizes, what constitutes an urban pathology that detracts from what is desirous of the globally competitive city. Planning then sets out to remedy this lack or deficiency. Civil society, i.e. the public stage, and media of information dissemination are central to this process. Of course, our media are not ideologically neutral. As a consequence, media access for putting forth particular tropes of desire constitutes a central component of social, as well as economic, capital. This is well documented by Flyvbjerg (1998a) where the Aalborg Chamber of Commerce controlled the editorial content of the local newspaper. This argument is central to that of Chomsky’s (2003) multinational corporate steering of mass media content in the, so-called, ‘free’ press. This is where the mass media are free to publish almost anything, provided, of course, they do not alienate their corporate clients who provide their majority of income and profits via their advertising payments. Gunder (2003b) documented how planning actors and their affiliated partners gained public agreement via the rhetorical use of culturally shared ‘master signifiers’ and their related metonymies and metaphors. Here each signifier was linked to associations in the public’s unconscious that induced a conscious expression of desire for a particular set of values or specific consequential actions. Effective deployment of rhetorical tropes can seduce subjects ‘to relinquish previous desires (including identifications and embrace new ones) – or alternatively, to invest all the more completely in old ones’ (Bracher, 1993: 51–2). For example, does anyone wish to live in a city that is losing enjoyment to other locations because it lacks the fitness to compete? In Lacan, the construction of reality is continuous with the field of desire. Desire and reality are intimately connected . . . The nature of their link can only be revealed in fantasy . . . when harmony is not present it has to be somehow introduced in order for our reality to be coherent. It has to be introduced through a fantasmatic social construction. (Stavrakakis, 1999: 62–3) This is where, from a Lacanian outlook, by accepting rationalization as the means to fulfil a desire for completeness – via the utilization of falsifying words – ‘man does not adapt himself to reality; he adapts reality to himself’ (Roudinesco, 1997: 114). Ideological fantasies as to what constitutes an enjoyable and satisfying city are deployed to hide the dysfunctions and unpredictabilities that are ubiquitous throughout all social spheres, particularly for those lacking in sufficient capital to offset adversity. Social reality ‘is sustained by the “as if”, the fantasy of what things are like’ (Dean, 2001: 627). Rationalization, or realrationalität as Flyvbjerg (1998a) calls it, exists between the everyday activities of social life and the held universal ideals or values of what ought to be, even if it is not so, in social reality. The belief that planning is not political, but technical ‘allows the myths of objectivity, value neutrality, and technical reason to persist, and thereby fosters a certain delusion about planning practice’ (Sandercock, 2004: 134). Sandercock (2004: 134) continues: planning ‘helps to redefine political debate, producing new sources of power and legitimacy, changing the force field in which we operate’. Lefebvre suggests that planning is based on a strategy of mixing scientificity and rationality with ideology. ‘Here, as elsewhere, scientificity is an ideology, an excrescence grafted onto real, but fragmentary, knowledge’ (Lefebvre, 2003: 166). In particular, Lefebvre argues that quantitative expertise including the technology of urban planning is largely a myth. This is because planning administrators: and bad administrators at that, rarely use much actual technology. However, they have the ability to persuade the people as a whole that because these are technological decisions they should be accepted. In other words, a large part of Lefebvre’s criticism [of planners] is not that technocrats are technocrats, but that they are precisely the opposite. Technology should be put to the service of everyday life, of social life rather than being precisely the condition of its suppression and control. Urbanism, for example, is an ideology that operates under the cover of this myth of technology. (Elden, 2004: 145) Social reality can only exist in the symbolic and imaginary registries as it is composed, that is constructed, as a ‘result of a certain historically specific set of discursive practices and power mechanisms’ (Zˇ izˇek, 2001: 66). Flyvbjerg (1998a) illustrates this well in his exposé of the Aalborg Chamber of Commerce’s intervention in that city’s planning process. Here this grouping of dominant business people is given hegemonic voice to determine what constitutes acceptable transportation modes and spatial development in Aalborg’s town centre. In this example the planner’s technical facts, by themselves, produced the weaker argument. This was perhaps because the dissemination of these facts and their implications for planning action were ineffectively articulated to the public, if at all, via the local information media controlled by the Chamber of Commerce. In contrast, in Sydney, McGuirk (2004) documented how planners actively participated in and facilitated the dominant network of actors successfully pushing for a series of local, regional and national policies supporting Sydney’s global competitiveness. It appeared to be of little consequence that these policies induced adverse effects on the rest of the country, not to mention many of Sydney’s residents. Not dissimilarly, the Auckland case cited in the introduction illustrates how the planners actively consulted the dominant commercial stakeholders in developing their growth strategy, yet failed to have direct consultation with the Region’s actual residents (ARGF, 1999; Gunder, 2003a). Planners and their governance forum of dominant stakeholders appeared to inherently know what is in the best interests of their region’s residents. Planning as agonistic ethics Notwithstanding the ‘full rendering of the antagonisms which traverse our society, we indulge in the notion of society as an organic whole, kept together by forces of solidarity and co-operation’ (Zˇ izˇek, 1997: 6). Planning is one such instrument that shapes and justifies the governing ideals of utopian desire and in this ‘sphere, the fantasmatic ideal of harmony is dominant’ (Stavrakakis, 1999: 110). The subtle and not so subtle application of power defines truth, reason and rationality and this particularly comprises the deployment of power in our planning and related practices (Flyvbjerg, 1998a). Moreover, a Lacanian line of reasoning about knowledge and truth indicates that the constituting components of these induced fantasies of truth and rationality are mediated on the wants and needs of actors with the capacity to inflict their desires and wants on the Other and, as if, these desires belong to those who have been imposed on. This is via assertions of unquestionable ‘truth’, which are often supported and empowered by selected ‘distorted’ knowledge, practices and language put forward by their ideological supporters, employed professional experts and controlled media. Further, in this light traditional Kantian and related enlightenment ‘ethics is nothing more than a convenient tool for any ideology that tries to pass off its own commandments as authentic, spontaneous, and “honorable” inclinations of the subject’ (Zupancic, 1998: 41). In contrast to traditional ethics, Lacan’s (1992) theorizing may provide an alternative way to develop new values beyond those already constituted by society as traditional morals of good or evil shaping acceptable behaviours. Traditional ethics is predicated on a reality principle as to what is possible without transgression in social reality. As Zupancic (2003: 77) observes, this ‘reality principle itself is ideologically mediated; one could even claim that it constitutes the highest form of ideology, the ideology that presents itself as empirical factor or (biological, economic . . .) necessity.’ This ‘beyond good or evil’ does not have to lead to postmodern nihilism, rather Lacan lays a groundwork for an ethics of the Real, where through acknowledgement of this Real that we cannot know or articulate we can establish new ‘truths’ in relationship to the ‘good’ (Stavrakakis, 2003b; Zupancic, 2000, 2003). This is through a mechanism of ethical sublimation where we create ‘a certain space, scene, or “stage” that enables us to value something that is situated beyond the reality principle, as well as beyond the principle of common good’ (Zupancic, 2003: 78). It is the space, or stage, created when the planner, or other actor, makes the ethical decision to recommend an action or permission that is contrary to existing regulations, precedence, professional expectations, or cultural imperatives. This is perhaps because somehow for the planner, perhaps simply driven by strong feelings, the ‘correct’ and expected action is perceived as not being the right thing to do. From the Lacanian perspective of the ethics of the Real, to make the sensed wrong into a rightness is the ethically correct task, even if this requires the agent to act against what he/she thinks society expects of that actor. This act of transcending the reality principle, and being true to the actor’s desires,5 makes possible a new good, a new potential, it changes the rules as to what is possible (Gunder and Hillier, 2004: 230). ‘The ethical, then, is the constellation of events in which the subject frees herself from the symbolic law (“freedom”), commits herself to an act (“agency”), and thereby makes it possible for the law to be rethought’ (Kay, 2003: 109). The ethical ‘act is an “excessive”, trans-strategic intervention which redefines the rules and contours of the existing order’ (Zˇ izˇek, 2004b: 81). Viewed from this perspective, Kant’s categorical imperative must be rethought itself as purely transgressive: the ethical act proper is a transgression of the legal norm – a transgression which, in contrast to a simple criminal violation, does not simply violate the legal norm, but redefines what is a legal norm. The moral law does not follow the Good – it generates a new shape of what counts as ‘Good’. (Zˇ izˇek, 2001: 170) This is a transgression that introduces new spaces for what can be considered ‘good’ and hence a wider space for jouissance, beyond that of mere technically produced materialist satisfaction. Of course, a key question becomes: how can a credible planner, or other actor, transcend the accepted norms and expectations of a society to create a new space for a new concept of ‘good’? Further, how can one effectively and reasonably mobilize such an ethics of the Real in everyday life when it is so contrary to the consensual instrumental rationality of the modern project and its ready-made solutions, that are, arguably planning’s purpose and foundations? Planning theorists (e.g. Gunder and Hillier, 2004; Pløger, 2004) and researchers in other disciplines (e.g. Mouffe, 1999, 2000; Stavrakakis, 2003a; Thrift, 2004a, 2004b) are currently attempting to address these complex issues that essentially require new insight and perhaps even profound change in our very relationships towards social reality, itself. Further, they are attempting to do so in a manner that does not simply impose a new intransigent set of ideals to replace our late-modern cultural imperatives, but rather to encourage diverse opportunities for multiple opening in which imminence may continually occur (after Deleuze). Coherent and implementable means to achieve this desired state are yet to emerge as new knowledges and practices, if they can ever do so. Yet, this author suggests that mere awareness and articulation of the impossible implications that the Lacanian Real has on traditional rationality are perhaps one of many points of commencement. Of course, this discourse also may fall into the trap leading to transcendental idealism, i.e. a process of identifying a lack, or void, in our knowledge and practices and then presenting a hegemonic solution that must be implemented, regardless of effect and affect! This author suggests that to change social reality, to begin to question and where necessary traverse our norms and laws, while avoiding the imperative of idealism, calls for a return to agonism that reawakens the political awareness of lack and negativity in place of the technical injunction: you will enjoy! This permits a space for an inclusive acceptance of strife or agonism that does not exclude the Others’ voice attempting to articulate their desires and wants in response to the ‘irreducibility of the Real’ (Stavrakakis, 2003b: 331). Rather this re-politicization of the planning problematic from that of the technical, quantified, solution is one that values Lacan’s Real and Lefebvre’s lived space by making the ‘key “jump from quantity to quality”, from antagonisms subordinated to differences to the predominant role of antagonism’ as pure agonism (Zˇ izˇek, 2004b: 92). In Lefebvre’s city ‘unconscious desires and passions lay dormant, dormant beneath the surface of the real, within the surreal . . . waiting for . . . the day they can be realized in actual conscious life’ (Merrifield, 2000: 178). In this regard, rather than continuing to fill the lack generating the urban problematic and produce a largely phallic enjoyment, Stavrakakis (2003b: 332) reminds us that in Lacan’s later teachings he spoke of another form ‘of jouissance – female or feminine jouissance – which values this lack per se as something that entails a different kind of enjoyment.’ Perhaps this feminine jouissance may be more appropriate to politicize the needs and wants of lived space. Yet, to do so would require a politics that acknowledges the impossibility of the Lacanian Real. In contrast to the notion that what is meant by an utopia is an imagined ‘ideal society; what characterizes utopia is literally the construction of a u-topic space, a social space outside the existing parameters, the parameters of what appears to be “possible” in the existing social universe’ (Zˇ izˇek, 2004b: 123). This proposed utopia is one that may permit, at least aspects of Lefebvre’s ‘lived space’ of the qualitative to be both visible and articulated in conscious life. Rather than contestant cities and regions competing globally under one cultural imperative to attract and retain finite capital and resources via one ‘logic’ and vision, this article calls for a planning ethos that encourages diverse groups within cities and regions to actively contest their perspectives and desires without threat of exclusion. To achieve such a state requires planning ‘to find ways of working with agonism without automatically recurring to procedures, voting, representativity, forced consensus or compromises’ that inherently exclude (Pløger, 2004: 87). This requires a planning ethos predicated on a central awareness of the irreducible Real. This is an understanding that any forced resolution always excludes a remainder, what cannot be articulated or perceived. Further, this remainder will continue to have unconscious effect in terms of what drives our materialized actions. This suggests an overt democratic planning process, representative of a society that is explicitly and overtly hegemonic for all participants, not tacitly hegemonic in its privileging of specific groups with access to power and technocratic justification that is constituted under a logic implicitly desiring social order (Critchley, cited in Zˇ izˇek, 2004b: 95). This is in contrast to the existing social reality, where political processes, such as planning, appear to strive for public participation culminating in an harmonious public consensus, when of course this is but an ideological foil that excludes in the name of a ‘general interest’ defined by a privileged few and legitimized by technocratic ‘reason’. In contrast, a strong society ‘places conflict and power at its centre’ by guaranteeing the very ‘existence of conflict’ (Flyvbjerg, 1998b: 229). Our current dominating fantasy of harmony is sustained by the illusion of continued consumer abundance produced and brought by the cornucopia of global capitalism, at least for the first world. This enjoyment of global capitalism ‘constitutes a (partial) reality with hegemonic appeal, a horizon sustained by the hegemony of an administration of desire with seemingly unlimited resources’ (Stavrakakis, 2003a: 61). Of course, resources and global carrying capacities are axiomatically finite. So perhaps must be our desires, for they can never be sated. Traversing our fundamental fantasy for harmony: a start, not a conclusion! Lacan and his followers, such as Stavrakakis, Zˇ izˇek or Zupancic, produce valid arguments for a psychoanalytically derived philosophy of reality and ideology ‘capable of theorizing the ways our deepest commitments bind us to practices of domination’ (Dean, 2001: 627). Revealing and transversing the ideological constructs that shape and structure our social reality is inadequate in itself as a mere academic critical exercise of knowledge production. This author argues that we must radically challenge our underlying beliefs for ourselves, and, in particular, not externalize them to ‘larger cultural practices and technologies’ so that hegemonic networks, or partnerships, of dominant actors, including intellectuals and bureaucratic professionals, can do our believing and desiring for us through planning and related diverse agencies of social guidance (Dean, 2001: 628). To do so we must traverse our fundamental fantasies that seek harmony and security. This article’s application of Lacan, augmented with some of Lefebvre’s urban insights, gives us a combination of Freudian and Marxist thought that is considerably at odds to that conjured up by the Frankfurt School’s vision of society as ‘a liberated collective culture’ with little space for the individual histories of unique subjects (Jameson, 2003: 8). The latter is the School, or project, drawing on Marx and Freud, which eventually created the Habermasian product of communicative rationality. This is a rationality that sought as its seldom if ever achieved ideal, to produce undistorted (ideologically free) speech acts ‘based on recognition of the corresponding validity claims of comprehensiveness, truth, truthfulness, and rightness’ constituting a basis for consensually agreement as to how we should act (Habermas, 1979: 3). Yet, as Hillier (2003) illustrates, this is an ideal of undistorted speech that is an impossibility because of the Lacanian Real and the incompleteness it always induces in language, not to mention the impossibility of absolute truth. Yet, this author would agree with Habermas’ call for the supremacy of discourse over mere technical reason. Habermas’ last two validity claims of truthfulness to our desires and the need to act in regard of what our unconscious feeling says is rightness, even if this sense is perhaps not readily justifiable with symbolic knowledge and reasoned argument, should be given due regard through our discourses. In contrast to Habermas’ validity claims of truth and comprehensiveness, Lacan’s theorizing suggests a much more fundamental contextualization of urban ideology based on the fantasies we construct to paper over the lack induced by the Real. This is a perspective that situates our very social reality, including space and social interaction, as principally constituted and composed of ideological fantasy constructs, misrecognitions and misunderstandings (see Hillier, 2003). As Jameson (2003: 37–8) observes, we owe to Lacan ‘the first new and as yet insufficiently developed concept of the nature of ideology since Marx’. Drawing on Althusser, Jameson (2003: 37–8) continues that ideology is ‘the “representation” of the Imaginary relationships of individuals to their Real conditions of existence’, so that ‘the individual subject invents a “lived” relationship with collective systems.’ This is a symbolic, materialized, relationship of practices and rituals (Krips, 2003: 149). Here, it is the desire of this Other that we fundamentally seek and wish to please as we constantly strive to return to our idealized primordial desire for infant maternal security and contentment (Hillier and Gunder, 2005). So we construct and share illusions and fantasies – ideologies – that we are somehow achieving this impossible task. It is the aggregate of these Others, and the illusions we generate about them and ourselves, that constitutes the social reality that is our lived space.

#### Narratives of sustainable space exploration are constructed fantasies of risk analysis that desire an impossible knowledge and recreate power hierarchies through controlled risk politics

**Ormord, 12** – James, School of Applied Social Science, University of Brighton, (“Beyond world risk society? A critique of Ulrich Beck’s world risk society thesis as a framework for understanding risk associated with human activity in outer space.” Environment and Planning D: Society and Space 2013, volume 31, pages 727 – 744)

Beck has been criticised for his ‘confusion’ about whether or not exposure to risk is unevenly distributed according to social and geographic divisions (Lupton, 1999, page 68). He has argued that “pollution follows the poor” (Beck, 1999, page 5) and has accepted that the rich can sometimes buy themselves safety, but he has also stated that nuclear contamination, for example, “is egalitarian, and in that sense ‘democratic’” (page 61), and he hopes for our unification into a global “civilizational community of fate” (2006, page 7; also 1992, page 47). In elaborating what he calls a “political economy of risk”, however, he appears to accept that the economic consequences of risk are unevenly socially distributed (1999, page 61). It is therefore surprising that he refers to the subpolitics of risk as an ‘enemyless’ politics. For even if it is accepted that risks themselves unite us in principle, there are clearly, as in the instances discussed above, those who benefit from the proliferation of risk. I have argued throughout the paper that there are serious problems with Beck’s account of how a cosmopolitan public sphere will emerge. The contradictions of risk themselves are portrayed as the most powerful force in undermining the risk makers, whilst it is merely for social movements to make risk scandalous, and various “moralizing groups” to put risk on the social agenda (1999, page 67). **Beck sees progress as** occurring “not through class struggle or revolution as in Marx, but as an unintended consequence of modernity itself” (Lupton, 1999, page 67). Politics “nestles down” in everyday life as risk decisions become impossible to ignore (Beck, 1997, page 152). His hope for cosmopolitan ecological democracy revolves around consumer boycotts and buycotts, and in **balloting over ecological issues**. In his assertion that “in sorting through the trash for recycling, everyone is compelled to cooperate as a minor activist in the overall rescue mission for the earth and humankind” (1997, page 91, emphasis added), activism is dissolved into individualised consumer behaviour administered by the state (see Smith, 2009, page 17). The theoretical problem posed by the relative failure to politicise the public about the risks involved in space activity is precisely that it does not impose itself on the everyday lives of those who stand to suffer. Nor are the risks concentrated in any socially or geographically determined sector of the population, with the exception of localised risks around manufacture and launch facilities such as the Baikonur Cosmodrome. The decision by **SNAP-9A** scientists to design the plutonium capsule to break up in the event of a disaster was in this sense a perfect tactic to avoid politicising any particular group. Issues concerning risk associated with human activity in space may find greater symbolic anchoring in areas immediately surrounding manufacture and launch sites, accounting for the geographic concentration of activism within those areas, but there is no necessary reason why people should engage with them. Accounting for why some people are mobilised to contest these risks whilst others are not, even when they share the same interests, values and knowledge, is difficult using Beck’s theoretical framework. As Lupton (1999, page 62) argues, “a usual response to grave dangers is to deny their existence as a kind of psychological self-protective mechanism, an attempt to maintain a sense of normality”. As she says, Beck accepts this (see Beck, 1995, pages 42–57). He argues that in the most “hopelessly hazardous situations … there is a growing tendency not merely to accept the hazard, but to deny it by every means at one’s disposal” (pages 48–49). He even makes the point that the imperceptibility of danger could in principle make this easy, but comes back again to the idea that we confront unavoidable risk decisions in day-to-day scenarios: “The lake one was about to leap into is revealed as a sewer, the superb, crispy lettuce in one’s mouth turns out to be contaminated and foul” (page 55). The “tolerance of despoliation and hazards”, says Beck, “wears thin only where people see their way of life jeopardized, in a manner they can both know and interpret, within the horizon of their expectations and valuations” (page 46). I have highlighted throughout that, where risks are not directly confronted and are uncertain, the operation of economic power becomes more important. One dimension to how power operates under these circumstances has recurred throughout the paper: the ability to **create and manage fantasies about catastrophe**. The more sophisticated the **technologies** used to **rationalise risk** become, the more significant what it **cannot model** becomes. Various approaches to psychoanalysis have examined how **fantasy creates both** **what is feared** (its ‘horrific’ dimension) **and the pacifying solution that relieves this fear** (its ‘beautific’ dimension). This is true of Kleinian psychoanalysis (eg, Klein, 1946, page 6), but particularly of contemporary Lacanian psychoanalysis, which has dealt with images of catastrophe specifically. This provides tools to explore in more depth Beck’s category of ‘things we are unwilling to know’. The Lacanian social theorist Slavoj Žižek (2008, page xii), for example, adds another category—‘unknown knowns’—to Donald Rumsfeld’s typology of knowledge. Žižek argues that when gaps appear in the symbolic order (in this case rationalising risk discourses) fantasy operates to conceal the true horror of the Lacanian Real; that which cannot be articulated. Žižek (2008, pages 5–6) provides the **example** of **safety demonstrations on aeroplanes**. These demonstrations do not serve to pacify our true fears about a crash landing, but to construct the horrific scenario. The true horror remains our inability to know how the crash scenario will play out. Precisely **the same is true of NASA’s Environmental Impact Statements, which are known to be fabrications but are still preferred to uncertainty** (the UN demands an impossible risk assessment that is probabilistic and geographically limited). The image of a **collision** **cascade** in orbit taking out global communications is also a **fantasy**, as are Haynes’s and McKay’s mutant bacteria. These fantasies each allow us to contemplate uncertainty. But each has a different effect, engineered and selected to function in the interests of those in power. Environmental Impact Assessments provide scenarios that legitimate State acquiescence to capital. They cover over not only science’s failings, but also those of the State and capital in turn. **They function to draw activists into** what Beck (1995, page 42) describes as “**orgies of mathematics and science” that work to prevent a truly reflexive discussion of risk**. Whilst informed activists engage with these scenarios as though they were rationalities (and, for example, demand to see more of the information on which they are based), less informed members of the public leave them to it. **Collision cascade fantasies and solutions for them in the form of fantastic technologies also sustain a relationship between capital and the State in which disaster and solution must be conceived within the existing regime governing space activities**. Not many people have direct economic interests in planetary engineering as yet, bar a marginal group of scientists. Desiring an impossible knowledge, these fantasies give scientists recourse to seek further funding (though more advanced modelling will make the unknown more, not less, terrifying), whilst at the same time making any politicisation of their work seem absurd. Meanwhile, the notion of **planetary engineering itself functions as a fantasy sustaining our unsustainable relationship with the Earthly environment**. Such fantasies are especially effective in **immobilising** public concern because of their remote setting in outer space. Space colonisation advocate Kraaft Ehricke (1972) referred to the development of outer space as the ‘benign industrial revolution’ precisely because it removed the negative consequences of industrial activity to a place where they no longer mattered. The same principle underpinned proposals to dump nuclear waste in outer space. Such a manoeuvre is a form of Beck’s “**symbolic detoxification**”, and the relationship between purity, exclusion, and avoidance has been tackled in the literature on risk (eg, Douglas, 1992; Joffe, 1999). Conclusion I have argued that, whilst many of the descriptive concepts established in Beck’s world risk society thesis can capture the existing state of risk beyond the globe, these risks reveal some of the problems with Beck’s theoretical understanding of risk politics. Contrary to Beck’s understanding, I have argued that there is nothing inevitable about these issues entering into a cosmopolitan public sphere. I have argued that this is especially true given the economic interests that keep uncertainty about these risks away from the public. I recommend that **we should remain sceptical about apparently cosmopolitan international cooperation regarding risk in outer space**, arguing that **this exists only where the interests of states and capital coincide**. I have also outlined some of the ways in which **space activity is** set to increase in order to resolve Earthly problems. These necessarily entail new and **increased risk**s, and are not the result simply of overspecialised science, but are **driven by the need for new capital fixes**. Because of the existence of these mechanisms, it cannot be trusted that progress will be made through the inevitable functional realignment of risk politics. The influence of power on risk politics beyond the global level must instead be recognised and collectively challenged, and **especially the function of fantasy** within this. An equal and open discussion of both the ‘goods’ and ‘bads’ (to use Beck’s terms) produced by space activity can only proceed on this basis.

#### The repetition of drives makes life the enemy and causes extinction

Themi 08 (Tim, Prof @ Deakin U, “How Lacan’s Ethics Might Improve Our Understanding of Nietzsche’s Critique of Platonism: The Neurosis & Nihilism of a ‘Life’ Against Life,” *Cosmos and History: The Journal of Natural and Social Philosophy* 4.1-2, 2008) SJBE, recut from Harvard BoSu

For to circle in too close to the Thing which is ethically forbidden by our reality principles––yet too the real truth of much desire––does hardly give us pleasure at all but anguish of the heaviest kind. Even if done so only as a thought experiment; as a free-association. So go there we generally don’t, and our ‘realities’ reflect as much. But henceforth when desire builds up, damns and flares return of the Thing: this is how Lacan specifically characterises the move we might make that goes beyond the pleasure principle, whose other name for Freud is ‘death-drive’. There where there is no, not pleasure yet jouissance in the transgression that the Thing would bring, a jouissance of transgression which Lacan suggests is the most direct satisfaction of a drive humanly possible[48]. But it’s also one perhaps unconsciously masochistic, that which Freud writes up as being only preliminarily sadistic, in eventually expressing itself as an “unconscious need for punishment”[49]. And if indeed we are feeling guilty, then we may yet still seek to pay the price. Why? For unknowingly possessing and inadvertently re-accessing this Thing in our real, beyond the pleasure-reality principle, our moral transgressions casting shadow long into the unconscious we know next to nothing about, and refuse even to acknowledge.¶ Could it not be thusly then that our time is behind now a sadomasochistic, wilfully ignorant drive towards death for nigh the entire species? Such punishment would too overly suffice, to be sure, for even a two-millennium length in repression…¶ But with our advancements in technological power outmatching by far any correlative advance in the awareness gained as a whole of our prehistoric Thing within: the great 21st century ecological disaster that too many academics and activists now increasingly predict, seems more than just a little possible. But to this increasingly macabre scenario, we must also add the renewed proliferation of nuclear weapons which occurs, no less, amidst a world where vital resources for energy and democracy are wearing thin[50]. For just such reasons, wilful ignorance of the Thing now bares results which Lacan’s Ethics reveals as far too terrifyingly possible to rationally accept; given that we have the Thing armed to the teeth now from that primitive id-like part of the brain, with no Sovereign Good, and all the way into a nuclear age.¶ CONCLUSION: THE NEUROSIS & NIHILISM OF A ‘LIFE’ AGAINST LIFE.¶ This is why Lacan proposes that his enquiry into ethics must be one to go “more deeply into the notion of the real”(LE:11). Further into what he would rather call the real, given that previous notions of ‘nature’ have been too far ‘different’––from being far too Platonic––than his own; and because it’s the very exclusions in these previous notions which upon return, as return of excess, are yielding our most tragic problems.¶ Today when faced with problems of the magnitude of global warming––a special but by no means solo case of adverse environment change at present due to our physical treatment of the planet––we often think the answer is to be more moral, more good, and we are thankful when exponents of the Good in some way bring attention to the problem. However, the idea of the Good as introduced by Plato, and nigh all of its descendants whether secular, rationalist, religious or not, continue to predicate themselves on a radically false picture of the human-condition: if not still of the entire cosmos––which only then lines itself up aside of an age-old repression, a repression of das Ding, that Freudian Thing in our inner real which, when it returns after being disavowed and denied in the name of the Good too long, is even more devastating.¶ Presently we are accelerating along the path of what Lacan discloses as our civilisation’s “race towards destruction”, a “massive destruction”, “a resurgence of savagery”, snaking the paths traced out before us by the centuries long dominion of Western morality [51]; and the nihilism detected by Nietzsche before the turn of the 20th has never threatened to reach such the grand finale. But what I would have us take from this enquiry here is that this is not because we aren’t in accordance enough with a moral ideal of the Sovereign good, but rather, it’s because we aren’t in accordance enough with a proper understanding of the real. It’s because we still at some level think that being more moral, in accordance with the Good’s inherited repressive structures towards our drives, desire, and truthfulness about the real, is actually the answer to––rather than the source of––our most tragic problems.¶ The goal here is by no means then to encourage all to let their Things run wild––which would probably be nothing short of an instant conflagration––but this is why and precisely why we must desist from deluding ourselves under the tightening grip of a Sovereign Good, for this is precisely the move which cuts the Thing loose after pressing down for far too long, a slippery hand’s palming on the coils of a spring, forever readying the subsequent explosion. For when that which is really real––as opposed to what Christian-Platonism falsely called the ‘real’––is forced from mind, it can’t really disappear because it is real, and it tends to end up only in our gun-sights as an imaginary overlaying of an external other, when the signifier ‘enmity’ appears. The earth itself can even seem like the enemy after while, one which like Plato in his Phaedo, we might think then to escape from “as if from a prison”, and especially from “the bonds of the body”, in the hope that we may live one day without the earthly altogether[52]. Following such negations to their logical conclusion, life itself becomes enemy too, for as being made up of the earthly and organic, life could never be free of what it is in essence. And what is the death-drive Freud tells from the start, if not to return us sundry to that dust-bowl of the inorganic; as per that “second death”[53] fantasm Lacan salvages from the Monstre de Sade, which wills to go beyond the destruction of mere beings, by destroying too the principle from which fresh sets could emerge. Such negative devaluations of our earthly, organic life though are really of our own construction: as de Sade, like any pervert, is only the mirror which shows expressed what Platonic-neurotics are but hide inside––a cess-pit of loathing contempt for life, built up from the unconscious and disowned, distorted and damned up, built up, instinctual-ideational elements of their own subjective psyches, phobically ferocious of that Thingly real lying not so dormant, and readying within…¶ But is it now still possible as Nietzsche teaches to say ‘Yes’ to the real of nature both without and within––to return to it!––even though it is more frightful and we are less guaranteed protection of it than the Platonic history of metaphysicians taught? For with the further disclosures of The Ethics of Psychoanalysis––Lacan’s following up and extension of the meta-ethical implications of Freud: perhaps even Nietzsche, our great intellectual übermensch, may too have bitten off more snake-head than he could chew? From certain moments in Nietzsche’s texts we can perhaps interpret that he may have had this Thing in his sights, but saw nothing much to come of it, so instead, elected to turn away, though not without some perhaps hinted at self-amusement.[54]¶ But with psychoanalysis, rightly or wrongly, such truths are out. It doesn’t seem all positive at first, and perhaps it never entirely will. But we must not let this deeper disclosure desist us now from the core Nietzschean project of locating and overcoming the nihilism which begs us to take cover in idealising fictions, as if life as life is not worth living. Not because nihilism and the annihilation of the species is wrong in the sense of being immoral, but rather because it is bad art, mediocre art, and the ‘knowledge’ claims it trumpets on should only make us flare. If we are at our full intellectual and creative will to power, we can only consider such cultural-civil regressions as we saw on display with that whole propaganda comedy that surrounded the war for more oil in Iraq as infantile; the hapless results of sibling rivalries gone too far astray. But we must also resist being caught up in the imaginary of those who would only re-preach to us now of a return to the Good, who would only redeploy such versions of nihilism’s precursory defensive fictions, the pernicious ones, which would only then re-falsify our data, and leave us disappointed when the truth then re-emerges. Doing more harm than good does Platonism in the end by leaving us untrained for the real, with the habit instead to take some truth as ‘error’, and error as ‘truth’––as ‘real’––to the point even of epistemic dysfunction. Take the grotesque intellectual poverty of that whole Christian middle-ages for example, whence put into relation with the heights of Aristotle and his fellow Greeks, as Augustine and Aquinas amplified some of the worst bits of Platonism, and threw the rest into abyss.¶ The overcoming of the moralising good of Christian-Platonism though does by no means imply then a subsequent affirmation of all that brutal Roman like greed, slavery, decadence, circus-bread corruption and mindless colonial expansion that we’ve heard all about, and are hardly so free of with our corporate today––just ask a Latin-American for instance![55] For it is possible within the perspectives opened up by Nietzsche, Freud, Lacan, as Silvia Ons puts it, to view a social-historical or individual neurosis of any kind: including the expressed acted-out, perverse-sadistic form that escapes when the Good is temporarily loosed of its repressive grip––and say to the would be Platonist: ‘No, not that, that’s not a cure, that’s a mirage; that’s sheer fantasy, resentment, spite; that’s not a cure it will only make things worse; worse in a different way, but worse nonetheless!’¶ By greater mindfulness then, with guided affirmation towards even that fearsome Freudian Thing that The Ethics of Psychoanalysis has us find now in our inner natures: we can eventually again say ‘Yes’-to-life in such the way that it overcomes the nihilism of not caring too much whether we as individuals or species live or die, whether we as culture or civilisation advance or decline. But we can only do this with fullest efficacy by freeing ourselves of all that wasted neurosis sickness that feels it must deny our Thing like aspect of the real: because from all those Christian-Platonic prejudices of the Good, it has been taught that such ‘things’ are too far beneath it. We must continue instead to train ourselves to stare the real directly in the face, without flinching, and that’s all we can do at least to start. For unless we can continue to utilise, sublimate, enjoy and get a positive, well-guided jouissance out of all aspects of life––including that Freudian Ding in our real––then the chances are we’re going to be at least in part, happy enough in no longer living it: offering not even a puff of genuine political praxis! We either face up to the death-drive snaking long beneath the dank, hidden history of the un-real, anti-real Good of Platonism––or let the disowned, un-understood drive resurge of its own volition until it accidentally finishes us!

#### Vote negative to embrace the lack – this requires being open to the anxiety that occurs from an encounter with the other and breaks down fantasy and drives.

McGowan 13 Todd McGowan, 2013, “Enjoying What We Don’t Have: The Political Project of Psychoanalysis,” University of Nebraska Press/Lincoln and London, SJBE

The alternative — the ethical path that psychoanalysis identifies — demands an embrace of the anxiety that stems from the encounter with the enjoying other. If there is a certain ethical dimension to anxiety, it lies in the rela- tionship that exists between anxiety and enjoyment. Contra Heidegger, the ethics of anxiety does not stem from anxiety’s relation to absence but from its relation to presence — to the overwhelming presence of the other’s enjoyment. In some sense, the encounter with absence or nothing is easier than the encounter with presence. Even though it traumatizes us, absence allows us to constitute ourselves as desiring subjects. Rather than producing anxiety, absence leads the subject out of anxiety into desire. Confronted with the lost object as a structuring absence, the subject is able to embark on the pursuit of the enjoyment embodied by this object, and this pursuit provides the subject with a clear sense of direction and even meaning. This is precisely what the subject lacks when it does not encounter a lack in the symbolic structure. When the subject encounters enjoyment at the point where it should encounter the absence of enjoyment, anxiety overwhelms the subject. In this situation, the subject cannot constitute itself along the path of desire. It lacks the lack — the absence — that would provide the space through which desire could develop. Consequently, this subject confronts the enjoying other and experiences anxiety. Unlike the subject of desire — or the subject of Heideggerean anxiety — the subject who suffers this sort of anxiety actually experiences the other in its real dimension.¶ The real other is the other caught up in its obscene enjoyment, caught up in this enjoyment in a way that intrudes on the subject. There is no safe distance from this enjoyment, and one cannot simply avoid it. There is nowhere in the contemporary world to hide from it. As a result, the contem- porary subject is necessarily a subject haunted by anxiety triggered by the omnipresent enjoyment of the other. And yet, this enjoyment offers us an ethical possibility. As Slavoj Žižek puts it, “It is this excessive and intrusive jouissance that we should learn to tolerate.”27 When we tolerate the other’s “excessive and intrusive jouissance” and when we endure the anxiety that it produces, we acknowledge and sustain the other in its real dimension.¶ Tolerance is the ethical watchword of our epoch. However, the problem with contemporary tolerance is its insistence on tolerating the other only insofar as the other cedes its enjoyment and accepts the prevailing symbolic structure. That is to say, we readily tolerate the other in its symbolic dimen- sion, the other that plays by the rules of our game. This type of tolerance allows the subject to feel good about itself and to sustain its symbolic identity. The problem is that, at the same time, it destroys what is in the other more than the other — the particular way that the other enjoys.¶ It is only the encounter with the other in its real dimension — the encounter that produces anxiety in the subject — that sustains that which defines the other as such. Authentic tolerance tolerates the real other, not simply the other as mediated through a symbolic structure. In this sense, it involves the experience of anxiety on the part of the subject. This is a difficult posi- tion to sustain, as it involves enduring the “whole opaque weight of alien enjoyment on your chest.”The obscene enjoyment of the other bombards the authentically tolerant subject, but this subject does not retreat from the anxiety that this enjoyment produces. If the embrace of the anxiety that accompanies the other’s proximate enjoyment represents the ethical position today, this does not necessarily provide us with an incentive for occupying it. Who wants to be ethical when it involves enduring anxiety rather than finding a way — a drug, a new authority, or something — to alleviate it? What good does it do to sustain oneself in anxiety? In fact, anxiety does the subject no good at all, which is why it offers the subject the possibility of enjoyment. When the subject encounters the other’s enjoyment, this is the form that its own enjoyment takes as well. To endure the anxiety caused by the other’s enjoyment is to experience one’s own simultaneously. As Lacan points out, when it comes to the enjoyment of the other and my own enjoyment, “nothing indicates they are distinct.” Thus, not only is anxiety an ethical position, it is also the key to embracing the experience of enjoyment. To reject the experience of anxiety is to flee one’s own enjoyment.¶ The notion that the other’s enjoyment is also our own enjoyment seems at first glance difficult to accept. Few people enjoy themselves when they hear someone else screaming profanities in the workplace or when they see a couple passionately kissing in public, to take just two examples. In these instances, we tend to recoil at the inappropriateness of the activity rather than enjoy it, and this reaction seems completely justified. The public display of enjoyment violates the social pact with its intrusiveness; it doesn’t let us alone but assaults our senses. It violates the implicit agreement of the public sphere constituted as an enjoyment-free zone. And yet, recoiling from the other’s enjoyment deprives us of our own.¶ How we comport ourselves in relation to the other’s enjoyment indi- cates our relationship to our own. What bothers us about the other — the disturbance that the other’s enjoyment creates in our existence — is our own mode of enjoying. If we did not derive enjoyment from the other’s enjoyment, witnessing it would not bother us psychically. We would sim- ply be indifferent to it and focused on our own concerns. Of course, we might ask an offending car radio listener to turn the radio down so that we wouldn’t have to hear the unwanted music, but we would not experience the mere exhibition of alien enjoyment through the playing of that music as an affront. The very fact that the other’s enjoyment captures our attention demonstrates our intimate — or extimate — relation to it. This relation becomes even clearer when we consider the epistemo- logical status of the enjoying other. Because the real or enjoying other is irreducible to any observable identity, we have no way of knowing whether or not the other really is enjoying. A stream of profanity may be the result of someone hurting a toe. The person playing the car radio too loud while sitting at the traffic light may have simply forgotten to turn down the radio after driving on the highway. Or the person may have difficulty hearing. The couple’s amorous behavior in public may reflect an absence of enjoyment in their relationship that they are trying to hide from both themselves and the public.¶ Considering the enjoyment of the other, we never know whether it is there or not. If we experience it, we do so through the lens of our own fantasy. We fantasize that the person blasting the radio is caught up in the enjoyment of the music to the exclusion of everything else; we fantasize that the public kisses of the couple suggest an enjoyment that has no concern for the outside world. Without the fantasy frame, the enjoying other would never appear within our experience.¶ The role of the fantasy frame for accessing the enjoying other becomes apparent within Fascist ideology. Fascism posits an internal enemy — the figure of the Jew or some analogue — that enjoys illicitly at the expense of the social body as a whole. By attempting to eliminate the enjoying other, Fascism hopes to create a pure social body bereft of any stain of enjoy- ment. This purity would allow for the ultimate enjoyment, but it would be completely licit. This hope for a future society free of any stain is not where Fascism’s true enjoyment lies, however. Fascists experience their own enjoyment through the enjoying other that they persecute. The enjoy- ment that the figure of the Jew embodies is the Fascists’ own enjoyment, though they cannot avow it as their own. More than any other social form, Fascism is founded on the disavowal of enjoyment — the attempt to enjoy while keeping enjoyment at arm’s length. But this effort is not confined to Fascism; it predominates everywhere, because no subjects anywhere can simply feel comfortable with their own mode of enjoying.¶ The very structure of enjoyment is such that we cannot experience it directly: when we experience enjoyment, we don’t have it; it has us. We experience our own enjoyment as an assault coming from the outside that dominates our conscious intentions. This is why we must fantasize our own enjoyment through the enjoying other. Compelled by our enjoyment, we can’t do otherwise; we act against our self-interest and against our own good. Enjoyment overwhelms the subject, even though the subject’s mode of enjoying marks what is most singular about the subject.¶ Even though the encounter with the enjoying other apprehends the real other through the apparatus of fantasy, this encounter is nonetheless genuine and has an ethical status. Unlike the experience of the nonexistent symbolic identity, which closes down the space in which the real other might appear, the fantasized encounter with the enjoying other leaves this space open. By allowing itself to be disturbed by the other on the level of fantasy, the subject acknowledges the singularity of the real other — its mode of enjoying — without confining this singularity to a prescribed identity.¶ The implications of privileging the encounter with the disturbing enjoy- ment of the real other over the assimilable symbolic identity are themselves disturbing. The tolerant attitude that never allows itself to be jarred by the enjoying other becomes, according to this way of seeing things, further from really encountering the real other than the attitude of hate and mis- trust. The liberal subject who welcomes illegal immigrants as fellow citizens completely shuts down the space for the other in the real. The immigrant as fellow citizen is not the real other. The xenophobic conservative, on the other hand, constructs a fantasy that envisions the illegal immigrant awash in a linguistic and cultural enjoyment that excludes natives. This fantasy, paradoxically, permits an encounter with the real other that liberal tolerance forecloses. Of course, xenophobes retreat from this encounter and from their own enjoyment, but they do have an experience of it that liberals do not. The tolerant liberal is open to the other but eliminates the otherness, while the xenophobic conservative is closed to the other but allows for the otherness. The ethical position thus involves sustaining the liberal’s toler- ance within the conservative’s encounter with the real other.

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#### Asteroid mining is starting now. New legal frameworks and massive investments bring it closer than you think-but we need to focus on maintaining progress

Gilbert 21 Alex Gilbert, 4-26-2021, "Mining in Space Is Coming," Milken Institute Review, https://www.milkenreview.org/articles/mining-in-space-is-coming//SJJK

Space exploration is back. after decades of disappointment, a combination of better technology, falling costs and a rush of competitive energy from the private sector has put space travel front and center. indeed, many analysts (even some with their feet on the ground) believe that commercial developments in the space industry may be on the cusp of starting the largest resource rush in history: mining on the Moon, Mars and asteroids. While this may sound fantastical, some baby steps toward the goal have already been taken. Last year, NASA awarded contracts to four companies to extract small amounts of lunar regolith by 2024, effectively beginning the [era of commercial space mining](https://payneinstitute.mines.edu/wp-content/uploads/sites/149/2020/09/Payne-Institute-Commentary-The-Era-of-Commercial-Space-Mining-Begins.pdf). Whether this proves to be the dawn of a gigantic adjunct to mining on earth — and more immediately, a key to unlocking cost-effective space travel — will turn on the answers to a host of questions ranging from what resources can be efficiently. As every fan of science fiction knows, the resources of the solar system appear virtually unlimited compared to those on Earth. There are whole other planets, dozens of moons, thousands of massive asteroids and millions of small ones that doubtless contain humungous quantities of materials that are scarce and very valuable (back on Earth). Visionaries including Jeff Bezos [imagine heavy industry moving to space](https://www.fastcompany.com/90347364/jeff-bezos-wants-to-save-earth-by-moving-industry-to-space) and Earth becoming a residential area. However, as entrepreneurs look to harness the riches beyond the atmosphere, access to space resources remains tangled in the realities of economics and governance. Start with the fact that space belongs to no country, complicating traditional methods of resource allocation, property rights and trade. With limited demand for materials in space itself and the need for huge amounts of energy to return materials to Earth, creating a viable industry will turn on major advances in technology, finance and business models. That said, there’s no grass growing under potential pioneers’ feet. Potential economic, scientific and even security benefits underlie an emerging [geopolitical competition](https://nationalinterest.org/feature/geostrategic-importance-outer-space-resources-154746) to pursue space mining. The United States is rapidly emerging as a front-runner, in part due to its ambitious Artemis Program to lead a multinational consortium back to the Moon. But it is also a leader in creating a legal infrastructure for mineral exploitation. The United States has adopted the world’s first spaceresources law, recognizing the property rights of private companies and individuals to materials gathered in space. However, the United States is hardly alone. Luxembourg and the United Arab Emirates (you read those right) are racing to codify space-resources laws of their own, hoping to attract investment to their entrepot nations with business-friendly legal frameworks. China reportedly views space-resource development as a national priority, part of a strategy to challenge U.S. economic and security primacy in space. Meanwhile, Russia, Japan, India and the European Space Agency all harbor space-mining ambitions of their own. Governing these emerging interests is an outdated treaty framework from the Cold War. Sooner rather than later, we’ll need [new agreements](https://issues.org/new-policies-needed-to-advance-space-mining/) to facilitate private investment and ensure international cooperation.

#### Prohibitions on appropriation prevent asteroid mining despite growing space industries

Myers 16 -- Ross Myers (J.D. candidate at the University of Oregon Law School.), The Doctrine of Appropriation and Asteroid Mining: Incentivizing the Private Exploration and Development of Outer Space, 2016, Oregon Review of International Law, https://scholarsbank.uoregon.edu/xmlui/bitstream/handle/1794/19850/Meyers.pdf?sequence=1 WJ

Despite a decrease in national space program funding, corporate space missions are on the rise. In 2010, President Obama proposed that NASA exit the business of flying astronauts from Earth to low Earth orbit and move it to private companies.52 Several companies have stepped up to bat, and corporate space programs now include space tourism, supply missions, and in one case a one-way colonization mission to Mars.53 Corporate interest in space tourism and development demonstrates a strong private commercial interest in space as an industry, which could serve to finance the exploration of space in a period where national governments do not have an active financial interest in space. However, under current international treaties, the ownership of asteroids is prohibited, preventing corporations willing to invest in asteroid mining from having a secure claim.

#### Asteroid Mining key to prevent terrestrial mining and solve warming.

MacWhorter 16 [Kevin; J.D. Candidate, William & Mary Law School, "Sustainable Mining: Incentivizing Asteroid Mining in the Name of Environmentalism", William & Mary Environmental Law and Policy Review, Vol 40, Issue 2, Article 11, <https://scholarship.law.wm.edu/cgi/viewcontent.cgi?referer=https://www.google.com/&httpsredir=1&article=1653&context=wmelpr>] brett

In the next sixty years, scientists predict that certain elements crucial to modern industry such as platinum, zinc, copper, phosphorous, lead, gold, and indium could be exhausted on Earth. 12 Many of these have no synthetic alternative, unlike chemical elements such as oil or diamonds.13 Liquid-crystal display (LCD) televisions, cellphones, and laptops are among the various consumer technologies that use precious metals.14Further, green technologies including wind turbines, solar panels, and catalytic converters require these rare elements. 15 As demand rises for both types of technologies, and as reserves of rare metals fall, prices skyrocket.16 Demand for nonrenewable resources creates conflict, and consumerism in rich countries results in harsh labor treatment for poorer countries.17 In general, the mining industry is extremely destructive to Earth’s environment.18 In fact, depending on the method employed, mining can destroy entire ecosystems by polluting water sources and contributing to deforestation.19 It is by its nature an unsustainable practice, because it involves the extraction of a finite and non-renewable resource.20 Moreover, by extracting tiny amounts of metals from relatively large quantities of ore, the mining industry contributes the largest portion of solid wastes in the world.21 The Environmental Protection Agency (EPA) describes the industry as the source of more toxic and hazardous waste than any other industrial sector [in the United States], costing billions of dollars to address the public health and environmental threats to communities. 22 Poor regulations and oxymoronic corporate definitions of sustainability, however, make it unclear as to just how much waste the industry actually produces.23 Platinum provides an excellent case study of the issue, because it is an extremely rare and expensive metal—an ore expected to exist in vast quantities in asteroids.24 Further, production of platinum has increased sharply in the past sixty years in order to keep up with growing demand for use in new technologies.25 In fact, despite their high costs, platinum group metals are so useful that [one] of [four] industrial goods on Earth require them in production. 26 Scholars do not expect demand to slow any time soon.27 Among other technologies, industries use platinum in products such as catalytic converters, jewelry production, various catalysts for chemical processing, and hydrogen fuel cells.28 While there is no consensus on how far the Earth’s reserves of platinum will take humanity, many scientists agree that platinum ore reserves will deplete in a relatively short amount of time.29 With the rate of mining at an all-time high,30 it is increasingly clear that historical patterns of mineral resources and development cannot simply be assumed to continue unaltered into the future. 31 The platinum mining industry, however, has a strong incentive to increase its rate of extraction as profits grow with the rate of demand. Without any alternative, this destructive practice will continue into the future.32 So-called platinum-group metal (PGM) ores are mined through underground or open cut techniques.33 Due to these practices, all but a very small fraction of the mined platinum ore is disposed of as solid waste.34 The environmental consequences of platinum production are thus quite significant, but like the mining industry in general, the amount of waste is typically under-reported.35 While this is due to high production levels at the moment, those levels will only increase given the estimated future demand of platinum.36 In spite of the negative consequences, mining continues unabated because it is economically important to many areas.37 The future environmental costs provide a major challenge in creating a sustainable system. Relegating at least some mining companies to near-Earth asteroids would reduce the negative effects of future mining levels on Earth. The economic benefits of mining need not be sacrificed for the sake of the environment.38

#### Extinction—contrary models are incorrect.

Specktor 19 [Brandon; 6/4/19; Writes about the science of everyday life for Live Science, and previously for Reader's Digest magazine, where he served as an editor for five years; "Human Civilization Will Crumble by 2050 If We Don't Stop Climate Change Now, New Paper Claims," livescience, <https://www.livescience.com/65633-climate-change-dooms-humans-by-2050.html>] Justin

The current climate crisis, they say, is larger and more complex than any humans have ever dealt with before. General climate models — like the one that the [United Nations' Panel on Climate Change](https://www.ipcc.ch/sr15/) (IPCC) used in 2018 to predict that a global temperature increase of 3.6 degrees Fahrenheit (2 degrees Celsius) could put hundreds of millions of people at risk — fail to account for the **sheer complexity of Earth's many interlinked geological processes**; as such, they fail to adequately predict the scale of the potential consequences. The truth, the authors wrote, is probably far worse than any models can fathom. How the world ends What might an accurate worst-case picture of the planet's climate-addled future actually look like, then? The authors provide one particularly grim scenario that begins with world governments "politely ignoring" the advice of scientists and the will of the public to decarbonize the economy (finding alternative energy sources), resulting in a global temperature increase 5.4 F (3 C) by the year 2050. At this point, the world's ice sheets vanish; brutal droughts kill many of the trees in the [Amazon rainforest](https://www.livescience.com/57266-amazon-river.html) (removing one of the world's largest carbon offsets); and the planet plunges into a feedback loop of ever-hotter, ever-deadlier conditions. "Thirty-five percent of the global land area, and **55 percent of the global population, are subject to more than 20 days a year of** [**lethal heat conditions**](https://www.livescience.com/55129-how-heat-waves-kill-so-quickly.html), beyond the threshold of human survivability," the authors hypothesized. Meanwhile, droughts, floods and wildfires regularly ravage the land. Nearly **one-third of the world's land surface turns to desert**. Entire **ecosystems collapse**, beginning with the **planet's coral reefs**, the **rainforest and the Arctic ice sheets.** The world's tropics are hit hardest by these new climate extremes, destroying the region's agriculture and turning more than 1 billion people into refugees. This mass movement of refugees — coupled with [shrinking coastlines](https://www.livescience.com/51990-sea-level-rise-unknowns.html) and severe drops in food and water availability — begin to **stress the fabric of the world's largest nations**, including the United States. Armed conflicts over resources, perhaps culminating in **nuclear war, are likely**. The result, according to the new paper, is "outright chaos" and perhaps "the end of human global civilization as we know it."

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