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A Certain Latitude: Normativity and Contingence in Georges Canguilhem's Biopolitics

Keywords: normativity, contingency, life, biopolitics, Canguilhem, errancy

The article aims to discuss the concepts of normativity and contingency in Georges Canguilhem's work. This discussion will open a path to a reinterpretation of the notion of biopolitics, and seeks the reintegration of a renewed vitalism within the contemporary political debate.

Vladimir Safatle

O neki določeni širini: normativnost in kontingenca v biopolitiki Georgesa Canguilhema

Ključne besede: normativnost, kontingenca, življenje, biopolitika, Canguilhem, tavanje

Pričujoči članek raziskuje koncepta normativnosti in kontingence v delu Georgesa Canguilhema. Ta raziskava naj bi odprla pot za novo interpretacijo pojma biopolitike in na tej podlagi omogočila vključitev obnovljenega vitalizma v sodobno politično razpravo.

Cindy Zeiher

The Subject and the Act: A Necessary *Folie à Deux* to Think Politics

Keywords: Act, Event, Subject, *Folie à Deux*, Politics, Desire, Sacrifice

The universalization of the symptom, it can be argued, is most visible within the realm of politics. The symptom allows for contingency to take over the subject, *à deux*, and in turn to reveal a disarming vulnerability. At this juncture the Real of enjoyment and the signifying structure expose an antagonistic relation, particularly in so far as this points to the subject's ambivalence in confronting the problem of freedom from the symptom. Although Lacan seldom uses the word, freedom permeates his seminars and is precisely located within the psychoanalytic act: that is, subjects reluctantly desire to be freed from the bondage of their symptom through a confrontational and deliberate handling of it. However, the subject and the act (which is the unseen, omnipotent Other) although entwined are never truly connected as one within unavoidable misrecognition. Whereas the political act can be considered indeterminable, the political subject is equally so. It is here that for the divided subject the proximity of desire determines the act which in turn requires recognition, even transgression of the subject's symptom. A curious and inevitable illusion manifests, that in order for the subject to remain in politics, a kind of symbolic inner voice or faithfulness to the fantasy, must emerge, a *folie à deux*. In this the subject's drive for politics remains both elusive yet intact because of its function in keep-

ing alive the symptom driving desire for emancipation via the political act. Through exposing the political act to a serious recognition of the symptom, the subject must bear the consequences of this identification, for better or worse. Here, a truly mad phenomenon occurs where the subject recognises him/herself only through both the inevitability and the subsequent failure of the political act, thereby validating recognition of the symptom but never attaining complete freedom from it.

Cindy Zeiher

Subjekt in dejanje: nujnost *folie à deux* za mišljenje politike

Ključne besede: dejanje, dogodek, subjekt, *folie à deux*, politika, želja, žrtev

V pričujočem tekstu trdimo, da je univerzalizacija simptoma najbolj vidna na področju politike. Simptom omogoča kontingentnosti, da zajame subjekta *à deux*, hkrati pa omogoči razkritje njegove razorožujoče ranljivosti. V sedanji konjunkturi se pokaže, da je razmerje med realnim užitka in označevalno strukturo antagonistično, še zlasti zato, ker tako razmerje razkriva subjektovo dvoumnost pri soočenju s problemom svobode z vidika simptoma. Četudi Lacan le redko uporablja ta izraz, svoboda preveva njegove seminarje, natančneje pa je locirana v problematiko psihoanalitičnega dejanja, se pravi, subjekti se le redko želijo osvoboditi se spon njihovega simptoma tako, da se z njim soočijo oziroma da z njim odločno rokujejo. Po drugi strani pa subjekt in dejanje (ki je nevidni, vsemogočni Drugi), četudi med seboj prepletena, nista nikdar zares povezana kot eno, ne da bi to vključevalo neogibno spregledanje. Če je mogoče politično dejanje obravnavati kot nedoločno, to velja tudi za političnega subjekta. Tu lahko pokažemo, da za razcepljenega subjekta bližina želje dejanje terja pripoznanje, še več, preseženje subjektovega simptoma. Nenavadna, a neogibna iluzija kaže, da je pogoj za to, da subjekt, če naj ostane v polju politike, nekakšen notranji glas ali zvestoba fantazmi oziroma vznik *folie à deux*. V tej konstelaciji ostaja subjektov gon k politiki nekaj izmikajočega se in hkrati neodpravljivega, ker je prav ta gon tisti, ki – prek političnega dejanja – ohranja živo željo po emancipaciji, ki jo implicira simptom. Vzpostavitev povezave med političnim dejanjem in pripoznanjem simptoma zahteva od subjekta, da nosi posledice te identifikacije. Resnično nor pojav pri tem pa nastopi, ko subjekt prepozna sebe edino prek neogibnosti političnega dejanja in njegovega posledičnega spodleta. Simptom je na ta način sicer potrjen, čeprav ni osvoboditev od sintoma nikdar popolnoma dosežena.