

Free ego ideal and superego: lacan as a viewer of casablanca essay sample

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Nothing compels one to enjoy other than Superego. Superego is the imperious of a French word *jouissance* that simply means to Enjoy! In as much as *jouissance* can be decoded as “enjoyment,” Lacan translators usually let it be in French so as to render its excessive and traumatic appeal: It is not like we are dealing with simple features, rather, it is dealing with an interruption that offers more pain as compared to the pleasure that comes along with it. This is normally the manner in which the Freudian superego is perceived, the cruel ethical support that bombards people with the unbearable strains and then observes the people’s inability to encounter them. It is for this reason that Lacan suggested a comparison between *jouissance* and superego: enjoyment is not a matter of taking over a person’s impulsive trends; it is a thing done as type of peculiar and abnormal moral responsibility (Zizek, 102).

It is simple though unexpected to discover the manner in which Lacan recites Freud. Freud utilizes three dissimilar agency terms that propel the subject to conduct themselves ethically. Lacan talks of (*Idealich*), the ideal ego, (*Ich-Ideal*) ego-ideal, and superego (*Ueberich*). He resorts to ascertain the words: he frequently uses a tagline *Ichideal oder Idealich* (Ego-Ideal or ideal ego). In chapter 5 of his book, he introduces an accurate difference between the terms: “ideal ego” which symbolizes the flawless self-image of the substance. It is simply the manner in which one would like the subject to be and how one would like others to perceive them. The Ego-Ideal is the factor whose gaze Lacan tries to impress with his ego image. The big other watches and propels him to make him achieve his best. The ideal pursued and actualized. The structuring principle that underlies the three words is

evidently Lacan's triad Imaginary-Symbolic-Real: perfect ego is indeed imaginary, and it is what Lacan refers to as the "small other," the unrealistic double-image of his ego; Ego-Ideal is representative, the idea of a symbolic identification as well as the point in the big Other from which he is able to observe (and judge) myself; superego is the factual, harsh and greedy agency that hits a person with unbearable difficulties and which ridicules the failed to fulfil them, guilt is seen in the eyes of the agency that one is in since the more one tries to suppress their "sinful" strivings and meet its demands (Zizek, 95).

What comes after these particular differences is that, according to Lacan, superego "has no relationship with ethical integrity provided its most essential demands are concerned". On the contrary, superego is the agency against ethics and the stigmatization of an ethical betrayal. The burning issue is the discovery of the suitable ethical organization? Among the two. Should of Freud's ambiguous formulations be relied upon to put up the "good" Ego-Ideal in contrast to the "bad" superego, attempts to make a patient do away with "bad" superego and embrace the "good". Lacan however contradicts with this easy way out - for him, the only ideal institution is the fourth one that is not in Freud's list of the three, the one referred to as "the law of desire," by Lacan. It is the agency that supports acting in conformity to one's desire.

Source

Zizek, Slavoj. How To Read Lacan. Granta Publications. 2011. Print