

Kuramsal Derleme

Shaping Reality: An Interplay of Freudian and Lacanian Psychoanalysis

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Abstract

This paper delves into the shaping of reality in Freudian and Lacanian psychoanalysis with references to D. W. Winnicott and Slavoj Žižek's works. It articulates how psychoanalytic theories perceive reality not as a static external experience but as a dynamic construct shaped by internal desires, unconscious processes, and symbolic systems. Freud's perspective centers on the evolution of libido from primary narcissism towards object orientation, highlighting how the psychic apparatus negotiates between internal impulses and external societal norms. This approach posits that reality is subjectively constructed and often distorted. Winnicott suggests that the child inhabits reality through play and transnational space by learning the distinction between internal and external. Lacan's interpretation introduces the Real, the Imaginary, and the Symbolic. The Real is depicted as an elusive realm influencing personal reality through unconscious repetition. The Imaginary, which is explored through the Mirror Stage, shows how ego development affects interactions with reality. The Symbolic order, crucially constituted by language and social norms, fundamentally shapes perceived reality. Žižek uses Lacan's framework to understand ideology and how it shapes everyday life. In this work, key Lacanian concepts like objet petit a, the phallic signifier, and the gaze are examined for their roles in molding individual realities through desire. Lacan's idea of 'traversal of fantasy' as the goal of psychoanalytic treatment contrasts with Freud's emphasis on objective reality, emphasizing a reinterpretation of constructed reality. This analysis reveals that in psychoanalytic terms, reality is a complex construct deeply influenced by psychoanalytic processes, offering insight into the human experience of reality.

Öz

Anahtar
Kelimeler:Lacancı psikanaliz,
Freudcu psikanaliz,
gerçeklik,
Lacancı düzenler,
gerçeklik inşası

Bu çalışma, Freudyen ve Lacanyen psikanalizde, D.W. Winnicott ve Slavoj Žižek'e de referanslarla, gerçekliğin nasıl oluşturulduğunu tarihsel bir şekilde incelemeyi amaçlar. Psikanalitik teori gerçekliği statik, dışsal bir deneyim yerine arzular, bilinçdışı süreçler ve sembolik sistemler tarafından şekillendirilen dinamik bir yapı olarak ortaya koyar; gerçekliğin öznel olarak inşa edildiğini ve sıklıkla çarpıtıldığını öne sürer. Freud'un bakış açısı, libidonun birincil narsisizmden nesne libidosuna kaymasına odaklanır ve psişik aygıtın dürtüler ile toplumsal kurallar arasında nasıl bir orta yol bulmaya çalıştığını vurgular. Winnicott çocuğun oyun ve geçiş alanı gibi konseptleri kullanarak iç ve dış ayrımını sağlayarak gerçekliğe entegre olduğundan bahseder. Lacan, Freudyen psikanalizi yeniden yorumlayarak Gerçek, İmgesel ve Sembolik düzenleri ortaya koyar. Gerçek, bilinçdışı tekrarlar yoluyla kişisel gerçekliği etkileyen ulaşılamaz bir alan olarak tasvir edilir. Ayna evresi üzerinden oluşan imgesel düzen, egonun nasıl dış gerçeklikte geliştiğini gösterir. Dili ve toplumsallığı temsil eden Sembolik düzen, algılanan gerçekliği şekillendirir. Bu çalışmada objet petit a, fallik gösteren ve bakış gibi temel Lacanyen kavramlar, arzu aracılığıyla öznel gerçeklikleri nasıl mümkün kıldıkları açısından ele alınmaktadır. Žižek, Lacan'ın sunduğu çerçeveden ilerleyerek ideolojinin yapısını sunmakta ve kişinin gündelik hayatına olan etkisini anlatmaktadır. Lacan'ın psikanaliz sürecinde 'fantezinin kat edilmesi' fikri, Freud'un nesnel gerçeklik üzerine konumlanma vurgusuyla karşıtlık teşkil eder ve yorumlanmış gerçekliğin yeniden yorumlanmasına vurgu yapar. Bu inceleme, gerçekliğin, ruhsal süreçler tarafından oluşturulan karmaşık bir yapı olduğunu psikanalitik terimlerle ele almaktadır.

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Introduction

Defining ‘reality’ presents a challenging yet pivotal task in academic discourse. It is a concept we routinely accept in daily life, almost without question. However, a closer examination reveals that our understanding of reality is often as elusive as the concept itself. Despite this, it remains a cornerstone of certainty in our lives. Yet, when we dive deeper into the intricacies of our day-to-day existence, we may discover how surprisingly easy it is to become detached from reality. This detachment can manifest in various forms, such as daydreaming or in the heightened sense of threat perceived when facing a phobia. These experiences highlight the transient nature of reality, suggesting that it is not an external experience but rather something processed internally through what Freud termed the ‘psychic apparatus’ (Freud, 1920/2016).

Understanding how this psychic apparatus forms and begins to interpret what we term external reality is the crux of this review. Furthermore, this review aims to explore the role of reality within the framework of psychoanalysis. Questions arise such as, “Is there an objective, external reality?” and “How is reality positioned within the context of psychoanalytic treatment?” This inquiry primarily draws upon the theories of Freud and Lacan. Other prominent figures in the history of psychoanalysis also made remarks about the concept of reality. One of these important psychoanalysts is Donald W. Winnicott, who wrote about reality in his seminal work “Playing and Reality.” How Winnicott’s approach to reality contrasts with Freud and Lacan’s approach is also discussed in this review. Another important figure who has written about reality is philosopher Slavoj Žižek, using psychoanalytic concepts. Žižek’s investigation of how our experience of reality is shaped by ideology and psychoanalysis is presented.

The Function of Reality in Freudian Theory

In Freud’s model of psychoanalytic treatment, reality is posited as the primary objective. In his seminal paper “Analysis Terminable and Interminable,” Freud (1937/2022) discusses how, at the culmination of analysis, the subject comes to accept the realities of “anatomy and castration,” leading to the dissolution of their neurosis. An in-depth analysis of the symptom is necessary to grasp this concept fully.

To observe the subject’s intricate relationship with reality and its symptoms, we turn to Freud’s “On Narcissism,” where he conceptualizes the libido into narcissistic and object-oriented categories. According to Freudian psychoanalysis, a child is initially born with a narcissistic libido. In this early developmental phase, the child shows no interest in other people or the external world, with the libido directed inwardly, a state Freud terms ‘primary

narcissism' (Freud, 1914/1998). During this period, the child does not distinguish between internal and external realities, instead, he just passively exists as the extension of the mother. In this state, the child is simply exposed to the stimuli, which he progressively starts to attribute to the external or the internal (Freud, 1914/1998). As the child matures, the libido splits, with a portion redirected outward towards 'objects,' leading to the development of object libido. This libido aspect reflects the child's growing interest in the external world, including people and objects, and signifies the child's 'libidinal investments' in the outside world (Freud, 1914/1998). This marks the point where the child begins to discern external reality and differentiates it from internal psychic reality.

Expanding on this model, Freud attributed certain mechanisms to the ego in his work "Beyond the Pleasure Principle." He proposed that while the psychic apparatus is driven by the pleasure principle, societal living necessitates the repression of some desires (Freud, 1920/2016). A fundamental function of the ego, as per Freudian theory, is to employ reality testing (Wallerstein, 1983), a process where desires await appropriate moments for fulfillment, guided by the reality principle (Freud, 1920/2016). In subsequent sections of the essay, Freud introduces drive theory to address limitations in the binary libido concept from "On Narcissism." This earlier concept failed to account for less satisfactory elements of the human psyche, such as self-harm and repetitive compulsions. Freud ultimately concludes that such behaviors also fulfill a type of desire, albeit one rooted in the unconscious (Freud, 1920/2016), an idea later reinterpreted by Lacan as *jouissance*. Brenner (2020), in his interpretation of neurosis, argues that the principles of pleasure and reality are interdependent. He posits that unconscious desire persists until it is fulfilled, with the pleasure principle deferring this gratification, thereby transforming it into an 'unconscious desire' in Freudian terms. Without the reality or pleasure principle, desire ceases to exist, suggesting a deeply intertwined nature of these principles. This structure results in desire becoming self-sustaining, seeking no actual satisfaction. Freud also explored this notion in "The Interpretation of Dreams," describing the phenomenon of waking up just before a dream reaches its climax as a manifestation of the same mechanism present in "Beyond the Pleasure Principle", the neurotic wakes to continue dreaming (Freud, 1900/2019). With this framework presented by Freud, where the reality and pleasure principle are combined to necessitate each other, it can be said that the neurotic subject wakes up to sustain his desire rather than fulfill it. To be able to sustain the desire, external reality is shaped by the psychic apparatus in a way that desire remains without fulfillment.

Freud's "Introductory Lectures on Psychoanalysis" (1917/2017) extend this concept, concluding that neurosis, much like dreams, has a structure where explicit content is repressed

and displaced, with full satisfaction never guaranteed in a way. From this perspective, it can be inferred that Freud reaffirms a structure that interprets reality to serve desire, acting like an algorithm that is present in every perception. A tangible example of this phenomenon is presented in Freud's essay "The Future of an Illusion" (1927). Here, Freud views religion as a cultural construct employed as a coping mechanism for life's existential fears and uncertainties. However, he contends that reliance on religious illusions can facilitate the emergence of a "neurosis extended to life." This term refers to a neurotic function where an individual represses certain pleasures to attain divine pleasures in the afterlife. In this context, religion serves as a neurotic fantasy, rewarding individuals for repression and thereby shaping the reality of a religious neurotic, in which certain desires are repressed for a lifetime (Brenner, 2020). For such individuals, external reality becomes a realm where pleasures are deferred, upheld by the fantasy of an afterlife. This certain lifestyle in which the neurotic subject has to delay the fulfillment of his desire serves the sustainment of desire. The subject positions himself in a way that the desire is sustained through the life span, exhibiting the algorithmic nature of neurosis. The religious subject is face to face with the intertwined pleasure principle and reality principle in which he develops the fantasy that his desire shall be fulfilled at another time in the future in an attempt to sustain his desire throughout his lifetime by holding onto the illusion of the fantasy.

Examining the historical development of Freud's theory, one observes Freud's own encounters with his patients' distorted realities. Initially, Freud proposed the seduction theory, suggesting that children are exposed to sexual encounters with parental figures, but later abandoned this theory upon realizing that these events were more likely products of fantasy and transference (Wallerstein, 1983). The role of transference in shaping reality is further explored through a lesser-known concept called 'das Ding,' which is translated as 'the Thing.' Across multiple essays, Freud proposes that the child internalizes the mother as an object in early infancy. Following the loss of this object due to separation and the Oedipal stage, the individual spends their lifetime seeking it, a pursuit that constitutes neurosis and thus shapes their reality (Peraldi, 1987). According to Freud, infants' initial understanding of the external is constituted through the concept of das Ding. Because the object becomes lost and the subject is exposed to certain stimuli that are reminiscent of the object, the object is attributed to the external world or outside of the subject's being (Peraldi, 1987).

Additionally, the creation of this externality is what makes the reality principle possible; it gives the ego the capacity to assess what is external (Freud, 1986). After the initial loss of the object, the subject can seek out its representations; however, the subject's ultimate aim is to find the object itself, not just its representations (Freud, 1986). This pursuit of the object is

labeled as ‘transference.’ The object is manifested through transference, distorting the external reality and creating an unattainable desire. Due to the restrictive demands of the superego, the frustrated id seeks out representations of the mother for its satisfaction. However, this pursuit of seeking out representation does not always go accordingly. When this process is distributed by the superego or the reality principle, the ego resorts to distorting external reality, and the id can be falsely satisfied with this distortion of reality; this is essentially what transference is (Freud, 1923/2021). This dissatisfaction manifests through transference, where the individual projects their unconscious conflicts onto external reality. As previously argued, the psychic apparatus distorts reality in favor of desire. Das Ding acts as a tool for representing the loss, creating scenes that distort reality and provoke the subject to act out (Wallerstein, 1983). For instance, a hysteric patient consistently confronts a “hostile” female supervisor in the workplace, regardless of the supervisor’s actual demeanor. The patient’s psychic apparatus distorts reality to enact transference, overshadowing the power of external reality in favor of neurosis. Returning to Freud’s initial approach to treatment, he suggests that rather than pursuing das Ding which triggers transference, the patient should accept castration and the permanent loss of this object instead of seeking unconscious pleasure from its pursuit. By resorting to the symptom, the subject experiences pleasure independently of the constraints of the reality principle (Freud, 1917/2017). According to Freud, the ego must be reinforced by dealing with unconscious conflicts, therefore increasing its reality-checking function (Abrams, 1984). Thus, the function of reality in Freudian psychoanalysis becomes apparent. It aims to lead the patient to accept their position in the face of castration and, consequently, to accept “reality,” thereby enabling them to function in reality rather than distorting it to find their place within it. Freud’s solution involves the subject accepting this loss and internalizing the castration rather than resorting to the symptom for unconscious pleasure (Freud, 1937/2022).

In conclusion, the exploration of Freudian psychoanalysis reveals a multifaceted understanding of reality’s function within the human psyche. Freud’s delineation of the libido into narcissistic and object-oriented forms (Freud, 1914/1998) underscores the evolving relationship between the individual and external reality, starting from primary narcissism to an outward orientation towards objects. This progression is pivotal in shaping one’s perception of reality. Furthermore, the concept of the pleasure principle and reality testing (Freud, 1920/2016; Wallerstein, 1983) highlights the psychic apparatus’s role in mediating between internal desires and external societal norms, thereby molding the individual’s engagement with reality. The introduction of drive theory (Freud, 1920/2016) further enriches this understanding by addressing the complexities of human behaviors that extend beyond the satisfaction of basic libidinal drives, revealing the depths of unconscious desires. Brenner’s

(2020) analysis of the intertwined nature of pleasure and reality principles further expands on Freud's insights, illustrating how deeply embedded these mechanisms are in the psychic structure. These theories collectively elucidate the intricate ways in which reality, as perceived and interpreted by the individual, is constructed, negotiated, and often distorted through the lens of psychoanalytic constructs, leading to a nuanced understanding of the human experience of reality.

Winnicott and Reality

One of the prominent figures of psychoanalysis who also made a contribution to the concept of reality is Donald W. Winnicott. In contrast to Freud's emphasis on the conflict between drives and external constraints, D.W. Winnicott shaped psychoanalytic thinking on reality by focusing on the developmental emergence of a felt sense of reality, which is not a product of conflict but of creative negotiation between self and world. For Winnicott, reality is not a pre-given domain to which the subject must passively adapt but a space that is actively shaped through imaginative processes, beginning in early infancy (Winnicott, 1971/2013). Goldman (2012) explains the reinterpretation of Freud as the following: Freud's reality principle is replaced with Winnicott's concept of primary creativity, a dynamic process by which the psyche arises by creatively extending memory, the environment, and bodily experience into a meaningful personal world. Winnicott suggests concepts that would demonstrate the components of the child's interaction with reality.

A central concept in Winnicott's rethinking of reality is the idea of the transitional space, a paradoxical zone between subjective omnipotence and objective externality. This is most famously represented by the transitional object, such as a child's blanket or teddy bear. Such objects are not entirely part of the internal reality but also not fully external either (Winnicott, 1971/2013). This object allows the infant to sustain the illusion of omnipotence that is like the fuel of creativity while gradually tolerating the frustration of separateness from the mother. The object acts as an anchor for a more stable experience of reality. Through his exercise of creativity by utilizing the objects, the child learns how to inhabit and play with reality. As Winnicott notes, the transitional area is the palace of unification for cultural experience and creating, not just fantasy or complete adaptation, but a place of potentiality where the inner and the outside collide (Winnicott, 1971/2013).

This intermediate area is crucial for the development of the 'true self,' which, according to Winnicott, can only flourish within a facilitating environment that respects the child's acts of creativity and needs. When the environment is lacking, the child may instead develop a 'false self,' a defensive adaptation to environmental expectations, resulting in a compliant but alienated relationship to reality in which the child prioritizes the needs of the mother rather

than of his own (Winnicott, 1971/2013). In a better development, however, the infant's experience of illusion, initially believing that their needs create the world, is carefully supported and then gradually broken down by the caregiver. This process allows the infant to move from subjective omnipotence toward an objective, shared, not through confrontation, but through the slow disillusionment that makes external reality emotionally tolerable (Goldman, 2012).

Winnicott's notion of reality thus differs markedly from both Freud's reality principle and Lacan's traumatic Real. Reality, for Winnicott, is not something to be uncovered or endured; it is something to be played into being. As Goldman (2012) suggests, reality is not fixed or singular but continuously co-created in the "to-and-from movement" between perception and imagination. It is through play, in childhood and in culture, that human beings engage with the world not just as it is, but as it might be and in doing so, find themselves.

The Construction and Function of Reality in Lacanian Psychoanalysis

Jacques Lacan, a well-known psychoanalyst of the 20th century, transformed our knowledge of the human mind by reinterpreting the research of Sigmund Freud. Lacan's theories, which are renowned for their intricacy and integration of philosophy and linguistics, provide a distinctive perspective for analyzing the nature of reality. The notion that language and symbolic structures serve as basic mediators of human experience is central to Lacan's psychoanalytic theory. Lacan's contributions to understanding the function of reality are made through his concepts of three orders (which are symbolic, imaginary, and real), mirror stage phallic signifier, and objet petit a. Throughout the years, Lacan's psychoanalytic theory has had of focus which is regarded as 'early Lacan' and 'late Lacan.' The early Lacanian theory refers to the period of Lacan before the 1960s. This period of Lacan mostly focuses on the Symbolic order. The late Lacan refers to the period after the 1960s, usually pointed out by him being excommunicated from the "International Psychoanalytic Association," where he started focusing more on the Real (Eyers, 2012). In this section, Lacan's fundamental concepts are introduced while comparing them to the Freudian concepts, and then what the early Lacan and the late Lacan apprehend reality are discussed.

The Real

In Lacanian theory, the Real corresponds to the pre-Oedipal stages and experiences found in Freudian theory. The Real is characterized as an elusive realm beyond the reach of language, unable to be represented, spoken about, or fully conceptualized. Notably, this order is devoid of lack (Fink, 1995/2020). The Real can encompass traumatic elements as well. In

psychoanalytic treatment, one objective is to articulate or represent aspects of the Real by interpreting the unconscious through the analyst's interventions, thereby alleviating the analysand's symptomatic suffering (Fink, 1997/2016).

This concept of the Real also aligns with what Freud described as 'repetition compulsion.' Here, individuals find themselves perpetually engaging in unsatisfying or destructive behaviors, such as consistently choosing abusive partners, encountering similar conflicts in the workplace, or re-experiencing traumatic events (Freud, 1920/2016). In his eleventh seminar, Lacan (1973/2022) elucidates how the essence of repetition compulsion is rooted in the Real. Repetition is constantly linked to a misplaced object in an effort to locate it again, but ultimately, it leads to its loss. The mother serves as an example of the essential primary object in analytical theory, which is always lost and disallowed due to the operation of the Name-of-the-Father or castration in Freudian terminology. According to Lacan, the mother represents the fundamental Ding - the thing that is never found again despite repetition's best efforts to find it (Feldstein et al., 1995). The subject attempts to process a traumatic 'thing' by projecting it onto the present, reliving it repeatedly. One of the famous examples of the repetition of trauma is from Freud, his grandson, who plays a game called 'fort-da,' which Freud describes as a symbolic reconfiguration of the trauma the child suffered during the mother's unplanned and unavoidable disappearance. The mother's absence is symbolized by the child throwing away a wooden reel and saying "fort" ("gone"), whereas the mother's return is indicated by the wooden reel being returned and the child exclaiming "da" ("here") (Freud, 1920/2016). In Freudian theory, this is an attempt to create a sense of "mastery of trauma," which is the object (the mother) becoming lost and attempting to reel it back (Freud, 1920/2016). On the other hand, in the Lacanian interpretation of the fort-da game, when the child throws out the reel, he throws away a part of what he believes is himself but actually is the mother. When this object is lost, it creates a void in the being that enables the constitution of the subject (Feldstein et al., 1995). This rather traumatic separation from the Other is recorded in the Real, thus "setting a scene for a subject" (Fink, 1995/2020). Moreover, the role of Real in reality is that the Real order enables a subject to exist within reality. So, when the fort-da game is reconsidered in a Lacanian sense, there is a subject in reality that the mother can leave or come back to because the mother left in the first place. The repetitive nature of this game demonstrates that despite the child's best effort at trying to create a symbolic representation of the mother leaving (or the Real), to fully represent this trauma is not possible because "the Real always leaves remains" (Lacan, 1973/2022). What is missing in the symbolization attempt are the remains of the Real, which the repetition circles around, thus causing what Freud called repetition compulsion. So, to fully represent the Real

becomes impossible because this would mean the disappearance of the subject, and if the subject disappears, there is no subject to engage or witness this symbolization process, thus creating a paradox (Lacan, 1973/2022). The thing to be repeated is represented through language or ‘signified.’ For example, “my mother’s blue eyes” are represented through these words so that the subject can pursue “someone with blue eyes” to repeat (Feldstein et al., 1995). The signifier of the blue eyes creates a direction for the desire through repetition. In seminar eleven, Lacan mentions that “repetition demands the new” (Lacan, 1973/2022). When the subject repeatedly follows this signifier, it is not always the same signifier due to the fact that it is not the original “blue eyes of the mother.” Unexpectedly, this kind of repetition creates new possibilities for the Real to manifest itself on different occasions, making room for subjectivity. Therefore, the subject can pursue different partners with blue eyes, which actually shapes the subject’s reality repeatedly. Such blue-eyed people in this subject’s everyday life become a means (without an end) for the Real to manifest itself. This mechanism illustrates how the Real can warp or reshape reality, transferring its essence to the current moment. Therefore, the role of external reality within the order of the Real is to provide a backdrop for the unconscious to manifest the Real through these repetitive patterns. The subject may repeatedly find themselves in similar detrimental situations, often overlooking their role in orchestrating these events. Given that the Real is an alien since it is impossible to definitively represent it and unconscious experience influences conscious life, the subject might unwittingly construct a reality in which they become the victim (Verhaeghe, 1998/2023). This phenomenon highlights the pervasive and often unrecognized influence of the Real in shaping personal reality.

The Imaginary Order and the Mirror Stage

The concept of ‘the Imaginary order’ in Lacanian psychoanalysis is intimately linked to the mirror stage. In his seminal work ‘On Narcissism,’ Sigmund Freud posits that the ego is not an innate aspect present from birth, but rather, it is a construct that evolves over time (Freud, 1914/1998). Jacques Lacan’s articulation of how the ego comes to be has a similar logic. Lacan demonstrates this through a developmental event called ‘mirror stage.’ The mirror stage, occurring between 6 and 18 months of age, serves as a critical period for this ego development. During this stage, a child’s recognition of their reflection in a mirror engenders a sense of completeness. This coherent image is identified as the ego, aiding the child in navigating external reality and acknowledging other egos. Essentially, this image acts as a support mechanism for the child’s being, facilitating their engagement with the Imaginary order (Lacan, 1973/2022). However, this cohesive mirror image simultaneously instills a sense of

lack in the child, as they are unable to experience this wholeness without the aid of the mirror. At this juncture, Lacan reinterprets Freud's concept of narcissistic libido, conceptualizing it as a libido that strives to attain the integrity of the mirror image (Evans et al., 2023). Another critical function of the Imaginary order lies in assisting the subject to delineate the self from the other; this differentiation aids in distinguishing internal from external realities. Within the mirror stage, the subject experiences a disjunction between their being and the ego image reflected in the mirror, which lays the groundwork for Lacan's dualistic conception of internal and external reality (Fink, 1997/2016). This framework bears resemblance to Freud's differentiation between narcissistic and object libido, where the demarcation of inner and outer worlds is achieved through developmental processes rather than an inherent, pre-existing division.

Through his account of the mirror stage, Lacan's approach to ego formation offers a rethinking of how the subject comes to "misrecognize" reality through the Imaginary order. In contrast to Freud's model, where the ego gradually develops the ability to test reality, Lacan emphasizes that the ego is fundamentally shaped in a register of illusion. Moreover, the subject first identifies with an external image, an imago, that appears coherent and unified, in contrast to their fragmented bodily experience. This identification is what Lacan calls "méconnaissance" or misrecognition (Lacan, 1966/2006). The subject misperceives the reflected image as their own self, thereby founding the ego on an alienating structure. Therefore, the ego is constituted through an imaginary relation that is inherently deceptive. The Imaginary order, composed of whole images and ideal forms, distorts the subject's perception of themselves and the world by overlaying it with illusions of wholeness. Reality, then, is not given but constructed through this misrecognition, and the subject's relation to the world is always mediated by these alienating identifications. In Lacanian analysis, this explains why clinical work cannot proceed by appealing to ego coherence or adaptation but must instead confront the fantasy frameworks that maintain the illusion of a stable, knowable reality.

Ultimately, the role of reality within the Imaginary order is to establish a realm for the subject to interact with other egos. By recognizing their ego in the mirror, the subject utilizes this ego image as a means to navigate and engage with the external world.

Symbolic Order

The domains of language, social conventions, and the law are all represented by the Symbolic order. It is the structure within which we find meaning and order in our experiences. As the main element of the Symbolic, language is more than just a means of communication; it is a fundamental framework that affects our perceptions of the world and the ways in which

we interact with it. What can be thought of and articulated is constrained and structured by the Symbolic order (Fink, 1997/2016). In Lacanian theory, the Symbolic order has a mediator role in making “sense” of the external reality and the things in it. The Symbolic mediates our understanding of the world; we see and engage with it through the structures and significance that it offers. Because of this mediation, reality is never experienced directly or unmediated; rather, it is always attempted to be understood via the prism of language and social conventions, but there is always something that is missed that comes from the Real. As a result, the Symbolic order profoundly shapes our thinking by both revealing and hiding aspects of reality and is the experience of reality itself (Hillier & Gunder, 2003). Consider the scenario of professional titles and their impact on social interactions. Imagine two individuals, Alex and Jamie. Alex is a doctor, and Jamie is aware of this. In their interactions, Jamie’s knowledge of Alex’s professional status (as a doctor) significantly shapes the conversation’s dynamics. This is how the Symbolic order works in everyday life. The title “doctor” is a part of the Symbolic order. It’s not just a word; it carries a wealth of societal meanings and expectations. It signifies a certain level of education, expertise, and authority in medical matters. The Symbolic order in this scenario mediates the perception and behavior that Jamie shows towards Alex. Jamie may show more respect, refrain from using casual language, or feel inclined to discuss health-related topics. The conversation is guided by the symbolic significance of the title “doctor.” Here, a social reality is created via the Symbolic order. It’s about how society structures, including professional titles, impact encounters, not only about Alex’s personal identity (Hillier & Gunder, 2003). In their social interactions, Alex’s status as a doctor becomes genuine, impacting perception and behavior alike. Even though language and the Symbolic order help the individual to represent the things and find his position within the constructs of the society, reality cannot be reduced to the Symbolic order.

Objet Petit a and Phallic Signifier

The concept of objet petit a, or the cause of desire, was first introduced by Jacques Lacan (2006/1966) in his reinterpretation of Sigmund Freud’s concept of das Ding (the Thing). Lacanian theory posits that initially, during the symbiotic stage, the child perceives themselves as the ‘phallus of the mother,’ essentially considering themselves an extension of her. Over time, should separation occur, the child comes to the realization that they cannot fulfill the mother completely, thus acknowledging that they are not the ‘imaginary phallus’ of the mother. This realization is attributed to the symbolic castration of both the mother and the child (Fink, 1995/2020). Despite their similarities in regard to the unattainability of the object for both Lacan and Freud there is a fundamental difference between the two. The Freudian object refers

more to the primordial loss of the object, whereas the Lacanian object's loss is comprehended once the child is a part of the Symbolic order (Fink, 1995/2020). The loss of the object is understood retrospectively in the Lacanian theory.

The phallic signifier, representing what the mother lacks, becomes a pivotal element for the child. Unable to become the imaginary phallus themselves, the child seeks to compensate by pursuing the 'symbolic phallus.' This pursuit is integral to the resolution of the Oedipal complex, a critical developmental stage in Lacanian theory. The child's interaction with the phallic signifier significantly influences their navigation through this complex, thereby affecting their future social interactions and their understanding of societal norms (Fink, 1995/2020).

Furthermore, Lacan's interpretation of *das Ding* significantly departs from Freud's original conception by shifting it from a meta-psychological reference point to a structural and ethical cornerstone of psychoanalytic theory. In Freud's work, *das Ding* emerges as the first object encountered by the ego, an external and ambiguous figure (often maternal) that must be expelled or negated in order for the ego to constitute itself. It is associated with early experiences of satisfaction or danger and becomes the foundation for the ego's capacity to make judgments about reality, distinguishing between what is acceptable and what must be rejected (Freud, 1986). Lacan, however, radicalizes this notion in Seminar VII and in "Écrits: The Freudian Thing," rearticulating *das Ding* as the impossible object of the Real. The primordial is structurally excluded from the Symbolic order yet organizes the subject's desire from its place of absence. In Lacan's approach, the object is never possessed but is constituted retroactively as lost (Lacan, 1960/1997). When the infant is sucking the breast of the mother, he seeks for the "first instance" where his mouth is fused with the breast. This first instance is impossible to achieve due to the fact that the object starts existing for the subject when it becomes lost (Fink, 1995/2020). Now, the infant can only access the 'partial object.' The encounter with the partial object retroactively creates the illusion that there was a whole object. Paradoxically, the lack of the object is what makes the object possible. It is structurally unattainable because if the subject was to apprehend the object, it would become impossible for the subject to desire, for there is no longer a lack that is to be pursued. The assumed mother-infant union is a necessary illusion for the subject to be constituted upon. The *objet petit a* emerges as the manifestation of lack, an illusive entity that the subject pursues throughout their life. This pursuit perpetuates a constant state of desire, as the *objet petit a* represents an idealized, unattainable object. Such desire profoundly influences an individual's reality, affecting their choices, aspirations, and perceptions of their own needs and deficiencies. The

accumulation of these subjective experiences is termed the ‘fundamental fantasy’ (Fink, 1995/2020).

In a manner analogous to Freud’s *das Ding*, the *objet petit a* emerges as a manifestation of the lack in the mother. Given that each child encounters a unique phallic signifier in the Other, or the m(O)ther, the concept is intrinsic to the essence of subjectivity, shaping each individual’s reality in distinct ways. The manner in which a subject interacts with the external world, or with the signifiers of reality, is influenced by both the phallic signifier and the *objet petit a*. The signifiers that hold relevance for the subject guide their libidinal investments, consequently molding their environment and the reality they perceive (Fink, 1995/2020).

Early Lacan and Reality

One of Lacan’s early works where he explicitly talks about reality is in his seventh seminar and which took place between 1959 and 1960, is called “Ethics of Psychoanalysis” (Lacan, 1960/1997). During this period, Lacan’s main focus was on the Symbolic order. However, at this point in time, Lacan makes significant contributions to the Real as well since he talks about Freud’s *das Ding* extensively which Lacan directly links it to the Real. In this seminar, Lacan’s apprehension of reality is basically a symbolic construction. To articulate this point, Lacan revisits Freud’s reality principle. Lacan (1960/1997) suggests that the main purpose of the reality principle is to isolate the subject from reality. As discussed before, the reality principle and pleasure principle are interconnected to one another to sustain the desire. This desire is manufactured through pursuing *das Ding* or *objet petit a*. By pursuing the object, the subject is protected from the nothingness that is the essence of Real (Lacan, 1960/1997). By isolating the subject from the naked real through a symbolic intervention, the subject finds himself existing in a distorted reality constructed through the Symbolic which becomes the veil of fantasy (Lacan, 1959/1991). A significant contribution to this framework of reality is made by Žižek. The *objet* can only be perceived through a distortion of reality due to the fact that this object does not have an essence (Žižek, 1991/2016). This object is an imaginary object that is essentially not in reality, which is created through the remains of the Real from the separation from the mother. Lacan (1960/1997) mentions that if the subject were to encounter the nothingness of this object, it dissolves the Symbolic order, thus creating a traumatic effect where the subject disappears. Moreover, the remains of the Real make the subject desire which he tries to pursue through the Symbolic order. In this period of Lacan, reality is an interplay between the Real and Symbolic order in which the subject tries to protect himself from the nothingness that lies beyond the Symbolic order in naked reality. The naked reality is distorted for the very existence of the subject to be possible.

Late Lacan and Reality

In his later period, Lacan elaborates more on the Real and the objet petit a. The starting point of this process started with his seminar called “Anxiety” from 1962-1963. In the final section of his seminar, Lacan talks about the five forms of objet petit a, which he does by revisiting the concept of erogenous zones of Freud (Lacan, 1963/2014). According to Freud (1905/2018), throughout a child’s development, the libido travels through the erogenous zones of the body, which are oral, anal, and genital. Lacan (1963/2014) adds two more erogenous zones called ‘the voice’ and ‘the gaze,’ he abandons the use of the term erogenous zone and calls them ‘the partial objects’ since the main object of drive, the mother, is no longer attainable and is divided into these partial objects (Lacan, 1963/2014). The most important concept in this seminar related to reality is the gaze; therefore, only the gaze is discussed for the sake of relevance. The gaze as a manifestation of objet petit a is introduced in the 10th seminar; however, it is not until the 11th seminar, called “Four Fundamental Concepts of Psychoanalysis,” that it is developed extensively. During this seminar, Lacan (1973/2022) introduces the concept of ‘scopic drive,’ which is the drive of seeing and being seen. The object of the scopic drive is the gaze, which functions as an objet petit a. Lacan (2022) makes a clear distinction between the eye and the gaze. The gaze is not about what the subject sees; it is about the subject being seen. The gaze is what looks back at the subject, something that comes from outside them. Lacan (1973/2022) argues that the gaze plays a critical role in the subject’s experience of alienation. The subject is alienated because they are always partially objectified by the gaze of the Other. The subject becomes aware that they are not just a self-contained individual but also an object for someone else’s gaze. This confrontation with the gaze produces a sense of lack or incompleteness in the subject. To illustrate how the experience of scopic drive and gaze influences reality, a linguistic example could be given. Consider the forms of verbs in grammar: active, passive, and reflexive. Firstly, an example of an active verb would be “to gaze” and the passive form would be “to be gazed at.” The subject, at first, is in a passive state in which he is gazed at by the Other. Once he encounters the gaze, he can actively gaze now. With the act of gazing, the subject can now reflexively “gaze at himself” (Feldstein et al., 1995). For the late Lacan, this is what lies beneath the reality. Since the subject was exposed to the acts of looking at and being looked at, he can look at himself, thus recognizing his own image and separating himself from the others. Rather than Lacan’s initial paradigm, where the root of reality was the symbolic systems of language, it is now replaced by the Real order. Only after the gaze is implemented onto the subject like a montage (Lacan, 1973/2022) can the subject roam reality. For the subject to have a position in the Symbolic, he must be seen by the Other so that he can look at himself and categorize himself in the Symbolic order, leading to his

alienation. From this point, the subject is alienated to his existence and only recognized through the gaze of the other (Feldstein et al., 1995). Moreover, in late Lacan, how real order shapes reality is a more centric question than the other orders. This can be inferred from his detailed account of gaze and objet petit a in the later seminars. It must be noted that even though Lacan had a shift of focus from symbolic to real through the later stages of his teaching, he emphasized the interconnectedness of the three orders throughout his seminars. However, dividing his teaching into early and late can help the readers see what kind of emphasis he made on the particular order in that time period. Despite the emphasis on the Symbolic order in the early stage of his teaching, Lacan still makes references to the importance of the Real order and its place in psychoanalysis which can especially be observed from seminars 1 to 3. In his later period, Lacan investigates the Real order closely, trying to understand its components and structure especially in seminars 10 to 11. So, it must not be forgotten that despite Lacan focusing on different orders in different periods, their interconnectedness is not an element to be ignored. This change of focus also enables one to observe how different orders contribute to the construction of reality – a whole singular reality experienced by the subject, which is interconnected by different orders.

Žižek's Perspective on Reality and Ideology

One of the theoreticians who expands upon Lacan's framework is Slavoj Žižek, who extends Lacanian psychoanalysis into contemporary political and cultural discourse, offering a reinterpretation of reality through ideology, fantasy, and subjectivity. Žižek, adopts Lacan's notion that "reality" is anchored in lack and fantasy, which functions as a structural support for the subject's access to the world.

In his book "Looking Awry," Žižek (1991/2016) elaborates that the reality we inhabit is fundamentally sustained by fantasy, which fills the gap between the Symbolic order and the "traumatic kernel" of the Real. This fantasy, rather than concealing reality, makes it bearable. Žižek writes that reality "contains a fantasy-frame which enables us to confront the Real without being destroyed by it" (Žižek, 1991/2016). In this sense, fantasy is not an escape from the Real, but it is the very condition to exist within it. Echoing Lacan, Žižek proposes that the subject's access to the Real is veiled by the Symbolic, and what remains is a "hole in reality" (Žižek, 1991/2016). This hole is occupied by objet petit a, the unattainable object which is the 'cause of desire,' around which the subject orbits, endlessly sustaining the illusion of a coherent reality. This notion is similar to Lacan's proposition regarding how the lack has a constituting effect on subjectivity. This construction of the subject does not simply misrecognize reality; it actively constructs it through misrecognition.

Furthermore, Žižek's contribution to psychoanalytic theory crucially reframes ideology not as a simple distortion of objective reality but as the very framework through which reality is constituted and made livable. Drawing on Lacan, he asserts that ideology operates at the level of fantasy, providing subjects with a coherent narrative that masks the traumatic nature of the Real. Rather than concealing the truth, ideology fills in the gaps where reality fails to symbolize the social world fully. This notion is explained by Žižek as “the function of ideology is not to offer us a point of escape from our reality but to offer us the fantasy that enables us to bear the inconsistency of that reality” (Žižek, 1991/2016). Fantasy is not reduced to simply lying; it is more of a structure in which one relates to the truth. This is why, for Žižek, critique of ideology must go beyond exposing false beliefs and instead examine how subjects are “libidinally invested.” According to Žižek (1991/2016), ideology persists not despite its falsehood but because of the jouissance it enables, offering pleasure in sustaining the symptom and avoiding the Real. In this way, Žižek radicalizes Lacan's insights, proposing that confronting the Real entails not simply rejecting ideology but traversing the fantasy that veils one's experience of reality.

Additionally, Žižek (1991/2016) illustrates the ideological dimension of reality through the film “They Live” directed by Carpenter (1988), in which a drifter discovers sunglasses that reveal the hidden messages in a capitalist society with billboards that read “Obey,” “Consume” and people who are secretly alien overlords. For Žižek, the film offers a metaphor for ideology: when the protagonist puts on the glasses, he sees the truth of the Real, but more importantly, he sees how ideology structures everyday perception. The film dramatizes how ideology is not simply imposed from above; it is embedded in the very way reality appears to us. In Žižek's terms, the sunglasses do not show an underlying real world behind illusions; they reveal the fantasy-frame that sustains our reality as believable and coherent. Removing the fantasy would not bring liberation but expose the subject to the unbearable void of the Real, the traumatic core that ideology normally protects us from (Žižek, 1991/2016). This is why, for Žižek, ideology is not about illusion versus truth but about the libidinal structure that makes reality feel real.

Clinical Implications

Interpreting Freud's concept of the end of analysis through a Lacanian lens yields conclusions that diverge from Freud's original theory. According to Lacan (1973/2022), the end of analysis necessitates the ‘traversal of fantasy.’ In this process, the subject reinterprets the reality they initially distorted at the inception of their psychic development and assumes responsibility for their lack and symptoms, ultimately relinquishing the pursuit of the object (Lacan, 1973/2022). Therefore, a reinterpretation of the constructed reality, rather than an

objective reality, constitutes the goal of analysis. This reinterpretation process can be achieved by attempting to understand the Real (Leader, 2021). By the Real order's nature, it is impossible to fully capture it. So, what a Lacanian analysis tries to do is after the analyst positions themselves in the position of the big Other, it manages to touch upon the Real through transference for the subject (Fink, 1997/2016). When the contents of the Real are exposed, or rather what remains from the loss of the object, the analysand can reinterpret this material through the Symbolic order with the analyst. By doing so, the fantasy is traversed in a manner that the subject reinterprets his position within the Symbolic. The subject becomes the subject of drive (Lacan, 1973/2022). This process is in contrast to Freudian psychoanalysis in which the subject identifies with the law and accepts castration. However, the acceptance of castration does not transform the subject into the subject of drive. This means that rather than re-interpreting the interpreted reality in Lacanian psychoanalysis, the subject accepts his position in the reality that he created for himself (Fink, 2011, 2020).

Case Example

A clinical vignette discussed with a Lacanian approach offers an illustration of the psychoanalytic process, particularly the function of reality in relation to the unconscious, fantasy, and drive. The case in question is of Antonio Quinet's which is presented in the book "Reading Seminar XI: Lacan's Four Fundamental Concepts (Feldstein et al., 1995)." It is the case of a homosexual male with a hysterical structure. The analysand, while ascending a staircase in a restaurant, momentarily made eye contact with his analyst descending the stairs. At the precise moment of this gaze, the analysand was seized by sudden partial blindness, losing vision in a portion of his visual field until he exited the building. The episode was determined by a previously recounted dream imbued with "erotic charge," in which the analysand dined with his analyst, an unconscious wish that staged the deferred gratification of "prendre un verre" (to have a drink) together. This desire was explicitly articulated as something he intended to do upon completing the analysis; his wish reemerged in the symptom. The onset of hysterical blindness coincides precisely with the encounter of the Other's gaze, marking the irruption of the Real where desire could no longer be mediated symbolically. The symptom is structurally sustained by the signifier "verre," whose polysemy operates as a condensation: not only designating a drink but also verres, the French word for lenses or spectacles. In this linguistic slippage, the object gaze is inscribed in the very signifier that encodes both the wish and its repression, revealing how the scopic drive, the fantasy, and the symptom intersect at the level of the signifier. The analyst's eyeglasses, as the site of the gaze, become the axis around which the symptom is organized (Feldstein et al., 1995).

This can be interpreted as a conversion symptom, which is a direct result of the becoming the object of the scopic drive (Lacan, 1973/2022). The analysand's visual disturbance was not random: it was an attempt by the ego to defend itself against an encounter with an unbearable piece of the Real. At the moment of eye contact, the subject was confronted with something that exceeded symbolization. During this encounter, the analyst became the object of the analysand's scopic drive. Since the subject is reduced to an object in this instance he no longer sees, disappearing from the scene. With the subject's disappearance, he becomes the gaze, the lack itself by lacking the ability to see. Moreover, becoming an object to the Other evokes unbearable jouissance in the subject, thus creating an encounter with the Real in which the subject lacks the symbolic tools to rein back. The Real appeared where fantasy could not sufficiently veil it, triggering a defensive reaction in the form of hysterical blindness. From a Lacanian perspective, this case demonstrates how the subject's reality is not a stable, objective field but rather a precarious construction sustained by fantasy. The symptom, the partial blindness, emerges precisely to manage the confrontation with what cannot be integrated into the subject's symbolic universe. The visual field itself, usually taken as a neutral part of "reality," is here revealed to be deeply implicated in the structure of desire and the defense against the Real. Therefore, it can be said that reality is not limited to what is seen outside but also what is interpreted. Interestingly, Freud (1923/2021) had already articulated the basic psychoanalytic logic behind such visual disturbances in his paper "Psychogenic Disturbance of Vision According to Psychoanalytical Conceptions." In this article, Freud argues that hysterical blindness can be understood as the repression of sexual scopophilia. It is the mechanism of seeing becoming erotically charged and thus must be defensively foreclosed when unacceptable desire is activated. For Freud, hysterical visual symptoms often expressed a symbolic castration of the organ of sight as a punishment or defense against forbidden desires. A Freudian approach to this case would suggest that the analysand has repressed homoerotic desire towards the analyst. The encounter reveals the forbidden erotic desire the analysand has towards an authority figure, which is then repressed. The aim would be to strengthen the ego to diminish repression regarding the wish and eliminate the symptom this repression causes.

Lacan's interpretation extends Freud's framework but shifts the focus: rather than treating the symptom primarily as a compromise tied to castration anxiety, Lacan sees the symptom as a rupture in the fantasy screen through which the subject organizes their relation to reality (Žižek, 1991/2016). Whereas Freud aimed at reinforcing the ego's capacity to accept anatomical and social realities, Lacan highlights how fragile the symbolic network is when touched by the Real by saying trauma is caused when the fantasy frame fails (Lacan, 2021). In this light, the analysand's blindness is not simply a manifestation of an unresolved Oedipal

conflict but a defense against the intrusion of the Real, the point at which the fantasy that sustains reality collapses momentarily.

If this analysis were to progress toward its end, the traversal of fantasy in this case would involve the analysand recognizing how the sequence in the restaurant was organized by unconscious fantasy. The task would not simply be to restore the lost vision. Instead, it would be to recognize how his own position as a subject was structured around a lack; the lack that fantasy both sustains and masks, and how the symptom served as a way to regulate the unbearable tension at the moment when the veil of fantasy tore.

Traversal of fantasy here would mean the analysand coming to see that the analyst was not the bearer of some hidden, traumatic truth, but simply another speaking being whose body accidentally evoked the analysand's scopic jouissance. This process can be regarded as the subject becoming the "subject of drive." Since the analyst is assumed to have the objet petit a, at the end of the analysis, the subject transforms in his relation to the objet petit a. His perception of reality also shifts in itself as well since the objet petit a is no longer assumed. This reality, thus, is not to be accepted as some neutral external fact; instead, it is recognized as a field already organized by the subject's position in relation to the Other. Therefore, this case exemplifies Lacan's departure from Freud's model. While Freud emphasized the acceptance of castration and adaptation to reality as the therapeutic goal, Lacan shows that the end of analysis involves a profound reworking of the subject's relationship to reality itself, through the recognition of the structural role of fantasy, the gaze, and the Real. Clinical practice, as exemplified in this vignette, thus shifts from correcting distortions to uncovering the structure that constitutes the subject's lived experience of reality.

Conclusion

In conclusion, this exploration of psychoanalysis offers profound insights into the concept of reality and its multifaceted functions within the human psyche. Freud's theory, with its emphasis on the libido's evolution from narcissism to object-orientation and the interplay of the pleasure and reality principles, unveils the intricate process by which individuals come to recognize and interact with external reality. The introduction of drive theory and the concept of unconscious desires further enriches our understanding of the complex relationship between internal impulses and external societal constraints. Meanwhile, Winnicott, shifting the focus from conflict to creativity, highlights how the child gradually adapts to reality through play and transitional phenomena. Within a facilitating environment, the child experiences illusion and disillusionment in a safe rhythm, learning to differentiate between internal and

external without a premature rupture. Reality, in this view, is not imposed but discovered in the space between imagination and perception.

Lacan's reinterpretation of these ideas adds further depth, particularly through his conceptualization of the three orders - the Real, the Imaginary, and the Symbolic. The Real, elusive and beyond language, highlights the role of unconscious processes in shaping personal reality, often manifesting through repetition and trauma. The Imaginary, explored through the Mirror Stage, illustrates the development of the ego and its impact on the individual's interaction with reality. The Symbolic order, governing through language and social norms, makes up the perceived reality, shaping it through structures that both reveal and conceal. Extending Lacanian theory, Žižek reframes ideology itself as a structure of fantasy that sustains our experience of reality. For him, fantasy is not an escape from the Real but the very mechanism by which the traumatic gaps of the Real are rendered bearable. In this sense, ideology does not mask reality—it produces it, making it livable through enjoyment (jouissance) and symbolic coherence.

The concepts of *objet petit a* and the phallic signifier in Lacanian theory delve into the dynamics of desire and its unattainable nature, demonstrating how these forces mold individual realities. On the other hand, the gaze enables the subject to exist within reality. Lacan's notion of the 'traversal of fantasy' as the end goal of psychoanalytic treatment represents a significant divergence from Freudian theory, emphasizing the reinterpretation of constructed reality rather than the pursuit of an objective reality.

Through this analysis, it becomes evident that reality, as understood in psychoanalytic terms, is not a fixed external experience but a complex construct shaped by internal desires, unconscious processes, and symbolic structures. This intricate interplay between the internal and external worlds forms the core of our perception and interaction with what we term 'reality,' offering a richer, more nuanced understanding of the human experience.

From this review, it can be concluded that there are different approaches to the question of "how one constructs reality." This study aimed to demonstrate the progressive nature of constructing reality. Especially in Freud's and Winnicott's work this notion becomes a paradigm for all future theories to build on. Lacan, on the other hand, attempts to deconstruct each component of reality through his understanding of three orders. Additionally, with Žižek's interpretation of Lacan, shows how and why the subject creates the veil that hides the Real, thus constructing a reality that revolves around the Real. Through this review, it was attempted to demonstrate how a person creates their own subjective reality and how this construction differs from Freud to Lacan regarding the practice of psychoanalysis. In conclusion, this article

expressed how different ways of apprehension of reality lead to different clinical implications between theories.

Authors' contribution:

This study has two authors: Gökberk Kaya and Neslihan Zabcı. Gökberk Kaya contributed to 70% of the introduction, main body, and conclusion sections, while Neslihan Zabcı contributed to 30% of these sections. Neslihan Zabcı contributed to 80% of the references, whereas Gökberk Kaya contributed to 20%. Both authors played a significant role in planning the research, writing the manuscript, gathering references, and ensuring the accuracy of the text.

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Gerçekliğin Şekillendirilmesi: Lacancı ve Freudcu Psikanaliz Arasındaki Etkileşim

Özet

Bu çalışma, Freudyen ve Lacanyen psikanaliz teorileri aracılığıyla gerçekliğin nasıl oluşturulduğu ve algılandığı üzerine derinlemesine bir inceleme sunar. Freud ve Lacan'ın teorileri, bireyin iç dünyası ve dış gerçeklik arasındaki karmaşık ilişkiyi aydınlatırken gerçekliğin sadece dışsal bir deneyim olmadığını, aynı zamanda arzular, bilinçdışı süreçler ve sembolik yapılar tarafından şekillendirilen dinamik bir yapı olduğunu öne sürer. Freud'un psikanalitik tedavi modelinde, gerçeklik birincil hedef olarak konumlandırılır. Freud, bireyin analizin sonunda anatomi ve kastrasyon gerçekliklerini kabul etmesiyle nevrozun çözüldüğünü öne sürer. Bu, bireyin kendi içinde ve dış dünyada yaşadığı çatışmaları ve gerilimleri nasıl çözdüğüne dair temel bir anlayış sunar. Freud, libidoyu narsisistik ve nesne yönelimli kategorilere ayırırken, bireyin gerçeklikle karmaşık ilişkisini ve bu ilişkinin semptomlar üzerinden nasıl tezahür ettiğini detaylandırır. Lacan'ın teorisi ise Freud'un çalışmalarını yeniden yorumlar ve psikanalizin anlayışını derinleştirir. Lacan Gerçek, İmgesel ve Sembolik olmak üzere üç düzeni tanıtarak bireyin gerçekliği nasıl algıladığına ve yaşadığına dair farklı bir çerçeve sunar. Gerçek, dilin erişemediği, tam olarak temsil edilemeyen ve kavramsallaştırılamayan bir alan olarak tanımlanır. Lacan, bireyin tekrarlama zorlantısı yoluyla Gerçek'le nasıl yüzleştiğini ve bu sürecin öznel gerçekliği nasıl şekillendirdiğini açıklar. İmgesel düzen ve ayna evresi kavramları, egonun nasıl geliştiğini ve bireyin dış dünya ile olan etkileşimini nasıl etkilediğini ele alır. Lacan, bireyin aynadaki yansımasının tanınmasının, onlara bütünlük hissi verdiğini ve bu sürecin egonun gelişiminde kritik bir rol oynadığını belirtir. Bu süreç, bireyin içsel ve dışsal gerçeklikler arasında ayırt etme yeteneğini geliştirmesine yardımcı olur. Sembolik düzen; dil, toplumsal kurallar ve yasa gibi alanları kapsar. Lacan'a göre, sembolik düzen sadece gerçekliğe eklenen bir katman değildir; algılanan gerçekliği oluşturur. Dil ve toplumsallık, bireyin dünyayı nasıl algıladığı ve onunla nasıl etkileşime girdiği üzerinde belirleyici bir etkiye sahiptir. Lacan, objet petit a ve fallik gösteren kavramları aracılığıyla arzusun nasıl bir rol oynadığını ve bireyin kendi gerçekliğini nasıl şekillendirdiğini detaylandırır. Bunlar, bireyin hayatı boyunca peşinden koştuğu, ancak asla tam olarak ulaşamayacağı nesnelerdir. Bu sürekli arzu durumu, bireyin kendi gerçekliğini nasıl algıladığını ve oluşturduğunu derinden etkiler. Ek olarak Lacan'ın psikanalitik tedavinin son hedefi olarak "fantezinin kat edilmesi"ni önermesi, Freud'un objektif gerçekliğe vurgusundan önemli bir sapmadır. Lacan'a göre, analizin sonu, bireyin psişik gelişiminin başlangıcında bozduğu gerçekliği yeniden yorumlaması ve eksikliklerini ve semptomlarını üstlenmesi

gerektiğini ifade eder. Bu süreç, bireyin kendi yarattığı gerçekliğin ötesine geçmesini ve daha derin bir öz-farkındalık düzeyine ulaşmasını sağlar.

Freud ve Lacan arasındaki bu diyalog, gerçekliğin psikanalitik bir terim olarak nasıl anlaşıldığını aydınlatır. Freud, gerçekliğin bireyin iç dünyası ile dış dünya arasında nasıl bir köprü görevi gördüğünü, Lacan ise gerçekliğin bireyin dil ve arzular aracılığıyla nasıl inşa edildiğini vurgular. Her iki teorisyen de gerçekliğin sabit bir dışsal deneyim olmaktan ziyade içsel arzular, bilinçdışı süreçler ve sembolik yapılar tarafından şekillendirilen karmaşık bir yapı olduğu konusunda hemfikirdir. Bu inceleme, Freud'un libido kavramının narsisistik ve nesne yönelimli formlara ayırmasının, bireyin dış gerçekliği tanıma ve onunla etkileşime geçme sürecinde nasıl kritik bir dönüm noktası olduğunu gösterir. Freud'un haz ilkesi ve gerçeklik ilkesi kavramları, psişik aygıtın içsel arzular ile dışsal toplumsal normlar arasında nasıl bir aracılık yaptığını ve bireyin gerçeklikle olan etkileşimini nasıl şekillendirdiğini vurgular. Lacan'ın Gerçek, İmgesel ve Sembolik gibi kavramları, Freud'un teorilerine daha fazla derinlik katarken, bireyin gerçekliği nasıl algıladığı ve yaşadığına dair benzersiz bir perspektif sunar.

Sonuç olarak Freud ve Lacan'ın psikanaliz üzerine çalışmaları, gerçekliğin yalnızca dışsal bir deneyim olmadığını, aynı zamanda bireyin iç dünyasında şekillenen karmaşık bir yapı olduğunu ortaya koyar. Bu yapı, içsel arzular, bilinçdışı süreçler ve sembolik yapılar arasındaki karmaşık etkileşimlerle sürekli olarak yeniden inşa edilir. Bu çalışmada, insanın gerçekliğe dair deneyimi üzerine zengin ve nüanslı bir anlayış sunulurken psikanalitik teori aracılığıyla içsel ve dışsal dünyalar arasındaki bu karmaşık etkileşim ele alınmıştır.