

kurza, opiral na Freudovo videnje družbe, ki se je bolj opiralo na jaz kakor na subjekta. V tej zvezi trdim, da je Freudov tekst navdihnil tudi kasnejša Lacanova raziskovanja ženske logike (dotlej zanemarjeno tematiko) v Seminarju XX iz leta 1972-3 in *Televiziji* iz leta 1975. Moj argument, da postmoderno/kapitalistično kulturo pri upravljanju z užitkom določa zgolj moški model užitka: njegov ethos, ekonomija in moda, se torej opira na poznega Lacana. V premislek želim predlagati, da si poskusimo zamisliti, kako bi bilo videti formiranje naše kulture iz perspektive ženskega modela užitka.

Julian Murphet

### **Rosa Plus Emma: Political Pleasure and the Enjoyment of Reason**

Key words: Rosa Luxemburg, Emma Goldman, pleasure, jouissance, Marxism, leftist rationalism

Today we face broadly the return of an old tension internal to Left politics: a prodigious and rather pleasureless theoretical resurgence of Marxian categories and economic analyses, alongside a febrile activist political culture of occupations, flash mobs and riots. Rather than look to the tired pantheon of usual suspects in conflict (Marx vs Bakunin, Lenin vs Gesell, etc), this essay excavates a pseudo-couple of the far more enabling Deleuzian “and...and...” type, Rosa Luxemburg and Emma Goldman, to see what their juxtaposition might have to offer contemporary debates and disagreements. In focus will be the distinctive part reserved for pleasure—physical, aesthetic, sexual, and sensual—in both their writings, and the structural relationship between it and revolutionary politics as a way of life. The essay seeks to imagine a sustainable left resource of “reason plus enjoyment” that can think against capital whilst persevering with the unconditional demands of a generalized libidinal insurgency. Rosa + Emma = death to Left Puritanism!

Julian Murphet

### **Rosa plus Emma: politično ugodje in užitek uma**

Ključne besede: Rosa Luxemburg, Emma Goldman, ugodje, užitek, marksizem, levičarski racionalizem

Danes smo priča nenavadni vsesplošni vrnitvi stare napetosti znotraj levičarskih politik: neznanskemu teoretskemu preporodu marksističnih kategorij in ekonomskih analiz, a brez vsakršnega ugodja, ki ga spremlja vročična aktivistična politična kultura zasedb, “flash mobov” in nemirov. Raje kot da bi se oziral k zaprašenemu panteonu običajnih osumljencev in njihovih konfliktov (Marx vs. Bakunin, Lenin vs. Gessel itn.), bo pričujoči esej na površje pripeljal bolj produktiven deleuzovski »in...in...« pсевdopar, Rosa Luxemburg in Emmo Goldman, zato da bi ugotovil, kaj lahko njuno sopostavljanje ponudi sodobnim razpravam in nesoglasijem. V središču pozornosti bo razpravljanje o ugod-

ju – fizičnemu, estetskemu, seksualnemu – kot ga lahko razberemo v njenem pisanju, kot tudi strukturnemu razmerju med le-tem in revolucionarnimi politikami kot načinom življenja. Esej si poskuša zamisliti trajnostni levičarski vir »uma plus užitka«, ki zmore misliti proti kapitalu, hkrati s tem, ko ohranja brezpogojne zahteve posplošenega libidinalnega upora. Rosa + Emma = smrt levemu puritanizmu!

Laurence Simmons

### **Reasoning the Disaster**

Key words: time, catastrophe, Jean-Pierre Dupuy, Slavoj Žižek, Jacques Derrida

How do we think the disaster? Think towards or against the coming disaster? Natural disaster, industrial and technological disaster, moral disaster, and now economic and financial disaster. This paper starts from the issue of our relationship with catastrophes that have not yet happened and it is based on the work of cultural theorist Slavoj Žižek and French philosopher Jean-Pierre Dupuy. The essence of catastrophe has become normal for what Žižek calls our Western administered world – we now govern according to scenarios of war, terror, ecological disasters etc; the normal run of our societies is continually threatened by these things. However, since he insists that catastrophe involves the notion of “luck” can it be reasoned? It would appear not because we can only answer when we learn the outcome of some event. So are we justified in taking preventative action against global warming? If we do the catastrophe might not occur? But can we be sure that it would have anyway? And if we don’t take action will it occur? We know that the catastrophe is possible, probable even, yet we do not believe it will really happen. Can we make a rational choice before the apocalypse? If we are to confront the threat of a catastrophe Dupuy believes we need to break out of a historical, linear notion of time. The new notion of time (what Dupuy calls “the time of a project”) is not a line between past and future; it is a closed circuit. The future is casually produced by our actions in the past *but* the way we act is determined by how we anticipate the future, and how we react to this anticipation. As he thinks through the relationship between the crisis of the sacred and our inability to imagine and avoid a catastrophic future, Dupuy develops the idea of an enlightened catastrophism as an alternative to the principle of reasoned precaution.

Laurance Simmons

### **Mišljenje katastrofe**

Ključne besede: čas, katastrofa, Jean-Pierre Dupuy, Slavoj Žižek, Jacques Derrida

Kako mislimo katastrofo? Bi morali misliti v smeri prihajajoče katastrofe ali proti njej? Naravna katastrofa, industrijska in tehnološka katastrofa, moralna katastrofa, in sedaj