

# **ANTHOPOLOGY OF JACQUES LACAN: relationship between anthropology and psychology**

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## **ABSTRACT**

As the goal of anthropological studies is to understand human beings, resulting in applying knowledge and theories related to psychology to apply and compare Along with questioning and analyzing "Humanity", which is different from other creatures, such as the skills and ability to use language and calligraphy. to be used in communication and to create meaning It is this quality that makes human beings a meaningful being in the world (Hanks, 1996; Kodre, 1996). 2011).

Keywords: Anthropology, Jacques Lacan, psychology

However, there is a more complex matter in this capacity than the use of language to convey meaning: man-made meaning is not expressed straightforwardly. it deals with the context and relationship humans have with things. Makes the meaning unstable, for example, one word can have many meanings. It depends on the conditions, values, experiences, and actions performed by human beings. The study of human societies and cultures therefore cannot be used by any single theory to understand complex and ever-changing meanings.

The "truth" that human beings describe through various meanings. It is difficult to judge honestly (Clifford, 1986) in describing and creating meaning for all things. with words and language Human beings are creatures that use language to create truth. In this sense, linguistic skills and abilities are closely related to the argument of



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Jacques Lacan, who was interested in the "act of speech" that enables man to form identity and existence. While linguistic anthropologists view "speaking" as a social and contextual activity, (Contextualised activity) (Hoye, 2006). In this sense, it can be said that

*The interests of anthropology and psychology come very close together. When both sciences are interested in the skills and role of "language" that human beings use to create meaning, i.e. when humans think, humans speak, and the articulation of words and sentences. All are symbolic actions that cause humans to interact with themselves and others. As Heidegger (1998) noted, Language is the frontier of human identity.*

"Language" is therefore a socially impactful action that allows human beings as "speakers" to understand what they are and what others are (Hill & Mannheim, 1992). On this point, Edward Sapir (1921) once said that "language" is the foundation of culture and the gateway to the world of meaning. The meaning of the world and being human cannot escape the language. Anthropologists are interested in studying the "man" as a speaking subject, which is where psychologists are interested in studying the creation of the "self" by which humans think, convey, communicate and express themselves through words and meanings. While anthropologists attempt to understand diversity and differences in terms that allow humans to create words and language to describe things (linguistic relativity) (Whorf, 1944, 1952) led to interest in education. "Cognitive processes" (cognitive processes) of human beings in various cultures. That results in the creation of meaning in each

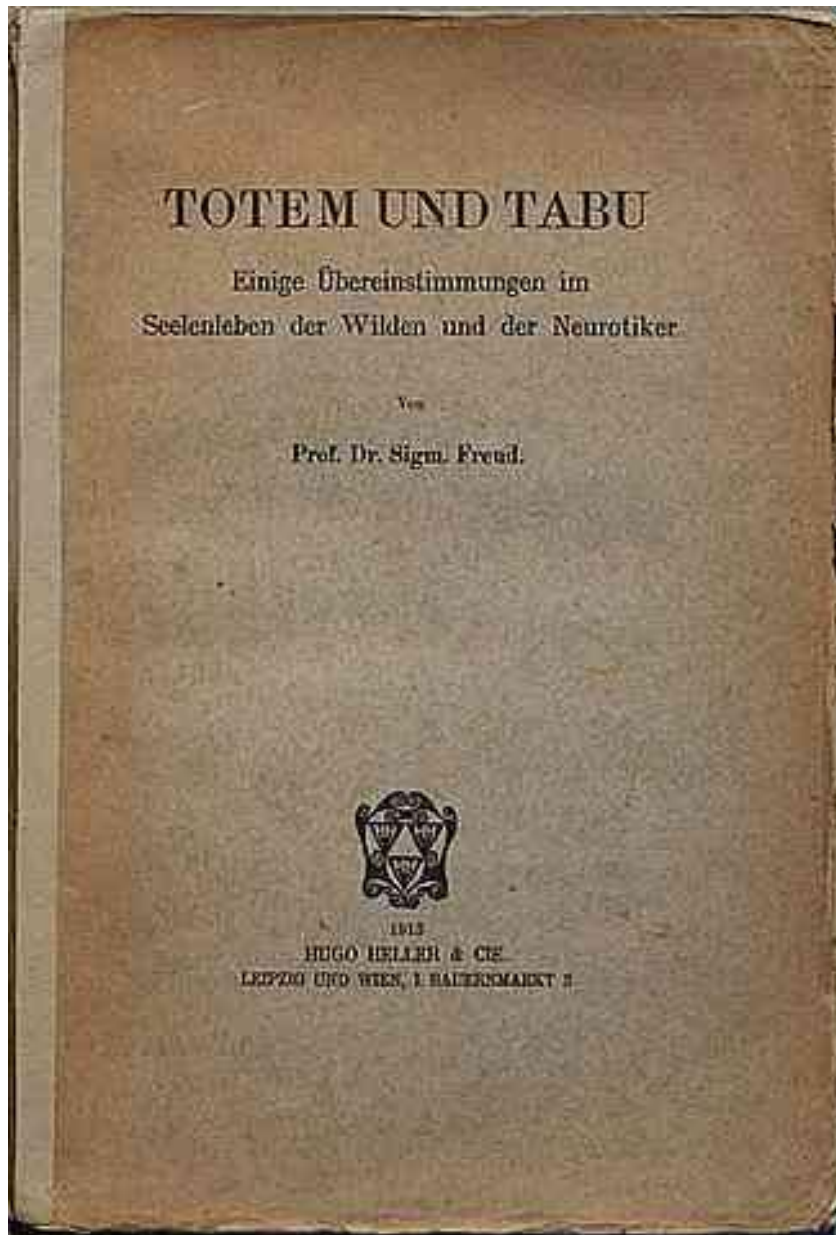


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culture. Therefore, attention to language and way of thinking is a problem that makes the study of anthropology relevant to the study of psychology.



Totem and Taboo (1913) by Sigmund Freud

Images from:

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Sigmund Freud's book *Totem and Taboo* (1913) is an attempt to explain human cognitive experience in relation to its surroundings, and social and cultural context. This book is the starting point for the connection between anthropology and psychology. But in this study, Freud explains the rationality of the idea that all human beings have in common, based on language structure theory (linguo-structuralist) as a way to analyze the structure of the human mind. This makes Freud's descriptions neglect the cultural terms that humans use to give different meanings to things. Anthropologists who have applied Freud's ideas, such as Claude Lévi-Strauss's (1963) study of the mythological structure and kinship system, may state: that Psychologists are interested in universality and fixed thinking structures. While anthropologists dispute the stereotypical way in which psychologists view humans as mere actors under unchanging structures and rules.

Concept of Jacques Lacan

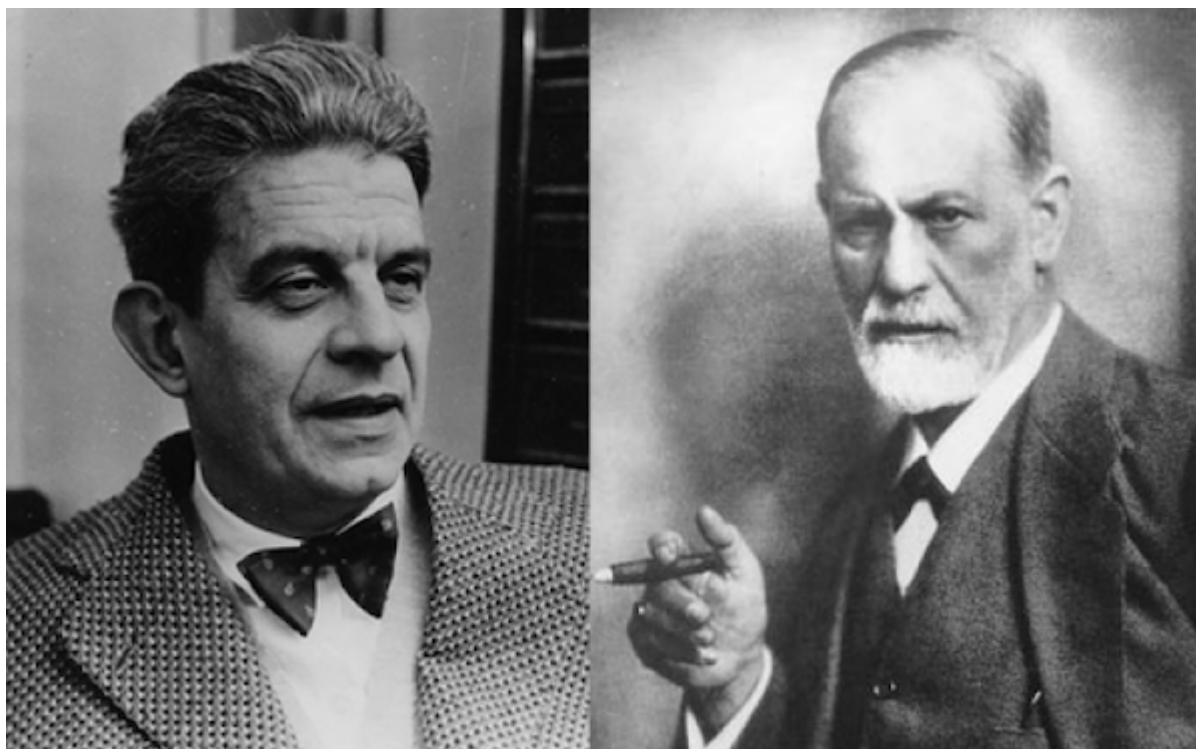


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Jacques Lacan (left) and Sigmund Freud (right).

Image from <https://literariness.org/2016/04/20/jacques-lacans-reinterpretation-of-freud/>

When Freud's psychoanalytic theory was criticized by anthropologists for failing to explain the diversity and change of human cultures. One of these was the study of Jacques Lacan, who attempted to describe Lévi-Strauss' concept of kinship as a system of symbols. It reflects the social rules that humans express through their ranks and types of kinship. In Lagong's study, emphasis was placed on the structure of the subconscious mind expressed in the kinship system. It explains that human ideas about social rules are reflected in the classification of relatives and the nomenclature of relatives. This understanding is rooted in the ideas of linguistic anthropologist Edward Sapir (1921), who proposed that human culture is divided into two. The first involves the creation of meaning using words and language. The second aspect deals with showing behavior in everyday life, which humans will bring



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various meanings to practice through social activities This description is a conceptual structure that distinguishes the opposite pairs between "abstract" (meaning) and "material" (behaviour/action).

Sapir's description influenced the study of semantic systems in the 1920s and 1940s, particularly the description of "Human behavior" is the process of making meaning into It is the "actualisation of meaning" and it shapes cultural conventions: human culture is based on the creation of meanings and symbols by which humans treat themselves and things. Sapir compares cultural conventions to the syntax of Language, which directs the construction of meaning in a sentence, the words that make up a sentence, is likened to the "behaviour" that humans express. In this sense, "culture" is the control of human behavior according to a certain pattern (Sapir, In other words, cultural structures exist in the same way as linguistic structures exist. Sapir's concept exists under structuralist theory that influences the study of linguistics and signs. that analyzes the relationship between language (signifier) and meaning (signified) (Saussure).

Lacon attempts to adapt Saussure's concept of linguistic structure and Sapir's concept of culture to analyze the role of language as a determinant of knowledge. Truth and meaning that appear in the world Lakong believed that the relationship between language and meaning was not fixed. But there are intricacies and changes according to the context and conditions. Therefore, in semantic analysis, it is necessary to understand the situations that lead to the creation of meaning. in the study of symbiotic relationships that occur in society Lakong views that the meaning that arises will be expressed in concrete through social activities and behaviors.



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People can recognize and understand various meanings accepted by society But if a person exhibits behavior that goes against the rules set by society will lead to conflict and commotion under structural theory. The way to prevent society from chaos and disorder requires a constant flow of meaning from one generation to the next. and run smoothly

### Challenging “subjectivity”

What makes Lagoon's ideas different from structuralist theory is that Challenging the Dual Reasoning System While the structural thinker seeks to find the fixed rules of opposites that exist in human consciousness and thought. Rather, Lagong looks for the human emotional experience that affects the creation of meaning. From here, Lagong focuses on the creation of an identity that is not stable and changes according to the network of human relations with people. Another and other things (inter-subjective network) Lagong (1977, 1993) explains that humans know who they are. what is the status when he socializes with other people and things which exist as "The Other", human existence exists in the midst of making things meaningful. be it humans, objects, nature, gods, spirits, and sacred things. But these other things are fictitious images created by human beings. Therefore, the existence of a human being and the existence of other things is a paradox. As Sapir (2002) explains, activities What humans do is to make them feel that they and other things really exist. Whether it's worshipping the gods or holding a celebration. These cultural stereotypes are similar to those of “social hallucinations” (collective lunacy) Whether it's worshipping the gods or holding a celebration. These cultural stereotypes are similar to those of “social hallucinations” (collective lunacy) Whether it's worshipping



the gods or holding a celebration. These cultural stereotypes are similar to those of “social hallucinations” (collective lunacy)

Such ideas are at odds with conventional understanding. Concerning culture, which tends to separate humans from society, for Lakong, the relationship between humans and society is not a broken line. But both are the same thing: the human mind is what creates the society and the society is the representation created by the human mind. Lakong pointed out that the mind and society are not opposites. Rather, it is all the result of the formation of meaning that is indicated by language and speech. In this sense, Lagon's study aims to be the mechanisms of language and the process of meaning formation. Human identity is therefore not a powerful subject in itself. It is not man who determines and discovers the rules of truth in the world. Rather, human beings are the product of the meaning-making process.

Lacon says that human existence is created and formed by the mechanism of language. which humans learn to convey in words and conversations at each word Each and every sentence has endless meanings. The mental condition is not a physical mechanism. But it is thinking that has a language to direct. In other words, the so-called "conscious" or "subconscious" is a discourse created under psychoanalytic theory and scientific knowledge. While Lakong is known as "Discourse of the Other" Humans play language games in order to create meaning for themselves and others. As a human co-existing with other things Human existence therefore fluctuates over time (alterity) in anthropological studies. Lagong's idea reduces the tension between "man" and "culture" by observing that these two parts are not inseparable.



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## Reality, symbols and fantasies

Lakong had previously proposed that the human mind consisted of three parts: reality, symbolism, and fantasy. These three parts are not isolated from each other: symbols are the linguistic processes by which humans call things. which he saw and did not see Language therefore conveys the meaning of what human beings want to have a relationship with. The existence of the human world therefore occurs on the relationship of other things. In other words, without the other there is no existence. The other thing is the origin of the symbol. A symbol is an indication of many different meanings. In turn, those meanings are the product of man-made language. This paradox is the argument that differentiates Lakong's description of human identity. An entity that appears to be born of consciousness but exists by thinking in language. Language-directed entities are therefore not spontaneous, which Lacon says "Self does not exist"

The self that forms language is a state that Lakong calls "Unconscious" because it moves with the language and words used to respond to things. This language response is a cultural pattern. Lakong proposed that symbols are all things that are not real. It was just a dream told through language. But human society attempts to make symbols real or intrinsic to touch and possess. This creates a "gap" between reality and dreams. Lacon explains that humans cannot possess symbols because they only give meaning to things. But when people believe that the symbol is the truth that they want to possess. Humans will find disappointment. It can be seen that the symbol is a clue that leads humans to cling to reality even though it is just a dream. The boundaries between reality, symbols, and dreams are therefore



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inseparable. In other words As human culture is a symbolic product Culture is both a dream and a reality at the same time. This differs from structuralist descriptions that divide "culture" as thought, "nature" as material.

Opposite pairs between “Culture and nature” is therefore impossible. Because they are all symbolic systems. A challenge in anthropological studies is If culture is not a real thing and not an object to be observed in order to comprehend its rules. Traditional methods of education need to change. Lakong pursues question the search for truth. If the way anthropologists worked in the past, participation observation and long-term immersion in the human community does not provide access to cultural truth. What methods are there to get an anthropologist to work? Lakon denies the existence of "objective" and "subjective", which undermine the way anthropologists work. An understanding of the role language plays in guiding reality and dreams This raises the question of who defines and controls those languages. Anthropology and all sciences use language as a means of explaining truth and producing knowledge. How to examine the role of these languages? and creating meaning for things. What are the directions that anthropologists are working on?

Kodre (2011) noted that what makes humans move around and make oneself never stop doing things is an attempt to convey "truth" into meaning with the power of imagination. and make that reality symbolize something since human beings were born on earth. Different cultures are all created with imagination and symbolism to make members of society aware of the existence of this world As Lakong noted that everything is driven by language. This has shaken mainstream theories about the search for truth. When applying Lakong's observations to anthropological studies, it



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is found that Since ethnography was questioned (Clifford & Marcus, 1986), the role of anthropologists as authors of cultural “truths” has been intensely examined.

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