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Lacanian Compass

Psychoanalytic Newsletter of Lacanian Orientation

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Editorial

The year began with the world still shaking from the impact of the tsunami disaster, which affected several countries in south East Asia, confronting humankind to powerlessness when facing mayor natural catastrophes. So much destruction, so many lives lost so much sorrow.

In *Civilization and its Discontents*, Freud speaks about the impotence of humankind in the face of mayor manifestations of nature. It is impossible not to feel how defenseless we are. The high death toll and the total devastation of large areas in that region belong to the realm of the unspeakable. The lack of words is replaced by the never-ending images of television, which remind us that we are all involved. The media played its role showing us over and over again the faces of people in shock, in horror, completely devastated. There was a massive response from everywhere with donations and offers to help. The question is, will it get to the right hands, to those who need it, or will it be rerouted to those who know how to make profit out of other people's suffering? Didn't we hear soon after the tsunami about the kidnapping of small, orphaned children, to be used in sex trade?

Nevertheless, nature is also paradoxical. Several days later, a timid article by several geologists reminded us that what constitutes a mayor disaster is what makes the earth livable and that the geological movement that generated the earthquake and the killer waves will at the same time regenerate the soil of the affected area, enriching it with mineral and other organisms. How can that be possible?

We are used to seeing the world in black and white. Isn't that what the last presidential inauguration speech stressed, that we are all together in this? This is the era of globalization. Tyranny in one part of the world, said the president, affects the freedom of all others. So the program is freedom for all. At what cost?

It is in this context that we think it is appropriate to reproduce in our Beacon Section Antonio Di Ciaccia's speech at the Congress of the Scuola Lacaniana di Psicoanalisi, held in Milan in May 2002, titled "Ethics in the era of Globalization".

In the Radar we address the question of the search for happiness.

In the Chart you will find updated information on activities of groups of Lacanian orientation in several US cities.



Beacon

Ethics in the Era of Globalization¹

Antonio Di Ciaccia

In this title of this third session we have the conjunction of two terms, ethics and globalization. We can date the significance of the first term back to the beginnings of philosophical thought. On the other hand, the second term, "globalization" has not yet acquired, at least in the dictionaries we have consulted, the signification that interests us for the purposes of this debate.

Although it looks like a neologism, the term "Global" is not new and can claim some titles of nobility. The word was used for the first time in 1950, of course in a different context, but still in the way we use it, by the most modern champion of the subjectivist concept of politics, Carl Schmitt. Let us recall that Jacques-Alain Miller commented on this author several times, although in a different context, in his course *La nature des semblants*².

In *Il nomos della terra*³, Carl Schmitt introduces the term Global, not as a solution but as a question, into a series of problems to be resolved. What is to be resolved is the necessary dialectic between the norm and the localization, between *die Ordnung* and *die Ortung*. We might say, using our categories, between the symbolic to which the norm and the law refer, and the real to which Earth, this thing that Man inhabits, belongs⁴. The solution he sees as feasible for men – again, using our categories – is that of semblance. For example, waging war, as if war were a purely symbolic game in which, despite deaths and devastation, the rules of the game are followed.

For Carl Schmitt, Global has a purely political sense, whereas the current use of the term shrouds the political aspect in economic finery. In fact, globalization is an economic and political problem. We must recall in passing the importance Lacan gave, not only to politics but also to what could be the weight of psychoanalysis in politics – a weight it does not have at present. And we might recall as well the importance Lacan gave to economists' studies, as he emphasized in Seminar XVII, *L'envers de la psychanalyse*. According to Lacan, it is for analysts to establish this other field of energy – that of *jouissance*, which would require structures other than those of physics⁵.

What is globalization

Globalization is a revolution, a silent revolution, a total revolution. It is a revolution because it modifies the relationship of the subject with the Other. It is a revolution because it disrupts the level of communication. This disruption breaks up the borders separating individuals. In a globalized world, anybody, near or far, can become our neighbor. Globalization implies a radical transformation of time and space never achieved before now. Globalization means that "a human action can spread simultaneously from one part of the world to another, annulling physical space, as well as distances, and compressing to the maximum, when not annulling, the time required to execute that action". And what is the vehicle for such an action to have such resonance? The vehicle is communication. But communication in globalization uses pace and time in a particular dimension: the dimension of cybernetics, which is space without space, and time without time.

In 1955, in his conference "Psychoanalysis and Cybernetics", as he referred to cybernetics, Lacan spoke of "wonders"⁶. But the wonders to which Lacan refers relate to the fact that cybernetics, like psychoanalysis, is coextensive to language.

Today, others speak of the wonders of cybernetics as well, but in a different sense – in the sense of the results obtained by globalization in the political and economic field through cybernetics. "Because globalization does us good" is the subtitle of Paulo Del Debbio's recent book⁷. If that were the case, and nothing is less certain, the problem



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would be to find out if globalization does others good as well⁸. Noam Chomsky thinks that it does good neither to us nor to anyone else⁹. *Sulla nostra pelle*, is the title of his latest book on this issue. Indeed, many are those who deplore, each in their own way, the disasters past and still to come.

I will not dwell on the merits of the voluminous literature about the Global or Non-Global, nor of the different models of the so-called Global Governance anymore than on the comments of the goodness or perversity of globalization.

Nevertheless, we will briefly refer to certain aspects of globalization.

First aspect: globalization contains within itself the reduction of all to the function of the neighbor, a neighbor to love according to the principles of biblical law and one to be eliminated according to the principles of structure – the other, as we know, occupying our own vital space.

Second aspect: globalization is a universalisation, although imaginary, where the third party is eliminated. This brings about the suppression of the dialectics of friend/enemy, and the reduction of the adversary to a criminal. Hence the emergence of fear and insecurity, which destabilize the social and the political realms.

Third aspect: globalization, which has no defined space, endangers the sovereignty of States whose laws, for their part, are tied to a defined space.

Fourth aspect: globalization does not produce communities but shopping centers. Rather than citizens, it produces consumers.

Fifth aspect: globalization goes hand and hand with information, where facts and opinions are intentionally manipulated on a worldwide scale.

Sixth aspect: the Global generates tension with the local; the alleged solution for which would be the so-called Glocal.

Seventh aspect: globalization challenges the pact between citizens and States upon which democracy is founded, which in many States is only nominal, and in the most powerful among them, only a disguise for oligarchies. Democracies swallowed up in an Empire¹⁰, the title given to a book by Michael Hardt and Antonio Negri, in which we see the end of freedom, the title of a book by Gore Vidal.¹¹ A. Balassarre hypothesizes that the era of Locke's morality of democracy is over, and that the revenge of Hobbes' "absolute sovereign, enlightened or not", is looming on the horizon.¹²

Lacan's teaching could shed multiple lights on all these aspects, but I will limit myself for the moment to isolating just one of them. I would like to emphasize the functioning of this grinding machine, which strives towards its own ends.

For some time now economists have realized that the free market functions according to its own internal laws, strictly symbolic, a fact that reveals that it works in absolute independence from any subjectivity. Lacan reminds us that cybernetics on which the free market bases itself, and therefore globalization, is a science of empty places, of encounters in and of themselves, a science where there is combination, totalization – Lacan does not say globalization. It is a science that starts operating all by itself¹³.

This accounts for the irrepressible nature –similar to the signifying chain – of the operation of the politico-economic system that is the free market.

Yet today this irrepressible and automatic operation, articulated -as Lacan says specifically for cybernetics- as a syntax, has been given a meaning, a direction, a finality.

The market is thus comparable to a self-regulated machine, after Adam Smith's image of "the invisible hand"¹⁴.



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From whence comes the command issued most of all by the Neo-liberals, not to upset the free market machine, since not only is its functioning inescapable but it knows where it is going as well.

I want to underline these two aspects: it is a machine and a machine with a direction.

We are familiar with the nature of this machine because it is founded on cybernetics – it is a language machine.

If this self-regulated machine has a direction, then its final cause enters into play.

May I remind you of Aristotle's definition: the end of ethics is that towards all things aim¹⁵. Ethics is determined by end. And its end is good. It is a question of man's good and not a univocal good as "a reality in and of itself"¹⁶ as Plato conceived it. Even if, through the Scholastics' reprocessing, this good coincides with God¹⁷, the enjoyment thereof remains specific to each man¹⁸. Throughout the entire Aristotelian-Humanist tradition, despite the multiple meanings of good, both concrete and particular, it has always been a question of the good towards which human action aims and of which Man is the beneficiary. This central position of the good of Man remains, whether we put it in theistic terms or not.

The great change, the great "crossroads"¹⁹, as Lacan says, comes with utilitarianism. For two reasons: first because utilitarianism, in confronting "the question at the level of the signifier", highlights the functioning of the signifying machine as we call it, which functions inescapably and without eroding. And secondly because the aim of ethics is no longer the good of Man as the philosophical-Humanist tradition formulates it, but is inherent rather in the good functioning of the machine itself.²⁰ In this sense, Bentham initiates a dialectical movement between the symbolic and the real that will soon besiege the entire "Freudian experience".

Both the utilitarian ethics and the ethics of psychoanalysis underline the importance of the functioning of a machine – a symbolic apparatus articulated to a real. With the difference that through utilitarianism we will arrive, much later of course, to the so-called ethics of the free market. While in the case of psychoanalysis, with Lacan we arrive at the ethics of desire.

The ethics of the free market does absolutely not have the good of Man as its final aim. Its final aim is that the machine goes where it is going, following its own circuit inescapably and irresistibly. The Neo-liberals uphold that the final aim of the machine is necessarily positive because it is the best system for the creation of resources yet invented. So the good of the market becomes the good of Man because it does not arise directly from man's intention, since Man could very well want evil. Of itself, they repeatedly say, the process cannot strive toward evil. In fact it strives neither toward good nor towards evil. Henceforth we are outside the moral categories of good and evil, while we are still in the problematic of ethics, founded on an Aristotelian ethic, an ethic founded on that towards which all things aim.

There is a substitution. The beneficiary is no longer Man but the functioning of the machine itself. Max Weber says it in these terms: "there where the market is left to its self-regulation, it knows only the dignity of the thing and no longer the dignity of the person."²¹

The ethic of psychoanalysis too is situated, like the ethic of the free market, on the side of the symbolic machine and its functioning.

What is the difference between these two ethics?

The difference certainly does not lie in their humanism – neither the ethic of the economy nor the ethic of psychoanalysis is humanist. Neither wants the good of Man.

The difference lies in their relation to the real. The ethic of the market economy wants to make us believe that the real in play is the accumulation of wealth. This is, without a doubt, a pure illusion and certain to cause confusion. In fact, wealth is nothing more than



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the result of the machine which functions according to the principles of the law of the signifier while ignoring the value and the rights of men. It would be as if we, psychoanalysts, considered that the real was an accumulation of understandings and knowledge enriched by the psychoanalytical process, and of which the ego would be the master. Besides which, in the free market wealth has its own wealth, which Marx called surplus value.

The ethic of the free market makes believe that the real is wealth, whereas the real, as Lacan reminds us, is what "the wealthy does not pay"²². This real consists in the hole implied by the symbolic. They pretend, like Hegel's beautiful soul, to believe that there is no hole in the functioning, that the symbolic is intact and whole. They pretend to believe that there is no surplus value, that there is no surplus enjoyment.

In this way, the free market falls in a rut analogous to that of a kind of psychoanalysis, that school of psychoanalysis that is an accomplice of hermeneutics. In the field of economics and in the analytical field, they pretend that everything can be reduced to the signifier, that the machine of language totals itself up in the signifier, without wanting to know anything about the real.

But psychoanalysts know that this exclusion of the real is paid for at the highest possible price, because what is not inscribed in the symbolic returns in the lives of people in a devastating way.

Globalization is the unleashing of the hermeneutic utopia in the field of economics.

But unlike hermeneutics, which can remain an abstract game for philosophers and intellectuals, possibly showing the very inaptitude of the various kinds of psychotherapy to which it aspires, the free market could very well be the field in which the death drive unfolds itself globally.

Fifty years ago, in a careful study of law and location, between the symbolic and the real, Carl Schmitt predicted a situation that would have been unthinkable at the time, that of the unleashing of terrorism, the instatement of a so-called just war and finally, a global civil war. He said these were decisive agents for the future.

The death drive is inherent in the functioning of the signifying machine. The flip side of language is jouissance, in Lacan's sense of the word. How then to deal with this jouissance that, as Lacan says in Seminar XVII, only God knows where it will take us?²³ The machine knows where it is going. But we do not know where the machine is taking Man.

Let us say frankly that the solutions offered at the moment are ridiculous.

We cannot look for solutions from the Neo-liberals, because their solution is to accompany the automatic movement of the machine. Their credo is do not disturb the helmsman. Even though the machine in fact maneuvers of its own accord.

We cannot look for a solution from the Left, the entire Left, whether Italian, European. Because the people of the Left only know one thing: that they don't know which fish to catch. And they act brave while waiting for a solution to fall from the sky. They would like to stop or at least master the machine, but their will resembles that of the neurotic faced with the inescapability of the symptom, and their words go no further than so many good intentions, revealing their growing impotence. Then there are those who are terror-stricken by the functioning of the machine, or those who are carried off by the death drive. These choose extremist political parties, whether they are left or right wing.

Let us come back to Lacan.

I quote: "The intrusion [of psychoanalysis] in politics can only come about by recognizing that all discourses, and not only analytical discourses, stem from jouissance."²⁴

Not only psychoanalysis, but the free market as well, belong to the Lacanian field – the



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title given by J.-A. Miller to the chapter of Seminar XVII that deals with these propositions; this can seem paradoxical if we forget that they both belong to the realm of *jouissance*.

Here we enter into the crux of the Lacanian solution to the problem. It is not an easy solution, nor is it a utopian one and it may prove to be inefficient, because of our incapacity to give psychoanalysis its rightful place in this world. This Lacanian solution is called discourse. If you will, it is called the articulation of the four discourses. Its "hot spot" is "that which refers to *jouissance* – discourse touches on it incessantly, in that it begins there"²⁵.

In his four discourses, Lacan shows how to treat *jouissance* according to the structure: "the introduction itself of the signifier depends on *jouissance* and . . . *jouissance* is unthinkable without the signifier"²⁶. *Jouissance* that centers on Man as "man is a reject, a waste, and to that he aspires, without knowing it, by the fact that he is a speaking being."²⁷

I will close with a few thoughts.

The first concerns revolution. Lacan considers that revolution is that which, according to Aristotle, allows each element to permute with the others in an orderly rotation, as the four discourses show us. Only a revolution such as this, where the elements circulate, can allow a change in the master's discourse. It is a matter of trying to make it a little less primitive, "a little less damned stupid"²⁸.

The second thought concerns the displacement Lacan makes when, in place of philosophers, he starts speaking to experts in political economics; the experts that is in the modality of the installation and functioning of *jouissance*. It is not at random that Lacan links the name of Marx to the analytical symptom and to surplus enjoyment. Even the Marxist primacy of the value of exchange in its relation to the value of use of the object underlines the signifying nature of the economic machine.²⁹

The third thought is about capitalist discourse. Lacan gave the mathema for it here, in Milan, thirty years ago on March 12, 1972³⁰, during a conference at the State University. This mathema shows Man in the reign of capitalism as reduced to a consumer of countless objects, false objects of desire. I quote Lacan: "The consumer society has meaning when the 'element' that we qualify as human is given the homogeneous equivalent of any other surplus enjoyment that is a product of our industry, a fake surplus enjoyment".³¹

The fourth thought is about the Catholic Church, "the real one", as Lacan says. Instead of disseminating the pastoral theology of the "fate-bene fratelli" ["do everything well, brothers"]³², it would be better for theology to give back preeminence to dogmatic theology, which is a discourse structured around the hole of the *Mysterium fidei*.

The last thought concerns *jouissance*. Lacan ties, curiously at first sight, the solution of *jouissance* in the social and political order to sexuality, precisely to the possibility of isolating a type of *jouissance* that we call "phallic"³³. Phallic *jouissance* is always localized – never globalized then – it is particular, therefore not universal. But he also ties the solution to *jouissance* to the incidence of another type of *jouissance* in to which "the woman plunges her roots, like a flower".³⁴

WE UNDERSTAND WHY IT IS SO DIFFICULT TO KEEP DEMOCRACY ALIVE IN A GLOBALIZED WORLD. BECAUSE DEMOCRACY IS LIKE THE WOMAN. It does not exist. Democracies exist. For this reason, the *jouissance* of democratic living, following the example of feminine *jouissance*, is difficult to find and difficult to inscribe.

We propose that ethics, in the era of globalization, be the ethics of discourse.

Translated by Julia Richards

Revised by Isabel Aguirre



Footnotes:

1. Lecture given at the Congress of the Lacanian School of Psychoanalysis (SLP) in Milan, 11 and 12 May 2002. Published in *La Psicoanalisi* # 33, Astrolabio, Roma, 2003, and in *Mental* #11, May 2003. Reproduced with the authorization of the author.
2. J.-A. Miller, "La natura dei sembianti", *La psicoanalisi* n°13, Astrolabio, Rome, 1993, p.183.
3. C. Schmitt, *Il nomos della terra*, Adelphi, Milan, 1991.
4. For a confrontation of Carl Schmitt's thesis with that of Hans Kelsen, see N. Irty, *Norma e luoghi. Problemi di geo-diritto*, Laterza, Rome-Bari, 2001.. communication of globalization, uses time and space in the particular dimension of cybernetics where space is without space and time is timeless.
5. J. Lacan, *Le Séminaire Livre XVII, L'envers de la psychanalyse*, Seuil, Paris, 1991, p. 93.
6. J. Lacan, *Le Séminaire Livre II, Le moi dans la théorie de Freud et la technique de la psychanalyse*, Seuil, Paris, 1978, p. 339.
7. P. Del Debbio, *Global. Perché la globalizzazione ci fa bene*, Mondadori, Milan, 2002.
8. See A. Bononi, *La comunità maledetta. Viaggio nella coscienza di luogo*, Ed. di Comunità Turin, 2002 and Z. Bauman, *Dentro la globalizzazione. Le conseguenze sulle persone*, Laterza, Rome-Bari, 2001.
9. N. Chomsky, *Sulla nostra pelle. Mercato globale o movimento globale?* Tropea, Milan, 1999.
10. M. Hardt, A. Negri, *Impero. Il nuovo ordine della globalizzazione*, Rizzoli, Rome, 2001.
11. G. Vidal, *La fine della Liberta. Verso un nuovo totalitarismo?*, Fazi, Rome, 2001.
12. A. Baldassare, *op. cit.*, p. 190.
13. J. Lacan, *Le Séminaire Livre II, Le moi dans la théorie de Freud et dans la technique de la psychanalyse*, *op. cit.*, pp. 350-351.
14. A. Baldassare, *op. cit.*, p. 19.
15. Aristotele, *Etica nicomachea*, Rusconi, Milan, 1979, I, 1, p.1094a.
16. C. Mazzarelli, "Introduzione alla lettura dell'Etica nicomachea", Aristotele, *Etica nicomachea*, Rusconi, Milan, 1979, p.15.
17. Tommaso D'Aquino, *Somma teologica*, I, 6, 1.
18. *Ibid.*, 2-2, 180, 7.
19. J. Lacan, *Le Séminaire Livre VII, L'éthique de la psychanalyse*, Seuil, Paris, 1986, p. 269.
20. *Ibid.*, pp. 21-22.
21. A. Baldassarre, *op. cit.*, p. 213.
22. J. Lacan, *Le Séminaire Livre XVII, L'envers de la psychanalyse*, *op. cit.*, p. 95.
23. *Ibid.*, p. 88.
24. *Ibid.*, p. 90.
25. *Ibid.*, p. 80.
26. J.-A. Miller, "Les six paradigmes de la jouissance", *La Cause freudienne* 43, p. 24.
27. J. Lacan, "Il fenomeno lacaniano", *La psicoanalisi* n°24, Astrolabio, Rome, 1998, p.10.
28. Lacan in Italia, *La salamandra*, Milan, 1978.
29. On this subject, see Adriano Voltolin's comments from this Symposium.
30. Lacan in Italia, *op. cit.*, p. 40.
31. J. Lacan, *Le Séminaire Livre XVII, L'envers de la psychanalyse*, *op. cit.*, pp. 92-93.
32. As St. John of God would tell his brethren. The Bishop of Tuy, who called him "John of God," urged him to establish the order of nursing brothers known today as the "Hospitallers of St. John of God" (1537). This brotherhood soon became international. They made a foundation in Rome in 1571, where they are still called the "Fate bene fratelli" because their founder always used to exhort his brethren: "Do everything well, brothers " Translator's note by Isabel Aguirre.
33. *Ibid.*, p. 86.
34. *Ibid.*, p. 89.



Radar

AMERICA'S SEARCH FOR HAPPINESS

In a recent article¹ regarding a study about what makes Americans happy, the results listed watching Television as one of the main factors. This study asked participants to note and rate daily activities in descending order from most to least pleasure producing. "This new approach is called the Day reconstructing Method, people keep a diary of everything they did during the day, from reading the paper in the morning to arguing with children or coworkers over lunch, from running to catch the 6 pm bus home to falling asleep with their socks on".

Without challenging the validity of this research, I would like to concentrate on several points.

First we see that this study, which centers on the details of everyday life, is in contrast with the focus of the recent inaugural presidential speech, which spoke about ideals and not details, as one columnist of the New York Times said².

If we examine the results of this study, we can ask ourselves, what does it mean that Television makes us happier? What is to be happy? Lacan has a very strong definition about happiness: for him, the subject is always happy, and the drive always satisfies itself.

In his article Civilization and its Discontents, Freud looks for the cause of unhappiness in humankind, and he arrives to the conclusion that the main cause is our relation with our neighbor, with the others.

Lacan brilliantly demonstrated the impossibility of the biblical command "love thy neighbor", as he showed how it masks the primary aggression we feel against our peers, our partners, the others with whom we establish a social link in the sense of discourse.

The subject is always happy and the drive always finds satisfaction. This subject to which Lacan refers is headless; it is the subject of the unconscious.

What we perceive more and more today is the isolation of the subject, the loneliness, and the one by one, for oneself and to oneself. Television then, provides us with the perfect tool, as it is mainly a solitary pleasure even if we have people around us.

This is by no means an attack on entertainment, but the question is, why do we need to be entertained, and what it is that entertains us? Some may prefer the news, others prefer sports, soap operas, or reality shows. The trend in these reality shows is -in an almost undisguised way- competitiveness, aggression, and the elimination of the other. Men, women, homes are being entirely remade, redecorated, transformed according to somebody's fantasy of the "ideal" man, woman, house or job. Do we obtain satisfaction from these so-called "improvements", "achievements", or "feats"?



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Radar cont'd

Another recently published article³ reports the side effect of a well-known antidepressant that enhances libido, to the point that one patient reported having a spontaneous orgasm in the supermarket. Isn't this a perfect example of the "non-sexual rapport", with the elimination of the partner, replaced by a chemical, which we can dose accordingly? As the article rightly points out, some drugs already have this effect, and that is why we become addicted. Are these our options in the search for happiness: TV, pills, or an ideal such as freedom for all? The problem is not freedom, but globalization, as A. Di Ciaccia elaborates in his paper.

Can Psychoanalysis promise happiness?

As Lacan taught us, in psychoanalysis we deal with the rich and complex dimension of desire, the real, and jouissance. The only thing the subject can be guilty of, according to Lacan, is of having yielded to his desire. Psychoanalysis is a practice that deals with desire, and desire implies the Other.

We operate with the desire of the analyst. The Other, which doesn't exist, means that the process of analysis doesn't seek to find one universal formula, for all the same, but that each one has to find how to do with his symptom, in a new way, giving up the part of jouissance that fixes the subject to repetition.

To end let me quote Lacan in Television⁴: "Psychoanalysis would allow you, of course, the hope of refining and clarifying the unconscious of which you're the subject. But everyone knows that I don't encourage anyone into it, anyone whose desire is not resolute"

Maria Cristina Aguirre

Footnotes:

1. "What Makes People Happy? TV, Study Says", by Benedict Carey, The New York Times, December 2, 2004
2. "The President's Speech Focuses on Ideals, Not the Details", by Todd S. Purdum, The New York Times, January 21, 2005
3. "A Pill's Surprises, for Patient and Doctor Alike", by Richard A. Friedman, M.D., The New York Times, January 25, 2005
4. Lacan, J. Television, Norton, New York, 1990



Chart

Houston, Texas

Houston Freudian Field Library

On-going activities:

Reading Seminar XI,
The Four Fundamental Concepts of
Psychoanalysis, Jaques Lacan

Frequency: Resumes Friday January
14, 2005, 5:30-7pm

Place:
427 Lovett Blvd.,
Houston, TX 77066
Telefax: 281-897-8295

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Carmen Navarro,
Isabelle Perreau,
Mercedez Perez

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Nueva Escuela Lacaniana del Campo
Freudiano

On-going activities:

School Nights:

"In preparation for the II Encounter of
the Champ Freudien in Buenos Aires of
the

Three American Schools: EOL, EBP,
NEL

Frequency: Bi-Weekly

Coordination:
J.F. Arango, L. Kruszel, M.Prandi

Seminar of Jaques Lacan : Book VIII
"La angoise"

Frequency: Bi-weekly

Coordination: Alicia Arenas

Florida Institute for Research and
Development in Psychoanalysis
Introduction to Psychoanalysis I, II,
III

A. Arenas,
J.F. Arango,
M. Prandi,
L. Kruszel

Research seminars:

Psychoanalysis with children

Coordination: J. F. Arango, M. Prandi

Special Events:

Nel-Miami & Miami Intelligence : Film
Forum "Cries and Whispers"

January 29 , 2005 at 10am

Coordination:
Maria Cristina Aguirre, PhD

Guest Speaker Bruce Fink , Phd will
come to Miami on Saturday, February
19, 2005

"LOVE in FREUD-LACAN"

The activity will carry 6 CEU's for
CSW, LMHC, FTC, PhD.

Contact: Nelflorida@aol.com

New York, New York

New York Freud Lacan Analytic Group
NYFLAG

On-going activities:

Reading Seminar V - The Formations
of the Unconscious, (1957-58)
Jacques Lacan

Frequency: Bi-weekly, Wednesdays, 8
pm , 1/12/05, 1/26/05, 2/9/05,
2/23/05

Reading Seminar XXIII – Le Sinthome,
(1975-76) Jacques Lacan

Frequency: Monthly, Sundays 7:30
pm, 1/23/05, 2/6/05

Bernard hall, Room 407, Broadway at
117 st, NYC

Responsible:
Maria Cristina Aguirre, PhD

Contact:
NYFLSG@pilot.cpmc.columbia.edu

Special Events:

VIII International Seminar of the
Freudian Field

Lecture

HOW CAN THE SYMPTOM CURE?

Friday, February 25, 2005, 8 pm

Seminar
SYMPTOMS AND THEIR USE IN
TODAY'S PSYCHOANALYSIS

Saturday, Feb. 26, 2005, 9 am to 6pm

Guest Speaker : Jean-Pierre Klotz

Fordham University-NYC

Readings in preparation for Seminar
SYMPTOMS AND THEIR USE IN
TODAYS

PSYCHOANALYSIS

January 19, 2005, 8pm we will discuss
Freud's article:

Inhibitions, Symptoms and Anxiety,
1926

February 16, 2005, 8pm we will
discuss two papers:

Jacques lacan : The direction of the
treatment and the Principles of its
power, (1966) in Ecrits

Jaques Alain Miller: The symptom and
the Body Event in Lacanian Ink #19

BARNARD HALL, ROOM 407

Broadway at 117th st, NYC

Responsible: Maria Cristina Aguirre,

PhD

Contact:
NYFLSG@pilot.cpmc.columbia.edu

Lacanian Ink

Special events:

January-February a Call for Papers, for
the Symptom VI- our magazine Online,
which is multilingual.

April 1, Lacanian Ink Event, for the
launch of Lacanian Ink 24/25, first double
issue

(J-A-Miller, MHBrousse, G Wajcman,
MRecalcati, A badiou, S Schneiderman, S
Zizek, J Ayerza)

with Alain Badiou at Deitch Projects,
Friday April 1, 2005, 7pm

Responsible: Josefina Ayerza

Contact: Perfume@lacan.com

Buffalo, New York

Up-coming events:

Regional Meeting

Buffalo-Pittsburgh-Toronto

Reading Group reading from the Ecrits

First meeting January 2005

Contact: Dan Collins
dcollins@buffnet.net

Tel (716)523-6515

Omaha, Nebraska

The Center for Psychotherapy and
Psychoanalysis

On-going activities:

Seminar

"The Psychoanalytic Wager"

Frequency:
Monthly, Fridays, 10:30 to 12:30

Coordinator:
Tom Svolos

Psychotherapy Training in the Creighton-
Nebraska Psychiatry Residency Training
Program

Psychoanalytic Curriculum

Bi- Monthly Case Presentations

Contact: tsvolos@radiks.net



Notes

