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Lacanian Compass

Psychoanalytic Newsletter of Lacanian Orientation

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Editorial

The year that began so tragically has come to an end. It brought a series of human and natural catastrophes: Tsunami, hurricanes, earthquakes, tropical storms, terrorist attacks and wars incessantly demonstrated their power of destruction, leaving human knowledge and technology as helpless as a small child.

Looking at other aspects of the world today, Lacanian Compass has tried to keep you linked to and informed about the major psychoanalytic activities happening in our world and especially in the United States, with fascinating papers from colleagues. For the US colleagues interested in Lacanian Psychoanalysis, a significant event happened in New York City with the first Clinical Study Day. It was an intense day of work, discussions about our clinical practice, that produced a special effect: a sparkle, an enthusiasm of hearing something new, and sharing with colleagues in a different way. The way of the World Association of Psychoanalysis. You will read a report on the Study Days by Pam Jespersen in the Log for this issue. We are already preparing CSD 2, which will take place in Miami the first weekend of December, 2006

From Norway, another American colleague sends us a report about a Seminar given by Eric Laurent about Hollywood movies, in which he demonstrated a different, sharp way of reading them. This is our Radar for this issue.

You will also find in the Beacon in this number a brilliant article by Eric Laurent where he discusses Psychoanalysis and Democracy using the Name of the Father as a key concept.

We who form the American and English-speaking Canadian Lacanian community feel that new and great things are coming our way. You can perceive this in the increase of psychoanalytic activities, seminars and special events in each local community, the desire to participate in international congresses, to be present in the debates of the city. For these you can refer to the Chart.

The effort of publication and translation into English the major works of Lacanian psychoanalysis remains a challenge for all of us, one that needs all the cooperation we can get. Together we can do it.

The Editorial Committee wishes the readers of Lacanian Compass a Happy New Year in 2006.



Beacon

THE NAME-OF-THE-FATHER: PSYCHOANALYSIS AND DEMOCRACY

By Eric Laurent

How can we link together, with a conjunction, psychoanalysis and this predominant form of modern politics that is democracy? There was a time when democracy co-existed with other non-democratic forms of politics. Since the fall of the Berlin wall in 1989 there are no credible alternatives. This does not mean that China and a few other countries are not an exception, but everybody affirms, at least half-heartedly, that they only want democracy. This unanimity made it possible for some authors, such as Francis Fukuyama, to think that the end of history had arrived, a short time before some events seriously questioned this. Let us more prudently note that there is a desire for democracy. This can be sustained from the published results of a 2002 survey conducted by the Pew Research Center, an independent research center based in Washington, on 38,000 people in 44 countries, which shows a very broad attachment of the world public opinion to democracy. Madeleine Albright recently commented on it: "I find this vast support of democracy very interesting. I have longtime sustained that democracy is not only a western value. This survey proves it."¹

Surely Psychoanalysis could not enjoy such a global transference as democracy does. It is only practiced in certain regions of the world, which are precisely democratic regions. It is a fact that only democracies have allowed, tolerated, and sustained the emergence of psychoanalysis as a discourse. Psychoanalysis was at first accepted as a clinical discipline, and Freud used medical authorization to bring it into existence. Once psychoanalysis was accepted, Freud did not fail to extricate the critical thoughts about civilization that this practice inspired in him. Going beyond traditional medical humanism, he highlighted the antinomies of the satisfaction of the subject and the "exigencies of the renunciation of drives" imposed by civilization. Psychoanalysis was positioned very early as a critical discourse. Only the democratic form welcomed it. Elsewhere, it was denounced as "bourgeois science" or ignored.

Nevertheless, democracy and psychoanalysis don't always make a good couple. When democracy identifies itself with bureaucracy by overseeing the regulation of all that can be consumed in a commercial, homogenous and global space, it worries about the strange character of the psychoanalytic practice. It aims to make it fit in the catch-all of psychotherapies and stifle it under regulations. Under the name of psychoanalysis, in democratic countries that have adopted these regulations, only the shadow of what it once was remains.

The shelter that psychoanalysis has found in democracy is necessary but not enough. It remains precarious. According to psychoanalysis, this is due to a structural reason that derives from the nature of the social link itself. To approach it, Freud started first from the other side of democracy: the primitive horde, the monarchy, the Church, the army.

Freud's approach to the political dimension cannot be separated from his theory of religion. The question of power is indivisible from the interrogation on the sources of belief. Since the Interpretation of Dreams, discreetly, the role of the father in the genesis of the forms of power and in religions is asserted¹. In a way, from the moment Freud perceived the place of the father as the bearer of the prohibition of incest in the psychic economy, he made it the pivot for the construction of a structure as much social as religious, indiscernible in a first approach. It will be his first word and also his last, as he summarizes it in *Moses and Monotheism* (1939). Freud's political anthropology is a political theology. It is by identification with the place of the One that Freud will deduce the possibility of democratic equality. In the fiction of Totem and Taboo, a social contract projected at the edge of history, the so-called Freudian Darwinism has high Hobbesian tones. The Freudian social contract allows one to be delivered from anxiety at the cost of renouncing a repetition of the murder of the father. The Freudian fiction makes of the murder of the original father the real moment of the contract, the moment where the transmutation takes place. In that sense, it is Christian, as Lacan notes¹. It is at a latter stage that the horde or group¹, an egalitarian social form, appears¹. The organic link between law and crime doesn't allow Freud to think that the charisma of the chief might institute an appeased source of authority, or that the original murder could be reabsorbed by the system of rules of civilization. The Freudian death drive is like a natural state that always threatens civilization. At the core of the contract is the grounding terror that made the father of the horde reign in the natural state. "The leader of the group is still the dreaded primal father, the group still wishes to be governed by unrestricted force"¹. The establishment of a social link, the drive foundation of

Beacon cont'd



identification, does not allow contemplating peace. The father of the horde has access to all the women. This unlimited jouissance dwells in the chief that inherits it.

In 1921, after formulating the second topology that lays the entire foundation for the superego, Freud resumes this question of the group and the ego in their reciprocal dialectics. Starting from the mechanism of identification that regulates the psychic life, he then approaches very structured groups¹. It is the quilting point (capitonnage) with the leader that allows the development of a new social link that constitutes the organized group. The Church and the Army, eponymous organizations, remain groups, and their chiefs are homologous to the leader of simple groups¹.

The heart of these organizations conceals the same boundless principle identified in the primitive group. Freud can thus explain the discipline of the Army and the savage killing power that accompanies it. In *Civilization and its Discontents* (1929) he names the shadow of religious wars that pursues each of the groups. The profoundly disquieting character of the organized group allows him to think up the hateful dimensions of the single party in the thirties. He will refer to the national-socialist's anti-Semitism as well as to the abuses of Soviet power¹. In his analysis of the place of the leader, Freud finds the roots of what Max Weber highlighted in 1921 as "charisma" in the three sources of legitimacy that he identified. Monarchy finds legitimacy in tradition; bureaucracy draws authorization from rational commandments. After the defeat of 1920, Germany was hit in these two registers. That's why in the modernization of Bismarck's system, Max Weber subscribes to the idea of a parliament sustained on a charismatic chief. He yearns for it and unconditionally believes in it¹. It is another story with Freud. Weber can discern the logic of the future and the path German politics will take. Only Freud was able to report on the possible swing of the charismatic leader into the enemy of humankind.

The charismatic supplement is necessary in democracy, insofar as the French revolution undermined the traditional status of the Father. The rupture with tradition allowed distinguishing what was mixed up in it. It allowed distinguishing the logical function of the father and the existence, one by one, of fathers that fulfill this function. Freud presented this function under a mythical form: "the Oedipus Complex". Lacan, on the drift of the results obtained by social anthropology, had only to give it a logical form.

The plurality of fathers is also that of the various communities that form contemporary societies. The logical function, good for "all" the fathers, is the "Name-of-the-Father". It doesn't fit well with human rights. The first effect of this discontent is to decompose the "Name" in the multiplicity of different functions attributed to the father. Lacan calls this pluralization "the Names-of-the-Father". One goes from a political-theological discourse regarding the essence of the father to a review of the component of a "broad-spectrum concept", as philosopher Hillary Putnam would put it.

The democratic leader aims to justify the exercise of his power, either over the necessary administration of things, or over the maintenance of public space as a space always open to debate. In France, the school of Claude Lefort, that of John Rawls in the USA, that of Jürgen Habermas in Germany, share this position founded on the irreducibility of conceptions, or an impossibility to find the good form of government. The same solicitude of the State towards its citizens could very well be founded on this "place out of nowhere". The empty regulating fiction thus created would be particularly well adapted to post-totalitarian and post-modern societies. It expresses a conception that renders compatible the irreducibility of everybody's idea of wellbeing and the existence of places for arbitration and decision. It is the place of the dead father.

This dream of a fictional regulating space is proposed to us as we witness strident religious manifestations, unbridled populism, ferociously juxtaposed communities, hardly linked to the public space. Forcing the line, only the common market and legal rules reduced to the status of a minimal instrumental language seem to link them together. The communities in danger of withdrawal risk speaking only through passages-à-l'acte. They are there to remind us of the mystery of the social pact, of the murder and terror it conceals.

The subjects identify themselves less and less with family stories full of holes, made more of break-ups than of continuity. There still remain the communities. New religious communities, founded on the individual and brutal adhesion at rupture points, make ancient ceremonies pale in comparison. Communitarian adhesion enjoys the favor of the

Beacon cont'd

moment. The call for respect of the social pact justifies the birth of new "authorities" every day. The more they become empowered by the ideal, the more they become inflexible. Devotion to the community is verified in obedience until death. The ultimate goal of the sect is to exterminate its members. In a civil society, a judge can punish. One loves him or hates him for that. The transfer on the judge makes him a democratic hero. He remains always on this side of what is requested of him. However, as much as he punishes, it is never enough. He will never quell the thirst of punishment that can lead to massacre. The superego always wants more. Thus, far from witnessing the extension of political affairs conceived as procedures of arbitration and respect of the norm, we witness the extension of the state of exception. The "new authorities" willingly declare the suspension of human rights in their common discourse. Likewise, the supreme guarantor of the rule of law, the President of the United States, declares the state of exception for a growing number of people.

The resort to new authorities reveals a pathological nostalgia of the Name-of-the-Father in a new configuration of civilization. J.-A. Miller defines it as "ruptured, dispersed, un-totalizable, an "inconsistent multiplicity" (Cantor), a not-all (Lacan)"¹. The current form of civilization is perfectly compatible with chaos. This is what Antonio Negri and Michael Hardt's essay calls the "absence of limits of our civilization"¹. Civilization doesn't need a harmonious whole and doesn't even dream of it. Alain Joxe summarizes it in his title *The Empire of Chaos*¹.

Common markets, bureaucratically regulated, are something from the past. We are in the realm of the uncertainty of the global market. The markets seek a master signifier and are unable to find it. The great regulators disappoint us one by one: audit firms, the State, the directors of central banks. Even Alan Greenspan, the director of the US Federal Reserve Bank, the *nec plus ultra*, is touched by suspicion. The best way to characterize the situation of global markets is to qualify them as unreadable. This is a way for us to understand Lacan's statement, according to which a master signifier is essential in order to read a written text¹.

It is for this reason that we have to take into account the two faces of contemporary subjectivity. On the one hand, the authority of the Name-of-the-Father fades, we face the phenomenon of the "twilight of duty", as Gilles Lipovetsky calls it, and on the other hand we have the most variegated push-to-enjoyment (*pousse-au-jouir*), the generalized overdose. The phenomena that come under the "twilight of duty" are vivaciously presented by Gilles Lipovetsky: "The duty is written in capital letters, and we lowercase it; it is severe, and we organize recreational shows; it orders the unconditional submission of desire to the law, and we reconcile it with pleasure and "self-interest". The "must" has given way to the incantation of happiness, the categorical obligation to the stimulation of senses, the irrefragable prohibition to *à-la-carte* regulations"¹. The author clearly perceives that the decline of the ideal is accompanied by exigencies of *jouissance*. Let's follow his descriptions, adding that hedonism doesn't remain at the limits of the pleasure principle. The true nature of the superego is a drive exigency with unlimited powers that go beyond any pleasure. The drive reveals there all the more its mortal face. The manifestation of the death drive can wear many masks. Overdose is not reached only based on the evidence of the suicidal behavior of drug addicts abusing hard drugs. The subject can kill himself at work, choose to practice dangerous sports, make strange trips, want to be amateur astronaut, display a multiform appetite for risk. He can also choose political suicide, become a human bomb, surround himself with dynamite and enjoy (*jouir*) his death. In this entire bacchanal we find the manifestations of the search of the presence of the Other in us. The same bad *jouissance* is at work in neo-totalitarian repressive fantasy and in suicidal bacchanal.

In order to be really democratic, can psychoanalysis pretend to bring relief to the contemporary subject for his lack of enjoyment of existence? How can we bear the inconsistency of the Other without yielding to the imperative of *jouissance* of the superego? The various answers that different psychoanalytic currents give to this question represent the most interesting contributions to the democratic challenge we face.

Translated by Maria Cristina Aguirre

Reviewed by Isabel Aguirre and Tom. Svolos



Radar

By Gary S. Marshall

Introduction



Bergen, Norway was the site for a recent two-day seminar entitled *Movies as Food for Clinical Thoughts*. The seminar was jointly sponsored by the Department of Comparative Literature and the Center for Women's and Gender Research, University of Bergen. It featured a series of presentations by Eric Laurent and a presentation by Rene Rasmussen. [Editor's note--Eric Laurent is a psychoanalyst and Member of the Ecole de la Cause Freudienne. Rene Rasmussen is a psychoanalyst and lecturer at the University of Copenhagen.] The films discussed included Levinson's *Rainman*, Howard's *A Beautiful Mind*, Scorsese's *The Aviator*, Spielberg's *Empire of the Sun*, Lynch's *Wild At Heart* and Eastwood's *Million Dollar Baby* and *Mystic River*.

Hollywood and the Clinic

The seminar's convenor, Associate Professor Kjell Soleim, University of Bergen, opened the event by noting the role of the cinema in "addressing the suffering of the times in which we live." This call to examine the special relationship between film, psychoanalysis and society took a specific form in the seminar: *Hollywood and the Clinic*. Eric Laurent argued that Hollywood these days can best be understood as a sociological industry. Television programs like *Sex and the City*, *ER*, and *CSI* conceptualize solutions to new problems in the culture, whether it is a post-feminist debate about women; performance management in the insurance industry; or "reading" DNA codes to solve a murder. Similarly, movies like *Rainman* and *The Aviator* introduce the most current debates about autism and Obsessive-Compulsive Disorder (OCD).

The clinic in its current form, Laurent suggests, has been transformed into a marketing tool that debates and then promotes new conceptions of illness within the psychiatric community. With each edition of the DSM symptoms and syndromes are voted upon to decide which categories are "in" or "out". For Laurent, the clinic, is a contested site among strong interests including: the pharmaceutical industry which has the goal of maintaining and expanding markets; the medical establishment which has the goal of categorizing illness and maintaining the rigor of scientific discourse; a public/private administrative apparatus which has the goal of reducing costs and measuring performance; and citizen/consumer who has the twin goals of seeking public protection and private consumption.

At the intersection between Hollywood as social knowledge and the clinic as a contested site of medical knowledge, one finds the debate between biology and Lacanian psychoanalysis in sharp relief. Is autism purely a biological disease? Is OCD solely a problem of brain circuitry? OCD, which has reached public consciousness in part due to books like *The Boy Who Couldn't Stop Washing his Hands* and *Just Checking* is a central theme in *The Aviator*, Martin Scorsese's powerful depiction of the life of Howard Hughes. While *The Aviator* is informed by a conventional conceptualization of OCD, Scorsese's nuanced treatment of Howard Hughes avoids depicting Hughes' psychic life as a catalogue of empirically verifiable symptoms which can be treated through a regime of medication and "conscious anticipation"¹.

It is no coincidence, Laurent reminds us, that Freud's work was first accepted by artists and novelists, rather than his peers within the scientific community. In this tradition, a director like Scorsese, understands that psychic illness is not reducible to a set of phobias as Beck would have it. Rather, the task of the cinema vis-à-vis the clinic is to convey the way in which each human being addresses his/her disease and subjectivity.

The Real and Post-Traditional Society

David Lynch's *Wild at Heart* powerfully demonstrates the way in which the Lacanian Real inserts itself in social life. If you have seen this 1989 film, you know that it begins with a gruesome death, set in motion by a twisted set of Oedipal dynamics. In his hard hitting analysis of the film, Rene Rasmussen notes that Lynch's movies undermine the traditional Hollywood formula because the Real—the unbearable—is plain for all to see, rather than "off-screen." He argues that *Wild at Heart* well depicts our current social experience in that

Radar cont'd

it shows us an "a-patriarchal, a-symbolic universe" with its absence of a paternal signifier². Eric Laurent adds that: In Lynch's universe what guarantees us that we are not living in a nightmare? Is the so-called "good life" merely a mask for the death drive?

The question of death looms large in Clint Eastwood's *Million Dollar Baby*. Laurent suggests that the overt Hollywood narrative--the one that won the Oscar--describes "the unfortunate love of a well-intentioned father who has to administer death to his child to alleviate her suffering." As such, it is positioned as a humanistic, pro-choice film which powerfully engages a complex public debate in which technology, euthanasia and capital punishment are all interwoven. However, Laurent also offers a second interpretation. In this second view, the story is not about the father-daughter relationship. Rather, it is the story of a perverse couple both locked in a secret of pain and the infliction of pain, locked in a sadist's fantasy.

Laurent suggests that the sadist fantasy is to ask for death from the other. *Million Dollar Baby*, occurs in the boxing ring, the perfect realization of a masochistic fantasy in contemporary society. The boxing ring is no longer the old Hollywood story of a "nobody" who gains wealth and fame (although this is a story that is offered in the movie). Rather, the boxing ring constitutes the place whereby pain is inflicted by an absolute master who in the end will--on your request--administer death. The impossible object, then, is shown within the sadistic fantasy as the signifier of jouissance.

Conclusion

Death, as it is typically understood in psychoanalytic terms--leading the subject on his/her own path to death--is a kind of memory that has nothing to do with life. It has only to do with its own repetition, an insistence of the unconscious irrespective of all biological dimensions. For Lacan, the unconscious (a cumbersome post-Kantian term) is understood neither as drive nor instinct. Rather, it is the specific knowledge of surplus jouissance.

It is this question of jouissance that the post-traditional subject and in turn the analyst must address. Human beings, invariably but unknowingly enter the zone of the "too much." In that zone, one must work with the singularity of the subject in discourse. The relationship between the cinema and the clinic is central to this exigency. It is on this point that the Bergen seminar ended.

END NOTES

1. OCD is defined as being triggered by fears that cannot be stopped from entering one's mind. One recognized treatment regime offers a 4-step process to consciously reduce the effects of OCD. This approach developed by USC psychiatrist and researcher Jeffrey M. Schwartz, author of the book *Brain Lock*, uses a combination of medicine and conscious anticipation (of symptoms) to avoid fear. Dr. Schwartz was a consultant during the production of *The Aviator*. In the new director's cut DVD of the film, Schwartz talks extensively about OCD and testimonials are given by three of his patients. All three testimonials communicated a similar message: 1) everyone has some OCD symptoms and 2) OCD invades their bodies. As Eric Laurent notes, the implicit message seems to be: "You, the patient, can be empowered by the medical community." The symptoms and those who have them are a community, as such. Those within the community have their rights, their problems, and so forth. OCD is but one example of the performative.
2. Rasmussen's argument supports Jacques-Alain Miller's thesis that the object a is the dominant signifier of post-traditional society. Cf. Miller, J.A. (2005). "A Fantasy" *Lacanian Praxis* 1: 6-17.



Log

By Pam Jespersen-Elliott

Review of the IX International Seminar of the Freudian Field; "The Subject, The Body, and Jouissance" with the First Clinical Study Days; "The Body in Psychoanalysis"

Vicente Palomera graced us with his clarity in New York, Oct. 21, 22, and 23 by demonstrating the art of Lacanian Praxis in the modern clinic with its presentation of symptoms and new patient demands. An introductory lecture on Friday began the Seminar, followed with a day of intensive study on Saturday of four major topics: The Body Meets Jouissance; Autism and the Body; The Adolescent Body with the Symptoms of Anorexia and Bulimia; and a Review of the Clinic of Ravishment, with the Reading and discussion of Marguerite Duras's book, *The Ravishment of Lol Stein*. On Sunday, The First Clinical Study Days in the United States occurred. This is a program sponsored by the World Association of Psychoanalysis to draw together the members of the WAP throughout the United States and all others with interest in Lacanian psychoanalysis. Three clinical cases were presented with a respondent, Vicente Palomera's observations, and open discussion with the audience.

Vicente spoke of the unconscious structured like a language. This concept helped to understand the way we often struggle to put into words those things that haunt us, just out of our reach. Everyday in the clinic we witness this with our patients. Often as small children, things happen that are indescribable. There is no sense to be made of either events in the body or our reactions to the outside world. Jouissance is something we are always alone with in our body. Vicente used the example of Little Hans and how surprised he was when he had his first erection. It was seen as something outside or extimate to him, and became situated then in the world as something out there, in the form of the horse who rolled in the dirt and stood up. This became a foreclosure of the Real, that which is outside of the child's sense of knowledge and not signifiable. Some foreclosure of the Real is present in all human beings and permeates our being. Another example of the division of the Subject was of a child who pronounces to his parents the word, "appily," as a description of himself and his state of ecstatic being in the moment. His parents introduce the child into the socialization of language with a "no, no that is said happily." Jouissance is lost for the child in this exchange. Lalangue is that "appily" or Mother Tongue we speak as children and becomes inscribed as such in the unconscious. Our work with patients helps identify those slips of the tongue that represent manifestations of the unconscious. In our work, we can gradually sift out the Master Signifiers in Lalangue, which illuminates the position of the subject in the world with his symptom. This symptom represents a choice the subject made to deal with his suffering and loss through socialization and induction into the use of language. Neurosis is fixed by the signifier. In the clinic we often see how Neurotics use metaphor and metonymy in trying to pin down the Real or meaning through the word.

With the psychotic, language is Lalangue and words have not been fixed through socialization or through the Name of the Father. Autism was distinguished as outside of this structure of psychosis. The autistic child has not been touched by lalangue. The voice and the gaze provoke intense fear in the child. Treatment often aims at specific behavioral interventions that help the child make some sense of his own disowned body. He lacks a call to the Other and functions as though he is deaf. Persecution and no separation from the Other appear as causes.

Two common adolescent symptoms, anorexia and bulimia, were discussed as a way of coming to terms with the hormonal pushes of the body. The sexual relationship inherent in navigating these years results in an ego ideal or choice. It was useful to see the designation of these two symptoms as a lack or hole in knowledge; something the adolescent has not come to terms with. Both were described as lively manifestations of the "death drive." The anorexic hangs onto the image of the body as a bone, or lack. The bulimic struggles with overflowing fullness, her lack. Each is outside of sexual jouissance. My work with one particular bulimic came to mind as I listened to this. This young woman is a perfectionist who struggles desperately to maintain a flawless image. The only way she can say admit to herself she isn't whole is through the pain of stuffing.



Log cont'd

Reading and discussing Marguerite Duras's book, *The Ravishment of Lol Stein* was enjoyable. The clinic of Ravishment for this woman, Lol was clear. She tried to make up for her loss and became consumed in a repetition of the original ballroom scene around which the book is constructed. Lol's jouissance became entangled in an endless search and resulted in psychosis.

Clinical Study Days, One

Three Cases were presented at the First Clinical Study Days, followed by questions framed by a colleague in the Lacanian field. Vicente Palomera also made comments and suggestions. The first case I had the honor to present, "Pregnant Silences," was first presented for the Center for Psychotherapy and Psychoanalysis in Omaha, last spring. Muteness and single sentence pronouncements signified the Subject's discourse. Although she had no florid psychotic symptoms, it became clear she had the structure of an Ordinary Psychotic. The dynamics in the case that helped make this diagnosis were her x-ray mother from whom there was no escape to her Father using her as his object of enjoyment. My position in her treatment will focus on issues of stabilization and helping her invent a place for herself in the world where she isn't so paralyzed but can have some movement. Creative intervention and careful listening to the patient are paramount. The Subject, herself, had identified journaling as something that helped her speak.

The third case presented by Carmen Navarro from Texas emphasized the subject's position in her own choice of the symptom, Subjective Rectification. The analyst ended sessions, scanded them as particular poignant words were spoken by the subject. This emphasized the shift from victim to active participant in her own life.

Maria Lopez presented a case of autism that she treated for 5 years, between the ages of 8-14. It was inspiring to hear how she was able to introduce socialization and language into this young man's life. The hormonal pushes for him in his adolescents became difficult to navigate. Maria used clear boundaries and helped him instate some semblant of "The Name of The Father." Her desire as an analyst to reach him resulted in remarkable progress.

The Clinical Study Days provided an open invitation to discuss difficult clinical cases. There was a spirit of creativity in the exchange of ideas. I continue to enjoy the lack of experts speaking, but rather subjects speaking from a position of humility and appreciation of one another's struggles in the clinic. There was a passion for learning Lacanian Praxis that permeated this conference sponsored by the World Association of Psychoanalysis. Perhaps the time has come to join together to advance a cause advocated by Lacan which embraces those most essential elements of freedom. It is a freedom to live life as an individual, each with our own unique desires in our hearts. This freedom is a separation from the demands of the ego's identifications so rampant in the media at this time of year. One by one, in our practices let us breathe new life into Lacan's vision for psychoanalysis in this country.



Chart

Collected by **Liliana Kruszel**



HOUSTON

On-going activities

Houston Freudian Field Library information. Adherent

Downtown Seminar on Psychoanalytic Studies # 4

Dates: January 13 and January 27, 2006

Borders Bookstore (2nd Floor) 3025 Kirby -On Kirby near the corner of W. Alabama St.
Houston, TX 77098

Time: 5:30 to 6:45pm. Free admission.

Frequency: Every two weeks from January to June 2006.

Contact: Carmen Navarro Nino: Carmennavarro11@hotmail.com. Fax (+) 281 897 8295

MIAMI, FLORIDA

On-going activities

Lacan's Seminar Book 10

Responsible: Alicia Arenas

School Nights of NEL Florida

"Psy-Forum"

"The formation of the Analyst"

Responsible: Juan.F.Arango, M.Prandi.

Cartel Nights:

Responsible: Maria Eugenia Cardona

Library Nights

Responsible: Liliana Kruszel

FLORIDA CENTER FOR RESEARCH AND DEVELOPMENT IN PSYCHOANALYSIS (INSTITUTE)

Fundamentals I and II,

Responsible: Alicia Arenas, Juan Felipe Arango, Maria Eugenia Cardona, Liliana Kruszel and
Monica Prandi

Research Seminar:

Masculine sexuality symptoms

Responsible: Alicia Arenas and Liliana Kruszel

Advanced course:

Femininity and masculinity, positions and love ties in our times.

Responsible: Alicia Arena, Juan F. Arango, Liliana Kruszel, Monica Prandi

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NEW YORK

Lacanian Ink

Special Events:

Tuesday, March 7, 2006, a lacanian ink event featuring a conference by Alain Badiou on
"The arts: Appearing in the service of Being," at Jack Tilton Gallery, 8E. 76 St., NY
10021

April 2006: a lacanian ink event featuring a conference by Slavoj Zizek, for the launching
of lacanian ink 27:

Jacques-Alain Miller: Introduction to Jacques Lacan's Seminar Anxiety II, On the Names of
the Father. Alain Badiou, on L'Étourdit. Mehdi Belhaj Kacem, Josefina Ayerza, Slavoj Zizek,
Cathy Lebowitz interviews Josefina Ayerza...

Contact: Josefina Ayerza: perfume@lacan.com



Chart cont'd

New York Freud Lacan Analytic Group - NYFLAG

On-going activities:

Anxiety in the 21st Century.

Readings from Seminar X -Anxiety/L'Angoisse (1962-1963) by Jacques Lacan, and other texts.

Wednesday January 11 and January 25, 8 pm.

Barnard Hall, Room 409, Broadway at 117th St., NYC

Clinical Seminar

This Seminar is dedicated to the presentation of clinical cases focusing on our clinical practice and its many challenges.

Wednesdays 8 pm

January 18, February 1st, March 1st, March 15, 2006

Barnard Hall, Room 409, Broadway at 117th St., NYC

New! The Name of the Father: Concept and Uses in the 21st Century

Readings from Seminar XVII - The Other Side of Psychoanalysis (1969-1970)

We will address the question of the Name-of-the-Father in Lacan's work and in contemporary society

Wednesdays 8 pm

February 22, March 8, March 22,

Barnard Hall, Room 409, Broadway at 117th St., NYC

Special Event:

10th International Seminar of the Freudian Field

Fordham University. Room # 109 - McMahon Hall, NYC

Guest Speaker: Pierre-Gilles Gueguen, Psychoanalyst

Friday February 17, 2006 8 pm

Lecture: Lacan's Hamlet: Drama of grief and fatherhood, a contemporary form of neurosis, the stage and the world.

Saturday February 18, 2006 from 9 am to 7 pm

Seminar: The Father: a Real or a Semblant.

Advance registration before February 6, 2006: \$ 100,00. Students \$ 30,00

At the door: \$ 130,00. Students \$ 50,00. Lecture only \$ 20,00. Students \$ 10,00

Preparatory Readings for International Seminar. Free and open to all.

February 8 and February 15, 2006, 8 pm

Barnard Hall, Room 409, Broadway at 117th St., NYC

Responsible: Maria Cristina Aguirre

Contact: nyflag@yahoo.ca

OMAHA

On-going activities:

Seminar on "The Passion of Ignorance in Therapeutic Utopianism"--examining the beliefs and practices of the psy field today

Meeting the 1st Friday of the Month, 1130-100, January through May

Seminar on "Image, Signifier, Matheme, Knot"--reading fundamental texts of Lacan

Meeting the 2nd and 3rd Fridays of the Month, 1130-100, January through May

Special Events:

Visit to Omaha, Week of April 10, 2006: Jean-Pierre Klotz

Plans include a Seminar on the treatment demands and transference forms of today; a Seminar on the evolution of the concept of Ordinary Psychosis; and, an examination of some American television series--Further details forthcoming shortly

Preparatory Meetings for April Seminar with J. P. Klotz

Further details forthcoming

Spring 2007

Visit to Omaha--Alexandre Stevens

Seminar on child psychosis and autism

Contact: Thomas Svolos, tsvolos@radiks.net 402-551-4712

Lacanian Compass

Chart cont'd

TORONTO, CANADA

Special Events:
Speaking of Lacan
Guest Speaker: Alicia Arenas
Workshop Presentation: The Place of the Analyst: Between Repetition and Creation
Date: Saturday, January 21, 2005
Contact : mhimes@interlog.com (416-969-8706)

SPECIAL and UPCOMING EVENTS

March 10-12, 2006

APW (Affiliated Psychoanalytic Workgroups), an association for the advancement of Lacanian psychoanalysis, announces its seventh annual conference. This year the topic will be addictions.

Our conference will consist of keynote addresses, case presentations, papers, and discussions that will address the question of addictions with psychoanalytic specificity. It will be held at the University of West Georgia in Carrollton, Georgia on March 10th - 12th. There will also be a workshop given by Rik Loose on Thursday March 9th at 3:30 at Emory University in Atlanta. For both the conference and the workshop continuing education credits for a variety of clinical disciplines are being sought.

The keynote speakers for the conference are Rik Loose and Fabián Naparstek. Rik Loose is the head of the Unit of Psychoanalysis at the DBS School of Arts in Dublin and has an analytic private practice. He is the author of *The Subject of Addiction: Psychoanalysis and the Administration of Enjoyment* and other publications. He is also a member of the APPI and the LSNLS and is on the editorial board of *JLS* (Journal of Lacanian Studies). Fabián Naparstek is a Professor at the University of Buenos Aires and the author of *Introducción a la Clínica con Toxicomanías y Alcoholismo* as well as various articles including "Toxicomania of Yesterday and Today" (Psychoanalytic Notebooks 9).

Our speakers will include: Maria-Cristina Aguirre, Alicia Arenas, Kate Briggs, Dan Collins, Bruce Fink, Rolf Flor, Yael Goldman, Patricia Gherovici, Russell Grigg, Gustavo Klurfan, Adrian Johnston, Shannon Kelly, Liliana Kruszal, Cristina Laurita, Maria Lopez, Kareen Malone, Elissa Marder, Christopher Meyer, Raul Moncayo, Dany Nobus, Mark Stafford, and Thomas Svolos.

More information on the conference and registration is available at the APW website:
<http://www.apwonline.org>

March 13, 2006

NEL-MIAMI

Guest Speaker: Fabian Naparstek,(Psychoanalyst from Buenos Aires, Argentina.)

April, 2006

NEL-MIAMI

Guest Speaker: Dr. Guillermo Belaga(Psychiatrist, Psychoanalist from Buenos Aires Argentina)

April 10, 2006

Jean-Pierre Klotz visits OMAHA, NEBRASKA .Plans include a Seminar on the treatment demands and transference forms of today; a Seminar on the evolution of the concept of Ordinary Psychosis; and, an examination of some American television series--Further details forthcoming shortly Contact Thomas Svolos, tsvolos@radiks.net, 402-551-4712
Preparatory Meetings for April Seminar with J. P. Klotz □Further details forthcoming



Chart cont'd

RESOURCES IN LACANIAN PSYCHOANALYSIS

Collected by Tom Svolos

The World Association of Psychoanalysis: The aim of the World Association of Psychoanalysis is to promote the practice and the study of psychoanalysis following the teachings of Jacques Lacan. It was created by Jacques-Alain Miller in February 1992 and today has over a thousand members in Europe, America and Australia. The WAP creates Schools that develop and transmit psychoanalysis, ensure the formation of analysts, found their qualification and guarantee the quality of their practice. The World Association of Psychoanalysis holds a Scientific Congress and an Assembly of members every two years. It works in coordination with the Foundation of the Freudian Field and the Institute of the Freudian Field, sharing the responsibility for submitting psychoanalysis to regular criticism of its fundamentals and of its role in today's world.

Information on the WAP--its activities and publications--can be found on the WAP website: <http://www.wapol.org/en/index.html>

New Lacanian School: NLS is the English-language School of the WAP. Information on the constituent societies and groups, as well as events and publications can be found at <http://www.amp-nls.org/>

New York Freud Lacan Analytic Group: NYFLAG sponsors regular activities in New York as well as Seminars and other special programs with visiting psychoanalysts. For more information or to get on the mailing list, contact Maria Cristina Aguirre at nyflag@yahoo.ca

NEL-Miami and LOGOS: These groups sponsor regular activities and special programs in Florida in English and Spanish. For additional information, contact Nelflorida@aol.com.

Affiliated Psychoanalytic Workgroups: APW sponsors an Annual Conference as well as Workshops for the promotion of Lacanian psychoanalysis. APW also publishes the online journal ERR. For more information, go to <http://www.apwonline.org/>

Lacan.com: Online resources on Lacanian psychoanalysis: <http://www.lacan.com/>

ENGLISH-LANGUAGE PUBLICATIONS

Mental (published by NLS; French print journal and English online journal): <http://www.mental-nls.com>

Psychoanalytical Notebooks (published by London Society of the NLS; print journal with selected online papers): <http://www.londonsociety-nls.org.uk/Welcome.htm>

Almanac of Psychoanalysis (published by the Israel Society of the NLS; print journal): information available from Yotvat Oxman, Editor, yotvatt@zahav.net.il

International Lacanian Review (online journal published by Jacques-Alain Miller): <http://www.lacanianreview.com.br>

Lacanian Compass (published by WAP; newsletter of Lacanian activities in the US): <http://www.wapol.org/es/lacanian/lacanian.asp>

Lacanian Praxis: International Quarterly of Applied Psychoanalysis (online journal published by the WAP): http://www.mental-nls.com/LacanianPraxis_01.pdf

World Association for Psychoanalysis Letter for Europe (online newsletter of the WAP): <http://www.amp-europe-lettre.com/>

Journal for Lacanian Studies (paper journal published by Karnac Books; with select online articles): <http://www.jlsjournal.com/>

Lacanian Ink (paper journal published by Josefina Ayerza; online excerpts): <http://www.lacan.com/covers.htm>

The Symptom (online journal published by Josefina Ayerza): <http://www.lacan.com/thesymptom.htm>

(Re)-turn: A Journal of Lacanian Studies: <http://www.missouri.edu/~raglande/Lacan/>

