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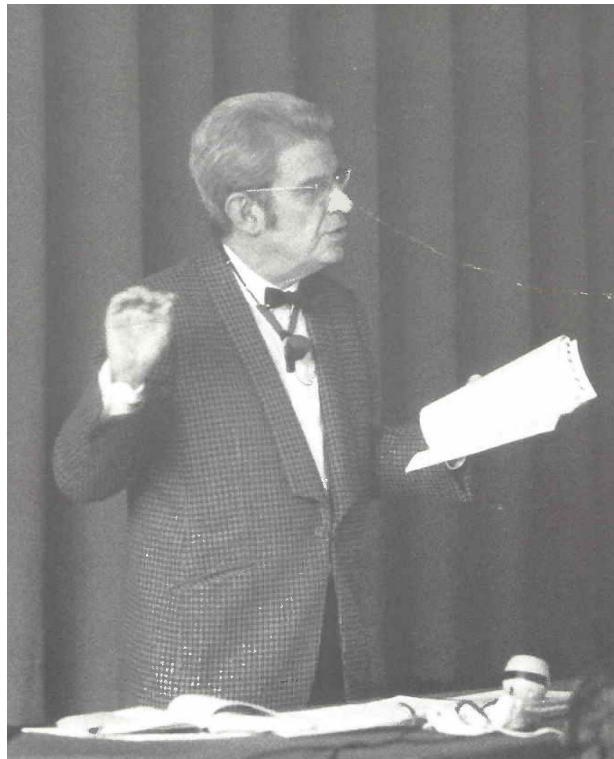
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Editorial

In this volume of the Lacanian Compass, we in the U.S. find ourselves witnessing heightened episodes of a special type of violence. Employees killing co-workers, teenagers shooting schoolmates, children shooting their teachers; the incidence of death by firearms is unfathomable. The tragic massacre at Virginia Tech is foremost in my mind as I write this editorial note.

What is unique about the violence? Is it the "culture of fear" as speculated in Michael's Moore films *Bowling for Columbine* and *Fahrenheit 9/11*? Is it the ready access to guns that facilitates such a degree of violence?

In this culture of suburbia, where "neighbors" can quickly become "potential enemies" who "invade" one's privacy and isolationism and individualism are the predominant ethics of everyday life. This past October on Halloween, a young boy who was, as all youngsters do on this holiday, going house-to-house to collect candy (the American tradition called trick-or-treating) was shot dead by a man who thought the boy was an intruder.

People hardly know their neighbors. They come in and out of their houses through their garages. The habituated isolation is increased by the use of technology. There is an over emphasis on "self-empowerment" and "self-realization" at the expense of the traditional social bond. The generation growing up in this social context will have to become bricoleurs in their own right to navigate this changing social landscape.

Many sociological explanations have been given for such phenomena. My view as a psychoanalyst is that the context within which a subject's singularity can be recognized has diminished as has legitimacy for a subject to find his/her *sinthome*. There are fewer and fewer spaces created for the purpose of listening with a trained ear.

The norms of auditability and performativity have remade educators into functionaries. The role of educators and guidance counselors at all levels seems reduced to helping students with course selection, career planning and resolving

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scheduling conflicts. At Virginia Tech, several faculty members within the English Department were aware of the bizarre writings of the young man who killed 32 people. They did not have the proper space to elevate their concerns.

In the movie *Bowling for Columbine*, the Goth rocker Marilyn Manson is interviewed by Michael Moore. Moore asks: "What would you say to the young people today? What message would you like to convey to them?" Marilyn Manson responds: "Nothing, I would say nothing to them. I would just try to listen to them and see what they have to say."

We agree.

Liliana Kruszel



Beacon



Psychosis and the Paternal Function:

Can One Choose One's Father?

A Lecture by Alexandre Stevens ,

12th International Seminar of the Freudian Field

This lecture discusses Lacan's work and the relationship between psychosis and the paternal function. It was Freud who first drew a distinction between psychosis and neurosis. The structure of psychosis is grounded in narcissism as Freud demonstrated in his analysis of the Schreber case. The structure of neurosis originates with the Oedipus complex.

After Freud, the psychoanalytic perspective on psychosis shifted somewhat, with more emphasis being placed on the relationship between mother and child. The general notion was that psychosis was the result of a fusion between mother and child. This idea was prominent not only among Kleinian analysts, but also among others like Margaret Mahler and even among certain Lacanians like Maud Mannoni. Mannoni asserted a connection between psychosis and certain kinds of mental retardation. She argued that in such cases, one could observe that the mother and the child have the "same body," i.e., a fusion of sorts. Lacan disagreed. In Seminar XI, he asserts that it isn't the case that the mother and child share the same body, but rather they share the same signifier.

Using this linguistic point of reference, Lacan develops the idea of the Name-of-the-Father. In doing so, he provides an explanation for the role of signification in human development. With Freud, he emphasizes the role of the Oedipus complex. However, rather than getting caught in the cul-de-sac of biology, Lacan sees the Oedipus complex as a function which connects authority and signification.

When framed in such a way, the question of psychosis is manifest quite differently. As such, the question of the blame shifts from its aforementioned biological determination. In the past, blame for the onset of psychosis was often attributed to the mother. The charge really does not hold but it is important to note that this charge is based on a theory of the psychosis that places the origin of psychosis on the bond between mother and child. It is this bond which Lacan reframes. Psychosis is not due to a relational defect ascribable to the mother, but rather it is a defect of inscription. That is, it is the result of a lack of inscription of the paternal signifier. Based on this claim, one might readily assume that the biological father is the key to a successful passage through the Oedipus complex. However, as it will become clear through my lecture it is the paternal function that is crucial. This function can be enacted by other figures in the life of a child besides the biological father. This is what Lacan later referred to as the Names-of-the-Father.



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The Name-of-the-Father is not an easily identifiable signifier for a subject. In fact, it is when it remains unidentified for a subject that one can notice it best. It serves as an anchoring point for signification and it is when this anchoring point is absent that psychosis becomes manifest. Among other things, the subject is unable to produce metaphors. For example, a woman, whom I would characterize as very “Joycean” told me the following: “When I was a teenager I heard that it is best to wear a bra to prevent one’s breasts from falling.” She held a very literal understanding of this adage, namely, that without a bra her breasts would fall to the ground.

If the Name-of-the-Father has not been instated, but instead has been foreclosed, which is the case of the psychotic subject, the symbolic register is reduced to the imaginary. Its relation is thus only with what Lacan, in his schema L, called the “little other.” The following clinical example makes the point quite well. The wife of one of my analysands is a psychotic whose psychosis has not been fully triggered. She is a mid-level municipal official who will soon turn fifty. One day she says to her husband: “We should buy a house, rather than remain in our apartment.” Indeed she says, “All of my female colleagues already own houses.” Her comments reflect an adjustment of the subject which occurs entirely on the imaginary axis.

You might say to me that we all do this. In a sense, yes, we are all affected by the bonds of the imaginary register. But we do so in dialectical fashion, which is not the case with this woman. I could provide many such examples that demonstrate psychosis in Lacanian terms. This kind of operation in which the subject operates exclusively on the imaginary plane can continue without interruption until a triggering event.

The triggering corresponds to the rupture of the ego/object relational dynamic by a third element. The introduction of this third element has the effect of breaking off the subject’s relation to the significations between the subject and the “little other.” As a result, the subject tries to appeal to a new signification beyond the one that he has just lost. In cases where the Name-of-the-Father is foreclosed, a triggering of psychosis can occur.

In the case of President Schreber, it is easy to see that the conditions which triggered his psychosis emerged after being nominated to the High Court of Justice. Until then he was an “ordinary” judge and understood himself at the level of the imaginary in relation to his peers. When he was appointed, at a young age to a very senior position, he lost his imaginary position in relation to his peers. His promotion was the third element which triggered his psychosis.

As I intimated earlier, the paternal function can be occupied in a variety of ways. In an essay in late 1963, Lacan pluralizes the paternal function calling it the Names-of-the-Father. It is this pluralization which allows the question: “Can one choose a father, oneself?” Upon close examination, one sees that this paternal function is really a “multiple.” That is, there are several functions which this singular term, the Name-of-the-Father, covers. Early on in Lacan’s work on the



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paternal function, he spoke of it in the plural: the imaginary father, the symbolic father and the father as a real.

During my previous lecture here in New York, I focused primarily on the symbolic dimension of the paternal function. I would like to develop today three aspects of the paternal function in accordance with the way that Lacan presents them in Seminar V. To support my argument, I will also refer to a text by Jacques-Alain Miller entitled: Du Nouveau.

In Seminar V, The Formations of the Unconscious, Lacan gives us a reformulation of the Oedipus complex and its clinical consequences. To show you how innovative this reformulation by Lacan is, let us say that classically the function of the father in the Oedipus dynamic develops as a prohibition relating to the mother. The child desires his mother, her presence, and to be the object of her love. Sometimes even he wishes to make her subservient to his “omnipotence.” The father, all the while, will assert the law, and prohibit the child’s expressed desire about the mother. At the same time, the father also forbids the mother to make the child the subject of her fantasy. In short, in this classical depiction of the Oedipal dynamic, the father has the position of a regulating third term in a relation which might otherwise be a dual fusion between child and mother. This is not completely false! However, Lacan develops in a richer perspective.

The First Moment

In Three Moments of the Oedipus, Lacan develops the idea of the paternal function in relation to the dynamic between mother, child and father. This development is not articulated in terms of chronological time but in terms of logical time. The first moment represents the initial bond between mother and child. We might think that this is mainly centered around the child’s dependence on his mother for the satisfaction of his needs. This is partly true, but if that is all there was to it, then we would be reducing this first moment merely to a bond of dependence. Indeed the cries of the child, which testify to his needs, such as hunger for example, are also appeals which become transformed into requests. These requests constitute the child’s entrance into language and words.

Let us give a small clinical illustration regarding a very young French child, a boy, who was placed in an institutional setting. The refrain he often cried out was: “amam”. In French this word “amam” does not exist. From this cry, we cannot decide if it is about the demonstration of a need (in French we say miam-miam, to eat) or if it is a call to the mother (amam, in French “maman”, mom). It is not easily determined because the cry includes a little slip – something close to a slip of the tongue, a lapse, with the ambiguities of the request.

In this example we see the difference between what is human and what is animal. The young child does not have the precise knowledge of what is exactly appropriate to his needs. The needs are consequently invested with an enigmatic desire. What is uniquely human is the connection between language and desire. That is, the erotic investment of signifiers, which in the animal is pure need. Without this notion, we could not understand that signifiers are at the core of the so-called new symptoms



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like anorexia and bulimia.

Thus, right from the beginning, the child, beyond its various needs, wishes something else as well. It wishes to be the object of the desire of the mother. The child wishes to become this enigmatic signified of the desire of the mother. The child will then be subjected to the law of the desire of the mother. Notice that Lacan insists on the fact that during this first Oedipal moment the mother seems omnipotent to her child, with the rhythm of her presence and her absence. In this first symbolic moment, the infant is subjugated to the whim of his mother. In French the term is “assujét” which connotes a kind of subject/non-subject.

The child is nevertheless in a position of an ideal. Thus, Lacan’s perspective regarding the child’s position is not at all negative. Miller in his text *Du Nouveau* notes:

It is a very normal first moment. Clearly, later this subject as such will have to come apart (*se défaire*). However, one can see, in this Seminar, [Seminar IV] the great sympathy that Lacan has for this first Oedipal moment. Why? Because the subject has what he wants, as opposed to what one imagines, and Lacan in favour of that sentiment. In other words, one has the satisfaction which one can have (p. 50).

Nevertheless the child cannot remain within the constraints of this first Oedipal moment. Was it happy or was it just being subjected to the desire of the mother?

To become a subject is another thing entirely.

The Second Moment

The second Oedipal moment centers around the father who prohibits, the father who says “no.” It is, Lacan tells us, “the father who castrates the mother”. The father deprives the mother of the object of her desire, i.e. of the child as a phallic substitute. The result is that the child passes from the position of being the phallus to that of having it. This articulation returns to the importance of Freud’s concept of maternal castration, as illustrated in the case of little Hans.

The “no” of the interdicting father, constitutes both a prohibition and also creates an instance of the law. It is an essential moment, but Lacan does not see it as a manifestation of masculine power per se. We see Lacan’s perspective on this point in this passage from Seminar V which is roughly translated from French to English as follows:

This second period presents fewer potentialities than the first...However, it is no less important, because it is this, in the final analysis, which is the heart of what one can call the privational moment of the Oedipus complex. It is in so far as the child is taken out, and for its own benefit, of this position of ideal wherein he and his mother could be satisfied and where he fulfills the function of being her metonymic object, such that a third relation can be established” (p. 203).



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In the previous seminar, Seminar IV, Lacan had developed the notion that there is some necessary element which introduces fear for the subject with the result being that the subject is no longer fused to the desire of the mother. In Seminar IV he develops the argument further by situating fear as the structuring element. In other words, if the father's interdiction is insufficient in the evocation of some fear, the subject must sometimes resort to a phobia. Freud analyzed the case of little Hans precisely in this way. Freud explains that little Hans's solution was to be afraid of horses rather than to be afraid of his own father. We note that if this fear of the father is a necessary element in the subjectification process, we can assume that qualitatively, the fear that is induced is not an overwhelming one. If the father is too real, it may lead paranoid configurations like those of President Schreber. This leads us to the importance of the third Oedipal moment. It relates exactly to the idea of a father who not only constrains but also enables.

But before considering this third moment, let me revisit a clinical fragment regarding the structural importance of this fear that gets induced. All children have phobic moments. These phobic moments are different from the organization of a phobic neurosis. Thus, I knew well a 3 year old little boy who was afraid of the dogs which he had heard barking in the surroundings of the family garden. Later that evening when his mother puts him to bed, he mentions how scared he is of the dogs. His mother reassures him, saying that the dogs cannot come in the room, that the dogs are outside and he is safe inside of the house. However, the child becomes even more frightened.

It was better for him to think about the dogs and his fear of the dogs, than to be subjected to the desire of his mother. With this example one is also reminded of the how much children at bedtime enjoy—in every sense of the term-- scary stories about witches and ghosts. Similarly, the festival of Halloween is another example of a general phobia which we can understand as something mythical and universal.

The Third Moment

The third stage is then: the father who says "yes". It is in this third Oedipal moment that Lacan's innovative way of conceptualizing the Oedipus complex comes to the fore. It is in this third stage that the true function of the Name-of-the-Father is manifest. In this third stage, it is the father who has it and who must give it to re-establish the desired object--the desired object which he prohibited at previous time as what he can give.

In Seminar IV, in commenting on the case of little Hans, Lacan emphasizes the point that in this case, the father fails to bring enough interdiction to the boy. The father of little Hans cannot then later promise the boy the legitimate use of the organ with another woman except his mother. Lacan specifies that the father can give it only insofar as the mother recognizes that he has it and therefore she can request it of him. This resounds with a position that Lacan will take later still in his

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teaching: "A father is entitled to respect and love, only if he makes a woman the cause of his desire." For the boy, the father who says "yes" is what allows for the boy's own identification. For the girl, the father who says "yes" indicates to her where the phallus is, where she can get it. The child thus has all the titles to be able to use the organ in the future. This is said in the classical phallic terms (it comes from Seminar V) but it is also possible to tell it in other words: the Father who says "yes" is the Father who recognizes the desire of the child, especially a decided desire.



For adolescents, this possibility of identification is what allows the exit from adolescence. I will illustrate with a little case. It is the story of a teenager who drops out of school. He wants to become musician. For his father, becoming a musician is not an acceptable career choice. His parents refuse to let him become a musician. He ends up hanging out with a group of teenagers whose lives revolve around drugs and violence. As a by-product of this interaction he becomes a drug addict. His parents are unable to accept what has happened and so the situation remains the same for a long period of time. It remains so until the teen has a chance encounter with an older teen in the group. As the conversation unfolds, the older teen learns of the younger boy's interest in music. This conversation leads to several members of the group forming a band. The young teen subsequently gives up drugs. It is this encounter with the older teen and the formation of the band that leads to him kicking his addiction. The older teen stood in the place of the boy's biological father and enacted the Name-of-the-Father by saying "yes" and allowing the boy to become a musician.

From this case, we can specify to what it is that the father must say "yes". He does not say "yes" to just anything. Not to drug addiction for example. He says "yes" to the invention of a project, a decided desire, a symptom, a kind of "do-it-yourself" for the subject. He pushes the child in the direction of life. He pushes the child to register his mode of jouissance, in a symptom, to make a life style of it. This third Oedipal moment is that of the identification with the father, with the constitution of the ego ideal and of the subjective framework of reality.

The subjective framework of reality is different from an adaptation to reality in that it reflects the reality of the subject. It is easy to understand the difference in the above mentioned case: the Father comes with a demand of adaptation to reality, i.e., "you can pursue your interest in music after you complete a traditional academic course of study." The young teen's subjective reality, on the other hand, reflects his identification with becoming a musician. The constitution of the ego ideal is to be distinguished from the constitution of the super-ego, which is in the link between the law and the requirements of jouissance (enjoyment). These constituting moments are the first two Oedipal moments.

What is this Name-of-Father?

We saw that in Lacan that the function of the Name-of-Father is not solely one of prohibition. Rather it is a richer more inclusive function. The "yes" uttered by the father positively recognizes and validates the child. The Name-of-Father is an





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instrument -- which counter-intuitively we don't need as long as we can make use of it. It is a semblance. It is the signifier which is used-- within the meaning of the instrument -- to validate the affirmative message of the father. This function, which is an instrument, can be incarnated in a varied way.

For example, the Name-of-Father function can be positively set into motion through the use of the Witz. We see it in the structure of the following joke told to me by an adult psychotic at the institution I run in Belgium call the Courtil. One man says to the other: "Do you hear that music coming from the cemetery? What is it?" The other man says: "Oh, that's just Mozart. He's decomposing!"

In this case "decomposing" is used in an inventive way. The ambiguity of the signifier allows some play in both language and meaning. The message sent does not precede its encoding into signifiers. It is an invention which is as much about "non-meaning" as it is about meaning. In addition, the singular meaning of a phrase or sentence "invented" by the speaking being must also be validated by the Other. It is what Freud called: "das dritte person."

Notice that any symptom is the result of an invention of a signifier which is invested with an enjoyment that the subject gets from encoding this symptom. The symptom is thus the joining of two elements: the signifier and jouissance. The Name-of-Father is that which says "yes" to this invention. It is the Other which validates the lucky invention.

Clinical Consequences.

I want to mention only one of the consequences of this perspective for working in institutions. It is important to differentiate between the Name-of-Father and the other necessary rules, regulations, norms and agreements. This differentiation is important not only in the context of working in institutions but in other contexts as well. To paraphrase Jacques-Alain Miller:

The Lacanian father, as opposed to what is traditionally assumed, is the father who says yes...the Lacanian Name-of-Father establishes the law, but also transgresses it...the paternal function transgresses the law where it is necessary to do so... the law does not obey the rule which is established by it...but pays attention to the particular... an accessible law...if one reconsiders the Name-of-Father starting from the Witz, one sees on the contrary, a Name-of-Father which enables the subject and its invention.

The Name-of-Father is that which transmits the law by acknowledging the singularity of the subject. Let us imagine a scenario where behavior is tightly regulated by rule. It is often thought that this is the preferred environment for young people in difficulty. The clinic shows that this is false. In such a situation, more useful than a father who says "no" is the father who says "yes". The law is best when it generates particular solutions that correspond to the singularity of each subject.



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Based on this discussion of the Lacanian Name-of-the-Father we now have a rich definition of the paternal function. As I noted, it is a multi-dimensional definition:

One needs “the Father who says no” as in “no smoking” i.e., the interdictor. It is the father who enforces a prohibition. It is the symbolic dimension of the father. However, if the father limits himself to this capacity, to forbid things, then it is primarily the imaginary aspect of the father who is present. The primacy of the imaginary register yields a specific aspect of enjoyment. It is a jouissance of the body.

One also needs “the Father who says yes”. This enabling dimension makes it possible for the subject to affirm his singularity and subsequently find his own way in the world. It is the father who makes it possible for the child to choose his own ideals. As I emphasized earlier, the successful operation of this function is crucial for teenagers. In the new reality which the child experiences during puberty, it is this function which helps him to find a response to this reality, and perhaps even more than one response. Ultimately, it is a symbolic function, but it is grounded in the reality of the subject. It is a function which allows one to find or invent good answers to the real.

Finally, one also needs the inscription of a name, a unique name appropriate to the singularity of the subject. Thus, the Name-of-the-Father is also the transmission of the name. It is the symbolic inscription of the generations.

If we want to apply a pluralization of the father function in the clinical setting, we must do it keeping the three points I've just discussed in mind. The idea that a father may be chosen by the subject himself is a consequence of this pluralization.

One year ago, the New Lacanian School (NLS) held its Congress on this topic: the choice of the father. The theme “Paternity or Fatherhood” was central to the debates that took place at the Congress. A distinction was drawn between biological paternity and broader notions of paternity which are part and parcel of the symbolic order. When one works with children especially in institutions, one often hears the expression “his true father” to designate the biological parent. The notion is that the biological parent is the “real” parent. On this point Lacan writes in Seminar XXII, R.S.I. that: “we tend to confuse terms like father, mother, son, etc, with real relations. It is because the system of the relations of family ties is extremely reduced, in its terms and its field. But in fact they are symbols.” And he adds further: “The father is indeed the parent. But, before we know it from a sure source, the name of the father creates the function of the father.” In other words, not only will genetic research never discover, in one of its test-tubes, the paternal function, but also this function precedes --logically of course --the presence of the parent.

The Hebrew expression, “to make a father for oneself”, parallels the ambiguity of the expression “to make a rabbi for oneself.” One notes immediately that the reference is a paternal one. That said, what is important is how this paternal



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function is used and the context in which it arises. We can use Frank Wedekind's famous play *Spring Awakening* to develop this point. If you know this powerful tale which centers around three children who are entering puberty, you can appreciate its salience for our discussion here. I'll highlight here Melchior, the only one of the three protagonists who lives. As he is contemplating his own suicide, he encounters a masked man. This confrontation allows Melchior to face his own experience and find a way to live. Lacan suggests that the character of the masked man is to be counted "among the Names-of-Father" and is the paternal function par excellence because it is a semblance since it is only a mask. There is no transcendental quality to this function. The masked man is not God, he is a father function through which Melchior avoids committing suicide. But if the father is only one instrument necessary for a subject in a given moment, then it is not possible to reduce it to a simple idea, which would give us its logical function. Eric Laurent suggests that in our contemporary experience such a reduction is no longer possible. He argues: "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'" (2006, p. 4).

One can then make the clinic of it of this pluralization. In this variation one will find the father-like authority, the weak father, the humiliated father, the father who no longer acts as a father, the father as a symptom, and finally the father that we meet and either accept or reject. How do these many variations of the father relate to the clinic?

I would like to briefly examine some of these clinical possibilities. The parallel between choosing a father and choosing a rabbi seems on the surface easy to understand. Although one should not try to understand it too quickly. Last year in at the NLS Congress in Tel Aviv, Eric Laurent addressed this issue. He noted that while one can choose a friend, choosing a rabbi or a father is an entirely different sort of thing. Similarly, one can choose several friends. Can one choose several rabbis, or several fathers? In the *Pirkei Avot*, an important Hebraic text which in English translates as "Ethics of the Fathers," there is a maxim which says this: "If we learn from a man only one chapter, only one rule, only one verse, only one word or even only one letter, we must honor it like a master."

One immediately sees the difference between choosing friends and choosing a rabbi. The latter is a choice which implies a special dynamic in the relationship. It is a social bond that is grounded in an act of faith. One can thus choose one of them, not inevitably several. On the other hand several are possible. But among these it is necessary to choose the most preferred. To choose a father, in this way, is to choose a master, who directs the choices of ideals and who gives answers to the questions posed about one's existence. In other words, it is choosing someone who will affect one's ethical development. One also wants affirmation and a certain kind of recognition from this master. Finally, one might also seek a social inscription from this individual. Hence, there are a series of functions required of the paternal figure.

It implies a unique and perhaps enigmatic social bond as I noted earlier. The choice



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of an analyst is another example of this kind of choice. Sometimes, one changes analysts as a result. It can even happen that one might change analysts a third time. However, if somebody comes to see you saying “you are my sixth analyst”, you can already conclude from it that you will probably not be the last. This circumstance may also occur among analysts in choosing one’s supervising analyst. The parallel stops there, however. An analyst is not a father. The analyst is not a father because he will not direct the subject towards an ideal, nor to give direction of regarding the subject’s existence. He rather will direct himself towards the subject to make it possible the subject to find his way, to build his own answers to his encounters with the real and to thus modify his symptoms. To say it with Lacan, the father is a signifier, which opens a prospect on the ideals, whereas the analyst must come in the place of the object, which is not idealized.



But let us continue now with the father. One can choose one, of course. This was always true. Freud mentions that with adolescence the young man must be able to choose paternal substitutes, a professor for example. And then one knows the importance of the various “paternal” figures met during childhood and adolescence. Today with the many forms of family, e.g., fractured, recomposed, single-parent, or starting from a homosexual couple; it will always be a case of choosing a father. Notice that with this notion of a pluralization of the father, psychoanalysts make no objection to the fact that homosexual couples may adopt children.

There is often more than one person who can hold this role, this function. Thus one of my analysand explains well that her parents never really were apt in carrying out the function. “They were too young when they had me”, she says. “They were kids. The problem was that they remained too young.” In her case it was one of her grandfathers who took on the paternal function. There are of course a whole series of possible figures in these kinds of situations. Earlier, I mentioned that I was always very surprised that in the discussions about children within institutions, teachers and psychologists would speak about the “true father” in connection with a child’s biological father. Whereas it always seemed to me that the true father is the one who in one shape or another educated the child. Furthermore “the true one” is going to be the one which the child chooses like a model of a father, a model among a whole possible series of models.

Conclusion

I’ll conclude with two final points. First, if a father introduces a symptomatic invention for the subject, it is also possible for the subject to choose a symptom in place of a father and to ask the community to recognize it. It is a mode of choice. It is a solution for many people: not a father, a symptom and with this symptom enter into a community. It is sometimes a therapeutic solution, if not an analytic one!

Second, this symptom is comprised of both signifier and enjoyment. There are many possibilities and various cases. One finds examples in literature. The best example perhaps is in the work of James Joyce. We may also find these kinds of



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solutions in the fiction of James Ellroy. Clearly, the symptom must be an invention with a signifier. The analytic work then is to let these inventions become possible. We should, as Eric Laurent implores us to do, translate jouissance into words, the best words possible.

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Review of the Workshop “The Lacanian Orientation in Practice”

Clinical Study Days 2 in Miami, January 2007 by Noa Farchi



Facing the clinical challenges of today and the stakes involved for psychoanalysis in doing so was the main theme of the workshop. I will begin my review of the day with the concluding remarks by Marie-Helene Brousse. Her remarks reflect the different approaches and interventions related to the clinical challenges of today. First, interventions pertaining to diagnosis. Psychoanalysis uses diagnosis according to structure rather than statistics. We diagnose the structure of the unconscious, i.e. the relations between the desire and the signifiers. Indications for the structure can be symptoms, phenomena and transference but not behavior -- for psychoanalysis the speech of the subject is the working material and thus crucial indication. Further, for psychoanalysis, as much as diagnosis is useful, it does not become a template for transforming the destiny of the subject. Second, an interesting angle to the question of treatment is the recounting the history of Lacan's concepts, which enables their use in relation to contemporary discourse. These methods of panoramic view show us how theories by Lacan do not cancel each other but integrate previous stages, for example: the transition from the Name-of-the-Father to its plural form or the transition from the unconscious of the family (the Oedipus) to the unconscious in the structure of the discourses. These transitions serve as clinical orientations. Nowadays, we are in the clinic of discourses, and we can discern in language two functions, *lalangue* and a social link. Our main tool for treatment is the materiality of language; what is the proportion and relation between language as *lalangue* and language as a social link? We can formalize this tool in the following manner: *lalangue* \diamond social link and to follow up with the investigation of how to modify this relation and promote *lalangue* to the social link.

Maria Cristina Aguirre in her talk Diagnosis and new symptoms, reviewed the challenges of clinical practice today, and developed some lines of argument for situating psychoanalysis under these constraints. Some of the phenomena discussed were: consumerism, the loss of 'sanctity' under the discourse of science, and the divorce of procreation from sexuality in contemporary family structure. All these can be placed under the umbrella of the individualistic approach to *jouissance*, a theme that was touched upon in several of the presentations. Maria Cristina Aguirre emphasized the power of psychoanalysis in insisting on the presence of the unconscious even under discourses that negate it, and the importance of collaborations within the institution that enable the psychoanalytic approach to become an active dimension of the array of treatments available.

It seems that a very good example of such insertion of psychoanalytic orientation within the institute is the clinic of Autism. Maria Lopez opened her discussion on autism with the raw datum of a large increase of autistic patients nowadays. The institutional reply to this increase, in financial terms and research efforts, is



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dedicated mainly to the study of cause and prevention rather than treatment. Currently, behavioral treatment is geared towards correcting/controlling behavior. In contrast, the psychoanalyst encounters in face of autism the position of not knowing, and sustains this position- for Lopez, this is the only chance to open a space for an encounter. The possibility of an encounter separates the body of the autistic subject from its identity with the world, with the Other. Lopez advocates a very clear clinical methodology: First, one must observe the linguistic binary that the child is involved with, e.g., yes-no enunciations or switching the light on-off. Then, the clinician is able to insert herself into the solo performance, while keeping the Other at bay. It is not the subject whose behavior is controlled or regulated, but rather the Other's presence. These insertions can occur, for example, by extending the child's gesture or voice in anticipation that it will cross at one stage the mirroring effect to an encounter with the difference.

This question: how to insert oneself into the solo performance of the autistic subject, is actually very relevant to the handling of transference in the clinic of neurosis. In his talk, *Transference: Private practice, Institutional practice*, Juan Felipe Arango points to current difficulties with this performative aspect of transference, the performance of the reality of the unconscious mediated via the *sujet-supposé-savoir*. First, the installation of the supposition of knowledge is less immediate nowadays. In both cases of institutional as well as private practice, Arango raises his worry of the limited 'freedom' to choose psychoanalytic treatment due to third party interventions – i.e. insurance company, governmental legislation etc. Nevertheless, one can view applied psychoanalysis as a reply to such restrictions, opening up to other therapeutic formats such as group therapy, family therapy or as we've just discussed in the treatment of autism. Moreover, the place sustaining the demand that has been abandoned in our days by the physician's word in favor of technological medicine may be re-occupied by psychoanalytic discourse. In other words, to find within the institution the conditions that enable to lend a body, instead of a machine, to the demand of the subject.

Making a shift to the structure of psychosis and particularly Ordinary psychosis, Thomas Svolos recounted the development of 'untriggered Psychosis' in Lacan's teaching up to the introduction of 'ordinary psychosis' by Jacques - Alain Miller and its relevance to contemporary clinical work in public settings. One can mark at the onset of Lacan's writings the corner stone in the trajectory of the status of paternity in psychosis. The paternal imago of the 1930's will turn in the 1950's to a symbolic realm, i.e. the foreclosure of the Name-of-the-Father. The last formulation of psychosis is made in the 1970's in the study of Joyce's particular solution to 'untriggered psychosis', i.e. a foreclosure of the *Les Noms Du Pere* without an encounter with the One-Father. The shift to Knot theory rearranges the Name-of-the-Father to be one possible kind of the general form - the *sinthome*, which as the fourth ring, holds the three registers—the Symbolic, the Imaginary and the Real-- together. Joyce's psychosis turns out to be a typical, ordinary form of psychosis, and yet- case by case each 'sintomatic' particular solution should be established.

Taking a parallel panoramic view of Lacan's teaching on *Jouissance* and the Real,



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Alicia Arenas followed the emergence and developments of jouissance and its relation to the Real in Lacan's teaching. She mapped this history by showing how jouissance emerged as an imaginary residue of a non-invested libido, which later returned to the field of language with the satisfaction of signification and a consequent mortification of jouissance by the symbolic order. Only later does Lacan attribute jouissance to the Real in the name of 'The Thing', the impossible to signification, and consequently invents objet a, as a new alliance between the symbolic and jouissance. The four themes of discourse depict the different forms of inserting the signifier to a body of jouissance, with too little or too much of it. Lacan's late teaching focuses in on the relationship of Jouissance to the Real, the jouissance of the speaking body, and distinguishes two forms of Real: Realitat, internal to the fundamental fantasy, to the psychic reality and Wirklichkeit, an external Real that is raw, meaningless. We can summarize the trajectory of Lacan's teaching on Jouissance beginning with its imaginary emphasis, to the symbolic relations with satisfaction and at the moment of conclusion as raw, lawless, meaningless Real. Marie-Helene Brousse placed this trajectory as analogous to the pathway of analysis itself: entry with the repetitive encounter, continue with the effort to write the impossible during analysis, and end when that Real becomes meaningless.

Emphasizing the Real as the orientation of the praxis, Liliana Kruszel examined in her talk Short-term Treatments the possibility to maintain this orientation under short term treatments. How to construct brief therapy in light of the later teaching on the symptoms' relation to the Real? To address this question, Liliana Kruszel developed the Master discourse for the subject of the unconscious. S1 is the unconscious at its function of repetition; S2 is the unconscious at its function of interpretation. Thereafter, on the one hand the divided subject is completely absorbed by the master signifiers, while on the other hand, there is a residue that fails to be absorbed, objet a. Based on this schema, the way to participate in this discourse in the form of identification is "I am the way I enjoy." Along this schema, Kruszel presented an analysis of the movie Talladega Nights in which the father of the protagonist, Rickey Bobby, tells his son : "Remember son, if you ain't first, you are last". The crucial moment(s) in Lacanian analysis is (are) the intervention(s) of the analyst, which captures pieces of the Real, which may lead to a separation from this kind of enslaving identification.

Manya Steinkoler took a different approach to discuss the increasing consumerism of childbirth. In her talk Biblical Annunciation Narratives: The Ethics of the Series and the Jouissance of the End, she studied the gap between Judaism and Christianity in terms of the annunciation type scenes of childbirth in the Old Testament versus the incarnated gift in the Gospel of Luke. Steinkoler used this comparison to examine and diagnose the contemporary shift to technological means of reproduction. Judaic tradition ties reproduction to transmission via the power of God's speech upon the barren woman; there is an annunciation of the conception and/or of the pregnancy itself. "Barrenness is made by Yahweh in order to subdue the possible threat it would pose, namely, that there would be nature not all subject to the Signifier." While the Judaic series of annunciation narratives privilege a symbolic effect over the barren, Christianity halts this series and founds community by means of conversion- filling the body of the virgin with the Holy Spirit. Therefore, the shift in the "Master Discourse of Paternity" revolved around the shift from symbolic transmission to imaginary



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conversion. It seems that technological means of reproduction continue the line of conversion, by accentuating the separation of reproduction from sexuality.

What I found enlightening about this first day of Clinical Studies in Miami was the rich variety of approaches within psychoanalysis to the treatment demands of today. These ranged from the phenomenology of the praxis in institutions, use of cultural analysis, panoramic views of Lacan's teaching and application of literary analysis of the paradigms in traditional texts. This plethora of singular approaches within the Lacanian orientation may be indicative of an enacted reply to contemporary demands of brevity and efficiency.

The Second Clinical Study Days

Yael Baldwin

The second Clinical Study Days, sponsored by the World Association of Psychoanalysis in the United States, took place on January 13, 2007 in Miami. The title for the day was "Psychic suffering and the treatment challenges in the postmodern world." Marie-Hélène Brousse began the day with a very interesting and informative lecture entitled "The treatment challenges of today." She took up the question, "what is post-modern?" and discussed how the master discourse today responds to and is organized by scientific discourse, and how science has changed our objects and the way we live our lives. She focused on and gave examples of how our current time gives less power to the symbolic and more power to the real; we see manifestations of this in the culture and in the clinical field. With this cultural shift, we encounter changes regarding the limits of jouissance. Brousse discussed how our time is marked by limits set not by prohibition, but rather by what is possible or impossible. Our particular cultural milieu is also marked by burgeoning possibilities. Rather than one Name-of-the-Father we are dealing with "the Multiples," as described by Jacques-Alain Miller. Brousse discussed the effects of there always being another possibility. She took up these changes and how they manifest in people's suffering and the current state of treatment. Finally, within this context, she spoke on the role that psychoanalysis can play regarding the cure.

This lecture was followed by five case presentations. Each case was followed by a response from both an invited guest and the guest speaker, Marie-Hélène Brousse, as well as questions and comments from the audience. Alicia Hadida Hassan presented a case from her clinical practice with children. An eight-year-old girl was brought to Hassan because she was "causing trouble at school" and was involved in various incidents including vandalism and violence. Hassan went further than to offer social skills to the girl, which was requested, and rather worked with the little girl's position within the family and her fantasy of being the only one for her father, as well as the signifiers of being "alone" and "only one." Indeed, certain signifiers came to the forefront of the treatment. By listening to the child, especially to the elaborate



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stories that she told, Hassan helped the child find a place of her own, a niche for herself, especially at school. We saw that the treatment helped her shift her subjective position. The response by Heloisa Caldas illuminated what was both unique about the case regarding the specific signifiers and emphasized the psychoanalytic methodology of the case. Brousse highlighted the work of the child's stories to invent a useful individual myth for the child, and how this is a useful technique when working with children; it particularly allowed a structure to appear and be reorganized.



The next case, "Queen of Petra: a girl without a name," was presented by Dinorah Otero. This was a case of four years of treatment with an autistic child, who was also referred by her school for disruptive behavior. Otero discussed the role of the child's name and how the lack of a name upon birth represented a lack of a symbolic place for the child within the family. Otero also discussed how she worked with the gaze and the voice in a particular way given the child's autistic diagnosis. Drawings also played an important role in the case. The case focused on the child's telling a story through pictures and how this telling made up a construction in analysis. The case portrayed stunning therapeutic effects and showed a big shift in the child's relation to Otero; the child was able to speak with, indeed confide in, and to gaze at Otero by the end of treatment. Carmen Navarro's response to the case illuminated the way in which Otero was working in the clinic of the real. She also discussed how Otero managed to create much needed social ties with her patient and how new signifiers emerged via the work. Brousse's response highlighted Otero's work with the object, and the shift in the subject from autism to paranoia, and how the patient built a symptom via the treatment.

Yael Baldwin presented "It's a family affair: A case of bulimia nervosa," which documented how Baldwin worked analytically within an eating disorders treatment team setting with a college aged woman suffering from bulimia. Baldwin described how the treatment worked at the level of the signifier, and how via speech the patient was able to connect her symptom to her family history, to repetition, and to various identifications with family members. The case also highlighted how the symptom was also linked to the patient's relationship to knowledge. The case discussed how one can work at the level of speech and desire even when the setting tends toward working at the level of demand. Pam Jesperson responded by questioning and discussing the role of jouissance and the drives in the case. She also highlighted the ways in which the treatment repositioned the subject from the role of victim into a stance of responsibility. Brousse's response brought up a lively discussion about the differences between Dialectical Behavioral Therapy and CBT models and psychoanalysis, especially the role of the Other in relation to the subject. She also highlighted how the treatment allowed the young woman to build the bulimia as a subjective symptom, an analytic symptom as it related to truth and history, that could then be worked through.

Noemi Kohan's case "De-stigmatizing psychoanalysis" looked at the demand for medications that provide quick solutions versus the demand for psychoanalysis,



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and offered a look at the therapeutic effects of a psychoanalytic treatment that lasted eight weeks. The patient discussed his depression and how it related to a career he disliked, the loss of his father, a failing relationship, his lack of a sense of place due to moving, and his progressive social isolation. Kohan showed how via some analytic interpretations that illuminated repetitions in the patient's life, the patient, in eight weeks, moved from a position of wining demand to a different stance. Mirta Liliana Tedesco's response to the case highlighted how Kohan's position as the analyst and her interventions helped the patient move from the imaginary realm to the symbolic realm, and then created differences within the symbolic. Tedesco helped analyze each cut of the session and its effects. Brousse commented on how Kohan woke her patient up and how the use of scansion disturbed his defenses. An interesting discussion ensued that related to the patient's diagnosis. Was this a case of an ordinary psychosis? What about the Lacanian orientation would allow us to call this an ordinary psychosis as opposed to, for example, an obsessive neurosis? This brought up the topic of the relationship to knowledge and the unconscious as it relates to structure.

The final case, "Johnny and why is the devil chasing me?" was presented by Tracy Favre. The treatment was with a middle-aged schizophrenic male in a continuing day treatment program who suffered from devil delusions. Favre described how the major and important questions that emerged from the case were why Johnny demanded treatment as he did, what he needed from treatment, and how she was to work with him in a useful way without him feeling like she was persecuting him, as he often felt others were. Favre discussed how for her, the treatment was a learning process in working with psychosis. In her response to the details of the case, Karina Tenenbaum picked up on how Favre managed not to become the Other that would be a threat to the patient. Tenenbaum also discussed the role of an invading jouissance in psychosis and in the case. Brousse responded by picking up on the patient's transference and how he was asking Favre to give some order to the chaos of the real in which he lived. Brousse focused on the patient's demand for knowledge concerning his history and saw this as a positive sign and direction for the treatment. Favre and Brousse spoke about what it means for a patient to construct a personal history with the analyst.

In all of the cases the question of diagnosis arose and was discussed, as was the direction of the treatment and what was specifically Lacanian about each treatment was highlighted. Theory was wedded to the concrete reality of cases.

To conclude the successful day, Thomas Svolos announced that the third Clinical Study Days will be held in the winter of 2008 in Omaha, Nebraska and the topic will be on the object of psychoanalysis, that is the object relating to object a, to the goal or aim of psychoanalysis, and to what psychoanalysis objects to, that is, the subversive side of psychoanalysis. The first two events have been illuminating, and I encourage all to attend the third.



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The Name of the Father in Femininity: A Film Seminar in a Psychoanalytic Setting

Report by Gary Marshall



The second annual Scandinavian based Lacanian seminar on film and psychoanalysis was held this past autumn in Bergen, Norway. The event entitled: "The Name of the Father in Femininity" focused on the question of jouissance and the new symptoms of our times. It is jointly sponsored by the Department of Comparative Literature and the Centre for Women's and Gender Research of the University of Bergen and brings together students, faculty, and members of the broader community. The seminar is led by Kjell Soleim, Associate Professor at the University of Bergen and member of the New Lacanian School.

This year's keynote speaker was Chaira Mangiarotti, AMP member and Professor, Istituto freudiano per la clinica la terapia e la scienza, Rome. Also featured were René Rasmussen, AMP member, lecturer at the University of Copenhagen and Gary Marshall of the University of Nebraska and the Center for the Lacanian Orientation of Omaha, USA.

The two day seminar covered a wide range of films including two Peter Greenaway classics *The Pillow Book* and *The Cook, The Thief, His Wife and Her Lover*; Jane Campion's *In The Cut*; Atom Egoyan's *Felicia's Journey*; James Cameron's *Aliens*; and three important films on the social experience of young women: Catherine Hardwicke's *Thirteen*; Catherine Breillat's *A Ma Soeur!*; and Agnès Jaoui's *Comme Une Image*.

Mangiarotti's three lectures: "The Name-of-the-Father in femininity: The version of the Father's enjoyment, père-version"; "Symptoms of our times"; and "A Father in the Cut" enunciated several key themes that we now face in social life. Mangiarotti articulated the dynamics of the paternal metaphor. Her detailed analysis of Greenaway's *The Pillow Book* demonstrated the way in which a subject, in this case the film's protagonist, Nagiko, can in the end, "make a father for herself." This crucial Oedipal moment, the substitution of the Name-of-the-Father for the desire of the mother is central both to the possibility for desire in the subject and for the singular to emerge in as much as meaning is produced through substitution.

What the name-of-the father shows beyond the no/yes of the relationship of the child to the mother's jouissance is the identification or branding of the child in relation to the father's jouissance. As Mangiarotti notes: "the way in which the subject perceives the father's jouissance will have major and formative consequences on the subject and can eventually be read" (2006a, p. 4). We see this clearly in Greenaway's film *The Pillow Book*. The protagonist Nagiko, much more than she is consciously aware is branded by her father's particularity. Mangiarotti points out:



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Nagiko catches sight of her father in an uncompromising position with his publisher, a cynical and powerful man and a letter fetishist...it will take years before Nagiko fully understands what she has seen but the brand of her père-version is immediately imprinted on her future sexual life(2006a, p. 6).

Mangiarotti's analysis fully develops the unique narratives of Greenaway vis-à-vis the role of the letter and jouissance. She points out that Lacan defined the letter as 'the edge in the hole of knowledge.' She emphasizes: "For each subject, the letter expresses, the particularity of a universal operation which is valid for everyone: this separation imposed by language between beings and jouissance divides the subject" (2006a, p. 7).

Mangiarotti's analysis of the Pillow Book underscores the crucial role of the paternal metaphor in the successful traversing of the Oedipal dynamic. Equally important is the way she established the particularity of the father's jouissance. It is only with an understanding of this point—the père-version—that we can frame an analysis of current social experience which is characterized by a waning of traditional authority.

As Mangiarotti suggested in her second lecture, the father of today's social experience is embodied in the information technology entrepreneur or the venture capitalist. She suggests:

The fathers embody the prototype of the modern master. They are completely consumed by their work and objects of consumption. They have no time for their wives or companions let alone their daughters. And emblematically...they dedicate an inordinate amount of time to their mobile phones (2006b, p. 4).

Through her discussion of three films *Thirteen*, *A Ma Soeur!*, and *Comme Une Image*, Mangiarotti shows the new symptoms of today: (1) anorexia-bulimia; (2) certain forms of alcoholism and drug dependency; (3) suicide attempts; and (4) masochistic mortification (2006, p. 3). The stage for these new symptoms is not the body as in classical hysteria; Dora's cough for example. Rather than the body being a metaphor in which the meaning of the symptom is expressed, the symptoms of today are enacted outside of discourse. As Mangiarotti suggests: we live in a time "in which the father and ideals are in decline while jouissance is on the upswing" (2006 b, p.3). The crucial issue is understanding the enigmatic symptoms present in a time where the social order is no longer organized along an axis of what is either allowed or prohibited. Instead, it operates on an axis of that which is either possible or impossible. This new axis is grounded in the alliance between science, capital, and the market. It is a social experience where the symbolic order disappears "under the reign of the empire of goods and the jouissance tied to it" (2006b, p.5).

In the absence of the symbolic, the serial use of objects of jouissance which are sought out, used and then discarded becomes the mode of social engagement. Such an engagement might be aptly described as asocial and autistic. What is presented as commonplace in social life is faultless image. Mangiarotti cogently



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depicts this point in her depiction of what in the USA is known as "girl culture":

A trend that urges adolescents to realize at any cost, the dreams in which they are beautiful, transgressive, showy and all grown up...they are the mirror of a world in which everything can be bought and in which images dominate, especially those of bodies narcissistically displayed (2006b, p.5).

Given this context, Mangiarotti suggests that even the body itself becomes refuse. In *Thirteen* for example, one of the characters, Tracy begins cutting herself to physically create the lack that is absent in a world of images and a weak symbolic order. As Mangiarotti notes: "It is an extreme way of piecing the surface of a faultless image and of feeling her body through the pain the cut creates" (2006b, p.5).

The challenge, then, for the analytic community is to work with this upcoming generation and transmit a discourse which allows the individuals to realize their identity in a manner that is grounded in their own particularity. Mangiarotti, in her analysis of the Jane Campion film *In The Cut*, shows how it is possible to understand one's own particularity.

The protagonist of that film, Frannie, played by Meg Ryan, puts herself in a series of dangerous situations and begins a love affair with a man who might in fact be a serial killer. As the film unfolds, we see the way in which Frannie, reconciles herself to the fallibility of her own father. As Mangiarotti notes: "It is the father's cut which contains jouissance and which determines the particularity of the daughter's position with regards to her own jouissance" (2006c, p.5). In the final scene, Frannie, is lured to a lighthouse by the serial killer. There is a struggle and she kills him rather than being killed. While the real surfaces in this final scene, what is equally paramount is the misrecognition that happens. It is this event that both triggers the real and simultaneously helps Frannie symbolically "reach the lighthouse." As Mangiarotti concludes: "It is, finally, a female 'cut' that splits the woman in the two-fold relationship with the Phallus and the Other jouissance" (2006c, p.5).

The lectures by Rene Rasmussen and Gary Marshall added another layer to the seminar. Rasmussen's analysis of *Aliens*, the sequel to Ridley Scott's *Alien*, addressed the core assumption of Western culture that "if only we could have full access to our jouissance, we would be happy" (2006, p.1). Instead, it yields a psychic structure grounded in a serialized identification with objects of jouissance. As Lacan pointed out in his Milan address in 1972, the capitalist discourse is something very shrewd, but nevertheless is bound to lead to a deflation.

Rasmussen also showed the way in which Cameron's movie powerfully conveys Lacan's idea of extimacy. This notion introduced by Lacan and fully developed Jacques-Alain Miller, explains the paradox of the Other as outside a subject but equally at the core of that same subject. Like the alien that emerges from the



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protagonist Ripley, played by Sigourney Weaver, the object of jouissance occupies an extreme position. Rasmussen reminds us that the task of the analyst today is to help the analysand become aware of the implications of such a dynamic. Such a task becomes even more problematic in a society of commanded enjoyment.

Gary Marshall took up this theme of commanded enjoyment. He argued the idea that we have moved from an ethics based on guilt and repression to an ever present command to enjoy. We experience a push to jouissance without limits. Though a discussion of *The Cook, The Thief, His Wife and Her Lover* and *Felicia's Journey*, Marshall showed the effects such circumstances.

In *Felicia's Journey*, Bob Hoskins character, Hilditch, experiences foreclosure because he is unable to fend off his mother's jouissance. Felicia, an Irish girl on her own in England, one of Hilditch's intended victims, survives and in her own way enacts the names-of-the father. William Trevor, the author of the book, upon which the movie is based, draws a parallel between post-colonialist discourse and the names-of-the father.

Albert Spica, the despicable character played by Michael Gambon in *The Cook, The Thief, His Wife and Her Lover* is analyzed by Marshall as equally pathetic as he is cruel. In the movie, the pathetic quality of his suffering is revealed as comic and it is in the comic moment that a certain kind of truth is revealed. In this case, Spica, for all his wealth and power, is suffering. He is doing what is expected of him and still he is dissatisfied. Spica embodies the post-traditional paternal function: the incessant command to enjoy, with no relief in sight.

All three presenters, Mangiarotti, Rasmussen and Marshall, used film to show how social life is changing and how traditional authority structures are shifting to diffused structures that emphasize particularity. Their conclusion was summed up in the idea that identity is achieved not in isolation but precisely in a social context. That is, we live our life in cooperation with others and to that end we are severely constrained by the structure of those social relations. As the structure of authority changes, we must respond accordingly. What seems relevant about current changes in the social order is that the social bond, however hidden, remains. What is at issue is responding to the current "command to enjoy" over and above the traditional notion of paternal authority.

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Bookmark

Comments from the Translator on Seminar XVII, The Other Side of Psychoanalysis

Russell Grigg



Seminar XVII, The Other Side of Psychoanalysis, is a year-long, fortnightly deliberation on psychoanalysis and the contemporary social order. Lacan here discusses Freud, Marx and Hegel; patterns of social and sexual behavior; and the nature and function of science and knowledge in the contemporary world. These deliberations take place at the time of the foundation of the Department of Psychoanalysis at the University of Paris (Vincennes), an event that acutely raises for Lacan the question of the place that psychoanalytic knowledge might occupy in the university; just as it raised the inverse question: what is the impact of *university* knowledge upon psychoanalysis? Lacan, fully aware that unlike psychology or psychiatry, psychoanalysis operated outside the university system, founded The Freudian School of Paris in 1964 with the function of training psychoanalysts and transmitting psychoanalysis. Is this tradition, which goes back to Freud, of an extra-mural nature of psychoanalytic training purely contingent? Or are there reasons intrinsic to the practice of analysis that have to do with the place of knowledge and the way it functions in the university? Both the new Department of Psychoanalysis and the aspirations of a radical student movement are the immediate causes of this reflection.

Lacan's response to this issue is to set it in a broader context. The introduction and discussion of the four discourses forms a kind of reference point by which Lacan orientates himself throughout the year, even as he discusses issues as varied as thermodynamics, Marxism, Hegelian philosophy, Freud's cases, the Oedipus complex, and the university.

4 December 2006



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The Publication of Lacan in English

Seminar XVII, The Other Side of Psychoanalysis and Écrits

Pierre-Gilles Gueguen (Translated by Thelma Sowley)



The translation of Lacan's Seminar "The Other Side of Psychoanalysis" is now completed, and the book is available. This translation presented a good many difficulties that Russell Grigg, translator and psychoanalyst, member of the NLS (Melbourne circle) and of the ECF, was able to resolve with the same elegance and mastery he had given proof of in his remarkable translation of the Seminar III. We thus learn that "plus-de-jour" in English is "surplus jouissance", and we discover other terms whose use was not yet determined in English and which sometimes surprise the French reader, jolting him out of his routine. The translation is followed by a bibliography and a very carefully conceived index. Moreover, a series of notes is added to this critical apparatus that clarify Lacan's often unfamiliar references for the English reader. Did you know for example who Marcel Brillouin or Henri Massis were? The ardor of the translator chastens the laziness of the hasty reader. I encourage everyone, myself included, to read this book in English. This translation often has the value of an interpretation because of the poetic effect that always surfaces during the passage from one language to another.

Our English speaking friends will henceforth be well-equipped to approach Lacan's work: they dispose effectively of the books, I, II, III, VII, XI, and XX of the Seminar, to which we must add a collection of different texts (including Television) that has also been published by Norton.

But the keystone of this edifice, which is already well under way, was sealed by the publication in 2006 — also by Norton — of the integral text of the Écrits. It has just been published in paperback, moreover, after the hard-cover edition dating back to February 2006, following the American editorial tradition. We cannot insist enough on the fundamental importance of this volume for the study of Lacan in the Freudian Field, in the Schools of the WAP and even more extensively, for those who wish to become acquainted, for whatever reason, with the very core of the great French psychoanalyst's teaching. Until now, all that was available was the Selection translated by Alan Sheridan: though published while Lacan was still alive and representing the remarkable effort of a scholar of great talent, it was nevertheless a volume burdened by the urgency of its achievement. There were essential texts that remained to be translated such as "Position of the Unconscious" or "Science and Truth", and such earlier and formative texts as "Presentations on Psychic Causality"



Bookmark (cont'd)

or “Variations on the Standard Treatment”. The numerous notations also had to be standardized and particularly the writing of the mathemes, which constituted a serious obstacle to the study of Lacan for our English-speaking colleagues. Finally, and this is not the least of its merits, this volume restitutes over and above the texts themselves the architecture and dynamics of the volume edited in 1966 by Jacques-Alain Miller under Jacques Lacan’s direction, with the introductory texts written purposely for the occasion (“On our Antecedents”, “On the Subject Finally in Question”, “On a purpose”, “On an Ex Post Facto Sillabary”) and they are published in the order chosen by Lacan. The critical apparatus of the original version as well as the “Classified index of the major concepts” composed by J.-A. Miller are also translated in their entirety. We salute the gigantic effort of the translation team. Bruce Fink is the principal artisan, with Heloise Fink and Russell Grigg. And Jacques-Alain Miller brought his own contribution. Translator’s end notes (pp.759 to 849) will be helpful for the English speaking reader and interesting too for foreign enthusiasts.



It is urgent that we begin, without delay, to read and study this work within the NLS and elsewhere. It would be an excellent idea that a systematic study be undertaken in all the Schools, in order to elucidate the new texts and grasp the ensemble that this collection constitutes. We shall thus discover that there is nothing more “topical” [“actuel”] nor “actual” in the sense that, in the English language, this adjective touches on the real.

From NLS-Messenger > n°361b > 29|04|07



Chart

Berkeley, California

In conjunction with the poetry of Dalia Rabikovitch, and poetry with Psychosis. Two reading groups of Lacan's seminars X and XI takes place.

The group on seminar XI is one at UC Berkeley, a townsend center working group for graduate students. There the idea is to study the fundamental concepts of psychoanalysis with students who are not all familiar with Lacan's work. It will most probably continue next year as well.

The reading group on seminar X includes Ed Pluth, An Bulkens and Gardner Fair.

Contact info:
noa.farchi@gmail.com

Noa Farchi, PhD. Visiting scholar at the comparative literature Department, UC Berkeley

Houston, Texas

Houston Library Adherent to the Libraries of the Freudian Field.

On April 20th we will start a cartel about "Culture and Object", with the participation of: Carmen Navarro Nino, Marianela Bermudez, Mercedes Negron, Maria Elena Lisac, Luis F Nino.

Non-Profit organization

<http://www.wapol.org/en/campo/campo.asp>

Address:
12026 Canterhurst Way.
Houston, Tx. 77065
Information Telefax: +(281) 897 8295

Responsible: Carmen Navarro Niño.
CarmenNavarro11@hotmail.com

Downtown Seminar

This is a seminar about clinical references, focused on results and their dialectics. One published case is discussed per meeting.

Readings from -Lacan's Ecrits A Selection by Jacques Lacan. And Seminar RSI.

Responsible: Carmen Navarro
CarmenNavarro11@hotmail.com



Chart (cont'd)

Reading Circle 2007

In order to capture the Lacanian essence of "Reading and Commentaries Discipline", we have read some original texts of Jacques Lacan (The Psychoses Seminar, book 3, 1955-56), James Joyce (Finnegan's Wake, chapter 8), Eric Laurent, Sigmund Freud. During the first week of April, special mention of Rosine and Robert Lefort was done reading a chapter of "Maryse devient une petite fille" 1995



Participant readers: Carmen Navarro Niño. Marianela Bermúdez. Readings from Jacques-Alain Miller 2004-2005 course (Detached pieces).

Lectures at the Diagonal. Fairbanks Center

The Lacanian Orientation Circle of Houston and "Houston Freudian Field Library", in-formation, ADHERENT will begin the readings on Psychoanalysis cultural and clinical connections.

Introductory meeting. Jacques Lacan, "Spring awakening" Michel Foucault, "Histoire de la folie à l'âge classique". Bearing in mind the AMP 2008 Congress, this year we are researching about "the object relation", "symptom and fantasy" and "object a" taking selected readings from Jacques Lacan, J. A Miller, Eric Laurent, Robert and Rosine Lefort, Sigmund Freud, Melanie Kline, and others.

Discussant: Carmen Navarro Nino. Academic Lecture coordinators: Marianela Bermudez and Luis F Nino.

Seminar "The Identification from Freud to Lacan"

When the Identification is studied at its whole complexity, it is a phenomenon that explains the constitution of the ego and its functionality as well. Its absence explains a great variety of manifestations that can affect a person until the stage of craziness.

We will try to find the Identification upon the neurosis, considering its principal mode: hysteria. And also we might find what happens with Identification in psychosis.

Responsible: Mercedes Acuña.

Tel: 713-852-7721.

E-mail: mecheacuna@yahoo.com.ar

Free admission



Chart (cont'd)

Bibliography:

- 1)- "Group Psychology and Ego Analysis". Sigmund Freud.
- 2)- "Ego, super-ego, and id". Sigmund Freud.
- 3)-"Mourning and Melancholy. Sigmund Freud.
- 3)- Seminar III, "The Psychoses". Jacques Lacan.
- 4)-"Las paradojas de la identificación". Eric Laurent
- 5)-"Los signos del goce". Jacques-Alain Miller.

Miami, Florida

Nel-Miami

Clinical and theoretical Seminar on Psychosis. The group reads the different moments in Lacanian conceptualization of psychoses with a separate clinical presentation of cases from the literature .

Responsible: Alicia Arenas, Juan Felipe Arango

Florida Center for Research and Development of Psychoanalysis Is finishing its annual formal courses on Fundamentals I, II, and III

Summer course beginning in May: "What is Desire, What are its objects?"

Responsible : Alicia Arenas, Juan F Arango, Amilcar Gomez, Fernando Schutt, Liliana Kruszel.

Investigation Seminar: Body and Science in our contemporary culture. The group investigates the incidence of the scientific discourse in all the forms of symptomatic production.

Responsible: Alicia Arenas, Liliana Kruszel

New York, New York

New York Freud Lacan Analytic Group:

The NYFLAG meets every Wednesday at 8 pm at Barnard Hall, room # 407, Broadway and 117th St., NYC.

There is a Clinical and a Reading and Research Seminar that alternate every other Wednesday

The Reading and Research Seminar is dedicated to the study of psychoanalytic texts from Freud, Lacan, and other psychoanalysts. We are currently finishing Seminar XVII, and we plan to begin on April 25 with Seminar XX.



Chart (cont'd)

The Clinical Seminar is focused on the discussion of Clinical Case Conferences presented by the participants and also cases from literature and from the testimonies of the Pass.

For more information: nyflag@yahoo.ca

Omaha Nebraska

The Circle for the Lacanian Orientation of Omaha meets most Fridays from 1130-100 for a variety of different programs--including a Seminar of Thomas Svolos "One and Two and . . ." and a Reading Group on "Psychoanalytic Articulations: Working with Children, Psychotic Subjects, and within Institutions."

For further information, contact Thomas Svolos at 402-551-4712 or tsvolos@radiks.net.

Special Events in the USA

May 26, 27 , 2007, Miami Florida

Graciela Brodsky, AME from EOL , Argentina, former General delegate of the WAP, will conduct a seminar on the "Objects in the clinical experience of psychoanalysis".

On Sunday, sponsored by the regional school, NEL she will coordinate a Clinical seminar, where 4 clinical cases will be presented and discussed .

Lacanian Ink 29, Spring 2007:

Jacques -Alain Miller --- "A Reading from Jacques- Lacan's Seminar From an Other to the other"

Alain Badiou --- "Towards a New Concept of Existence"

"35 Propositions from Logiques des mondes"

G rard Wajcman --- "Desublimation: An Art of What Falls"

Russell Grigg --- "The Element of Sacrifice in Romantic Love"

Ian Parker --- " Lacanian Psychoanalysis and Revolutionary Marxism"

Slavoj Zizek --- "Materialism, or the Inexistence of the Big Other"

Josefina Ayerza on "Janine Antoni", and "Toril Goksoyr & Camilla Martens"

On April 20, 2007





Chart (cont'd)

A Lacanian Ink event took place for a lecture on "The Pervert's Guide to Cinema,"

Presented by Slavoj Zizek at The Miguel Abreu Gallery,

Josefina Ayerza introduced the event

June 21-22, 2008, Omaha Nebraska

Clinical Study Days 3

A Program of the Members of the World Association of Psychoanalysis in the United States with the Participation of Jean-Pierre Klotz

For further information, contact clinicalstudydays@yahoo.com

Resources in Lacanian Psychoanalysis

(Collected by Thomas Svolos)

Groups

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, establish 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.



Chart (cont'd)

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.

Circle for the Lacanian Orientation of Omaha:

The Circle for the Lacanian Orientation in Omaha (CLOO) sponsors Seminars, Reading Groups, Lectures, and Special Events with psychoanalysts from throughout the world. For information and to get on the CLOO email list, please contact Thomas Svolos at tsvolos@radiks.net.

Lacan.com:

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

Information Listserves

Lacanian-Orientation-US: The Information List serve for Clinical Study Days and other programs of the Members of the World Association of Psychoanalysis in the United States. <http://groups.yahoo.com/group/Lacanian-Orientation-US/>

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/>

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





Chart (cont'd)

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>

Sentinel

Clinical Study Days 3

The Object of Psychoanalysis

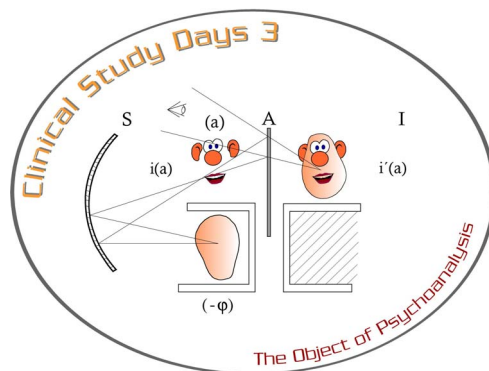
A Program of the Members of the World Association of Psychoanalysis

In the United States

With the Participation of Jean-Pierre Klotz

June 21-22, 2008

Omaha, Nebraska



Planning Committee, CSD3

Maria Cristina Aguirre, Scientific Committee

Pam Jespersen-Elliott, Chair

Gary Marshall

Jacqueline Solorzano, Graphics

Lilly Stoller

Thomas Svolos, Scientific Committee

Mirta Tedesco, Scientific Committee

Coordinating Committee for Clinical Study Days

Maria Cristina Aguirre

Alicia Arenas

Thomas Svolos

To be placed on the email list for information on Clinical Study Days and other programs of the Members of the World Association of Psychoanalysis in the United States, send an email to

Lacanian-Orientation-US-subscribe@yahoogroups.com

Please direct any questions or comments to clinicalstudydays@yahoo.com

