

Editorial

The brisk response that greeted the first issue of the *Newsletter of the Freudian Field* (Spring, 1987), as demonstrated by the hundreds of you who have subscribed, indicates that a genuine curiosity existed out there concerning the psychoanalytic teachings of Jacques Lacan. History may have its coincidences, but historical coincidence is sometimes the outcome or dimension proper of similar, accumulated effects. And the appearance of *NFF*, it turned out, was not an isolated event. Between January and July of 1987, no fewer than four different "first issues" with related interests appeared around the world. These were, in sequence, *El Analiticon* in Spain; *La Psicoanalisi* in Italy; the *Newsletter of the Freudian Field* in the United States; and, in Brazil, *Falo* (the Portuguese word for "I speak" as well as for "phallus"). If to this list one were to add *Ornicar?* (founded in 1975) and *Wo Es War* (in German) and *Razpol* (in Serbo-Croat), both inspired by Slavoj Žižek, there are now a total of seven periodical publications appearing worldwide under the aegis of the Freudian Field. The Paris Foundation has, therefore, decided to weld these seven journals into a global network under the title *Scilicet 11*, a tribute to and a reminiscence of the journal-*Scilicet*-that Lacan himself founded exactly twenty years ago.

This network will undoubtedly grow with time to include other journals and countries. For those who are interested in contact with the *Scilicet 11* network as it stands today, the titles and addresses of these publications are as follows: *Ornicar?* 31 rue de Navarin, 75009 Paris, France; *Razpol* and *Wo Es War*, Društvo za teoretsko psihoanalizo, 61000 Ljubljana, Rasiska 18, Yugoslavia; *El Analiticon*, Muntafier 499 5^o, 4a, 08022 Barcelona, Spain; *La Psicoanalisi*, Via Francesco Dall'Ongaro 43, 00152 Rome, Italy; and *Falo*, Rua Aracaju 62, Barra Salvador, 40160 Bahia, Brazil.

And those interested readers in whom Lacan's teaching has struck a particularly responsive chord will be happy to learn of the Lacan Study Groups of the Freudian Field. These can be described as a network of local groups or "cartels" which may receive support from the Parisian Foundation of the Freudian Field if they wish to. The Lacan Study Group is a concept adapted from Lacan's original idea of the cartel. Though in English we are accustomed to thinking of a cartel as a voluntary combination of independent entrepreneurs (providing the same commodity or service) who agree to limit their competitive activities in some fashion, this is not the sense which Lacan intended. The sense was rather one of a coalition of autonomous persons who joined in a common interest. But, in a characteristic twist, Lacan insisted that cartels disband their original membership after a period of two or three years to forestall the growth of dogmatic and exclusivist thinking. This structuration was designed to combat the imperialist tendency towards Oneness and closure which comes from the Imaginary Order as it affects group dynamics.

A Lacan Study Group under the name *Encore* is presently in formation at the University of Florida. Certain other Groups now functioning in the USA are mentioned in this Newsletter's Activities Section (q.v.). Like them, *Encore*'s basic objective is to further knowledge of Lacan, of course, but also to foster exchanges of work and speakers, as well as organize encounters on a larger scale. Many of you, in private conversations, in phone calls or letters, have asked us some variant of the same question: "What resources exist in the USA today for deeper individual study of Lacan?" The answer really lies in what individuals are able to do for themselves. One is still more likely to find Lacan taught in an English Department in the USA than in a Psychology Department, for example, if one can find anything at all.

We therefore take this opportunity to suggest to interested readers that an LSG in their own area could bring with it a welcome local stimulus, as well as a sense of community with the Lacanian network throughout the world. To set up such a Group, the following points should be borne in mind:

In the first place, a Lacan Study Group brings together clinicians, academicians and others, who are studying or using the works of Jacques Lacan. Though it does not train psychoanalysts, the Group could eventually contribute to psychoanalytic training outside the clinic.

Second, each such Group is independent. It is directed by one or two of its members, although four-plus-one is considered the most viable number for membership. It draws up its own by-laws and defines its own functioning.

Third, in order to network as an LSG of the Freudian Field, the Director should send all relevant information to J.-A. Miller, either in care of the *Newsletter of the Freudian Field* in Florida, or else direct to 74, rue d'Assas, 75006 Paris, France.

Fourth, the Lacan American Conference of the Freudian Field, when it is convened, will provide an opportunity for the various LSGs to meet.

Fifth, the various LSGs are specifically invited to contribute to the International Encounters of the Freudian Field, which take place alternately on the American Continent and in Europe every two years.

As to this biennial event, most subscribers will already have received a separate mailing with the forms necessary for participation. The Fifth International Encounter of the Freudian Field will take place in Buenos Aires on July 13, 14, 15 and 16, 1988 and take as its theme: "Differential Clinic of the Psychoses." In the United States itself, the next major event in the calendar is the Third Paris-New York Psychoanalytic Workshop which will take place on April 9-10, 1988 in New York City. The topic for this occasion will be: "Transference and Interpretation."

Lacan's long and stormy career is a monument to the principle: if an intellectual structure adequate to a given situation does not exist, make one. When Lacan was rejected or expelled by institutions, he founded his own. When his own institutions failed to stay openminded, he dissolved them. The lesson can be applied in grassroots America. If Lacan does not exist as an intellectual entity in your community, make it happen yourself. And mention *NFF* to other people, so that *Scilicet 11* really does circle the earth.

The Editors