

**REPORTS ON CONFERENCES, COLLOQUIA
AND ACTIVITIES OF LACAN STUDY GROUPS,
CENTERS AND SEMINARS**

The Center for Literature and Psychoanalysis located in the English Department at Kent State University in Ohio, and the *Newsletter of the Freudian Field*, sponsored a conference in May of 1988 on "Lacan, Language and Literature". A new picture of Lacan emerged here out of the contributions of guest speakers from various countries who kindly agreed to speak: Jacques-Alain Miller, Director of the Department of Psychoanalysis, Paris VIII; Judith Miller, Professor of Philosophy, Paris VII; Colette Soler, Analyst of the *Ecole de la cause freudienne*; Slavoj Zizek, Professor of Philosophy, University of Ljubljana, Yugoslavia; Russell Grigg, Professor of Philosophy, Deakin University, Melbourne, Australia; Richard Klein, Co-Founder of the Cultural Centre for Freudian Studies and Research in England; Willy Apollon, Director of the Freudian Interdisciplinary Group for Research and Clinical Intervention (GIFRIC), Quebec City, Canada.

The American participants also worked with the problematics put forth by the Freudian Field orientation of the international speakers, and included Stuart Schneiderman, Lacanian analyst from New York City; Lila Kalinich, Training Analyst at the Columbia Institute in New York City; Ellie Ragland-Sullivan, Professor of English, now at the University of Missouri-Columbia; Henry Sullivan, Professor of Spanish, now at the University of Missouri-Columbia; the late Joel Fineman, Professor of English, Berkeley, California. Most of these papers are forthcoming as a book entitled *Lacan and the Subject of Language*. A second volume will include papers from the many, excellent simultaneous panels where students, professors and clinicians presented. Particular credit for the success of this Lacanian conference goes to its or-

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ganizer, Professor Mark Bracher of the English Department at Kent State University.

-Editor.

SECOND ANNUAL CONFERENCE
of the
Centre for Psychoanalytic Research
held in Melbourne, August 12-14, 1988

The Centre held its Second Annual Conference entitled "Structures of Neurosis and Psychosis." Ellie Ragland-Sullivan opened the conference with her paper "Masquerade: The Lacanian Theory of Sexual Difference." The other papers included Graeme Smith's "Hallucinations," Alan Large's "Psychosis: The Impossible Place," Carmela Levy's "Where is the Name-of-the-Father for Psychotic Children?" Questions raised by these papers on psychosis included the possible coexistence of the paradigmatic psychopathological structures in the one subject, and what may or may not be possible to construct within the Oedipal order in psychoanalysis with psychotic patients, given the consequences of foreclosure of the fundamental signifier. Several papers addressed the place of anxiety and the affects. The papers included Silvia Rodriguez's "Anxiety and the Position of the Analyst," Robyn Holden's "Freud's Dualistic Instinct Theory," and Robert King's "The Place of the Affects in Psychoanalytic Treatment." Several papers addressed the notion of structure in psychoanalysis including Russell Grigg's "Structure of Neurosis, the Division of the Subject and Beginning of Treatment," Susan Long's "The Nature of Symptom in the Individual and its Relevance to other Human Systems," Rosemary Grahame's "Portrait of a Lady: Three Generations of Neurotic Symptoms," and Diane Wieneke's "Freud's Concept of the Cure in Neurosis." The most persistent discussion of the conference was around the Lacanian concept of the *objet a* and its connections with Winnicott's transitional object. The scene for this discussion was set by Isla Lonie's "Pillow Clown and Paper Weight." Graham Little was respondent. One of the main differences pointed out was that the *objet a* is not discarded or transitional in a developmental sense: as a lost object, caught up in the drive, it appears in the Real causing desire.

Carinela Levy

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Summary of The Workshop on Lacanian Psychoanalysis
Chicago, February, 1989

A workshop on Lacanian psychoanalysis was given at the Center for Psychoanalytic Study, in Chicago, Illinois, on February 10-12, 1989. Featured speakers were Canadian psychoanalysts from the GIFRIC Group of Quebec, Willy Apollon, Danielle Bergeron, and Lucie Cantin, and Lacanian scholar Ellie Ragland-Sullivan.

Apollon's first paper was entitled, "How Does Psychoanalysis Work?" Starting from a theoretical framework linking *jouissance* (defined as "total and immediate satisfaction") to its prohibition by the Symbolic order of language, he described the resulting "trauma" as "an action of language that hurts the living by expelling the natural *jouissance* of his needs." Apollon described how, as a result of the interdiction and repression of *jouissance*, a psychic structure develops which lacks a signifier for the subject and "opposes the subject to the *jouissance* as forbidden." The "letter" represents *jouissance* as "traces of the body" rejected in the site of the Real. "The drive is the working of the *jouissance* through the *objet a* or "letter" out of the paths of the signifier." The Oedipus myth "installs the father as signifier of the author of the law," a law which opposes the return of *jouissance*. The lack of a natural or absolute law in the Symbolic order, and the lack of foundation of a law in psychosis, are important consequences of the failure of the signifying chain to adequately re-present the subject and to thereby contain all *jouissance*. The phallus becomes "the signifier of the loss of the primal object and its substitutions," for Apollon.

Apollon described six stages in psychoanalytic treatment: 1) narrative; 2) attempt at dialogue; 3) first dream and subsequent dreams; 4) the symptom; 5) the fantasy; and 6) the new object. The patient begins treatment by describing him or herself as the hero of a drama. This is the narrative of the ego. He tries to engage his analyst in a dialog about his narrative. The analyst's failure to respond to this narrative constitutes his

ethical response to the transference. The analyst fails to gratify the patient's demands for love, knowledge, and recognition. The patient has a first dream, which attempts to "transform the *jouissance* of the drive into a structure of desire." The Signifier in the dream "relates to the structure of the trauma, to fragments of the analysand's history, to the want [lack] which the analyst's desire enacts under the transference."

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Dreams are unable to contain or represent all the returning *jouissance*, and so a symptom develops which represents the lack or failure in the signifying chain. The analyst seeks to restrain "the action of the *jouissance* in the symptom by appealing to an ethical position of the analysand." During treatment, a fantasy which reveals the subject's object of desire (*objet a*) may be verbalized, and ultimately, if treatment is successful, a new object of desire will emerge as a creative product of the analysis.

Bergeron and Cantin described the workings of the signifier through the dream. Neurotic and psychotic cases illustrated the way a signifier chains over a series of dreams, revealing the truth of the patient's history, repressed desires, and transference to the analyst.

Ragland-Sullivan gave papers on Lacan's view of the death drive and the capture of the human being in the signifier. "While unconscious desire is connected to speech, *jouissance* dwells in opposition on the side of the silence of the drives . . . and coalesces with desire cum the drive not to know." She explains that " . . . our most intimate being and knowledge build up and dwell on the side of death-or the unsymbolized impossible-as the center of each of us which we cannot articulate." She distinguishes: "Signifiers belong to knowledge, but *jouissance* emanates from a primordial place of Real effects and traces that exist as a hole in each order" [R.S.I.]. She concludes that the "Real as a blockage in knowledge materializes language." The ego dwells in the realm of the death drive by way of its rigidity and its tendency to misrecognize.

Ragland-Sullivan pointed out that "the unconscious subject desires objects. But the desire is not a concrete, one-to-one desire for a breast, for example. These objects of desire constitute partial drives, fragmented by repeated death themes that characterize ego closure and splinter it into infinite displacements. Instead of object fulfillment, people experience missed encounters."

Ragland-Sullivan concludes that "Lacan's determinism is . . . more brutal and more hopeful than most others." In order to create a possibility of freedom and creativity, "one must use the Symbolic to treat the Real." In psychoanalysis, "a suffering being is offered the chance to live beyond what first fixed him in the identical: in the death rut." The patient must separate ego and desire as he is "brought to confront his unconscious desire in terms of the *Real* of its *jouissance*" that encumbers the ego.

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Ragland-Sullivan's other presentation covered topics related to Lacan's four discourses of the master, university, hysteric, and the analyst. She distinguishes the different subjective positions from which the four discourses are enunciated: "from a place of authority (master signifier-S); from a place of knowledge (a subject's generalized signifying network-S); from a position of the split itself between being and meaning-9; or from a position where desire as cause produces an excess or *jouissance-a*." She identified the master, university, hysteric, and analytic discourses respectively as emanating from these various positions.

She went on to link love and discourse and to distinguish love and desire. Love is the sign that one has changed discourse (according to Lacan). "Love arises from structure and speaks variously as master, academic, hysteric, and analyst." Love is narcissistic and ego oriented, while desire is on the side of the Other. The desire to know is the desire to know the Other, the unconscious. "The unconscious signifying chains made up of Real, Symbolic and Imaginary orders linked by a paternal metaphor-find a final referent or orientation in the hole in the Other from which *jouissance* arises." That which is not symbolized in unconscious knowledge appears as a "writing of the Real" in partial drives and symptoms that "write" on the body.

Ragland-Sullivan concluded, "Lacan's discourse theory can teach us that we speak from metaphor because metaphor hides the metonymies on which it depends, hides from us that being is doubled, not autonomous or unanchored, as it appears *jouissance* emanates from the Real as a contradictory copulation of the Symbolic with the Real. In that impossible encounter where two things try to inhabit the same space and, thus, collide, Lacan found joy, pain, the source of an epistemology of discourse, and the chance to create greater freedom for individuals and societies."

Gerard Pape

The last Paris-New York Psychoanalytic Workshop, held on April 1 and 2, 1989, centered on the theme of "Gender and Perversion". Opening remarks were made by the co-organizers, Stuart Schneiderman and Jacques-Alain Miller. Speakers included French and American analysts and American academics. Various theoretical orientations were presented. French analysts from the *Ecole de la cause freudienne*, indi-

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vidually and collectively, presented new ways of studying perversion, all in stark contrast to current American clinical theories which, as Eric Laurent explained in "Perverse Eroticisms and the Uses of Fantasy", work from liberal or conservative positions. But neither of these American positions works, as do *Ecole de la cause* analysts, from structure. The focus on structure marked a difference between the Freudian Field orientation and other papers, giving all the speakers a sense of entry points at which to begin a dialogue.

William Richardson spoke on Lacan's "Kant with Sade" paired with Ellie Ragland-Sullivan's "The Structure of Perversion and de Sade's *Philosophy in the Bedroom*"; Emily Apter spoke on "Female Masochism in Lacan and Irigaray"; Laurence Rickels on "Teen Passion"; Carolyn Asp on "Freud's Analysis of Female Homosexuality"; Peter Canning on "Libido, or the Mything Drive"; Barbara Freeman on "Stories of O: On Gender and Naming".

Stuart Schneiderman closed the first day with an account of Gilles de Rais or "The Worst Perversion", pointing to theological issues of concern to this Medieval pervert. Jacques-Alain Miller closed the conference on the second day with a talk entitled "Topics on Gender and Perversion". He

elaborated Freud's theory of libido to include political and artistic dimensions of perversion, as well as clinical consequences. During the two days analysts of French and American persuasion spoke. Among French analysts, Marie-Helene Brousse presented "Two Case Studies": an actual case and a study of the fetish role of the letters Andre Gide sent his wife Madeleine. Marc Strauss presented "Two Cases of Voyeurism", giving the audience a new way to think about the gaze. Eric Laurent's familiarity with American analytic literature made his discussion of perverse eroticism all the more striking. JeanPierre Klotz astounded the audience by suggesting the ego as a perverse organ in "Narcissism as a Perversion". Among American analysts, Lila Kalinich gave a moving account in "Bands of Gold" of how she was able to work with a patient (first diagnosed as obsessional) once she understood his perverse structure. Jessica Benjamin gave a Winnicottian picture of the mother-child bond in "Sympathy for the Devil: Notes on Sexuality and Agression".

-Editor.

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Symposium on "Ego and Desire in the Psychoanalytic Theory of Jacques Lacan," Boston, MA, April 10, 1989.
Presented at the annual meeting of the Division of Psychoanalysis of the American Psychological Association

Stephen Friedlander, who organized and chaired the Symposium, opened with remarks on the quasi-psychoanalytic nature of learning psychoanalytic theory. He challenged clinical practitioners to make the effort to study Lacan's theory, complex and refractory to assimilation as it is, despite the pragmatic rewards of adhering to convention.

Stuart Schneiderman asserted that people suffer psychological problems because of the way they use language. Borrowing an idea from Wittgenstein, he explained that teaching people to play a particular "language game" is not the same as teaching them the meaning of their behavior. Whereas patients had been objects in the language games of others, psychoanalysis should allow them to be players in the game. As Lacan often emphasized, the patient is not the analyst's ally in this game, for his ego has become captive of the neurosis, even where it believes itself to be independent and autonomous.

John Muller discussed a classic case history, Kohut's "The Two Analyses of Mr. Z," from a Lacanian perspective. The failure of the first analysis could be attributed to the analyst's demand for recognition by the patient, which is tantamount to accepting the transference view of himself as *Sujet-suppose-savoir*. In the second analysis, Kohut's empathic stance constitutes a determined effort to recognize Mr. Z as the subject of (his own) desire. The problem with Kohut's theory is the insistence that idealization can and should serve to establish ties between a needy self and a self-object. From a Lacanian perspective, success was achieved in the second analysis, not because an idealizing capacity was restored to Mr. Z, but because the analyst ultimately became *an* other, one among many others, whose significance to the patient, like that of his parents, was contextualized in the symbolic order.

James Gorney attacked the assumption that patients with severe character pathology suffer from "weak egos." He presented a case from his own practice of a man proposing to terminate analysis after several years work, in which significant progress had been made in reducing symptomatic disturbances without essentially modifying the gross impairment in interpersonal relatedness. The barriers to a true psychoanalytic resolution of the problems could be seen as the mani-

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festation, not of a weakened ego, but of an unyielding ego based on imaginary identifications. Gorney demonstrated the operation of a signifying chain in the discourse of the Other, which led to breakthrough recognition of repressed desire for relatedness and an appropriate working through of conflicts about intimacy.

Barnaby Barrett discussed the papers, laying emphasis on the importance of avoiding the unreflective assumptions about the unified subject that pervade much of Anglo-America clinical theory and practice.

Stephen Friedlander

Knoxville, Tennessee

Lacan, Discourse, and Politics. Kent State University.
May 25-28, 1989.

Jacques-Alain Miller eloquently expressed a major concern of the conference as a paradox: the pursuit of happiness functions as a duty in the United States. For Miller the relation of duty and the drives explains Freud's formula for *massification* of the subject. Because many egos may introject the same ideal (pursuit of happiness) the political importance of the analytic situation depends on getting distance from a cultural fundamental fantasy. Miller also described the importance of Lacan's having given Freud a decent burial in order that one can now go on to study psychoanalysis.

Around this concern Ellie Ragland-Sullivan examined how the Master discourse differs from the analyst's discourse by excluding desire and ignoring the enigmas and pain from the Real. Willy Apollon explored how the heretic (including the analyst) scrutinizes failures usually dwelling beyond investigation in political structures. For example, the delusion of the "common good" often justifies state sanctioned violence. Relying on Lacan's graph of desire, Slavoj Zizek explained how objects change into objects of desire, and how that change also interpolates subjects through fantasy. Among his many poignant analogies, Zizek included a re-thinking of the duty of enjoyment in terms of canned laughter. Making

reference to Lacan's "Purloined Letter," Stuart Schneiderman discussed the analytic situation as an adversarial game like chess. The analytic game depends on free association but, significant to the duty of enjoyment, the patient playing for his fantasy,

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wins ego gratification only if he loses at the game of desire. Marie-Helene Brousse, using Lacan's figures of sexuation, explained how Freud's impasses brought about Lacan's rethinking of femininity as it stumbles and detours into fantasy, erotomania, and love without sex. But, besides these pursuits of ("happy") routes to femininity, she suggested a fourth dimension in culture: the impossibility of femininity in the Real, which disrupts the feminine in culture.

Miller's two discussion sections on "Kant with Sade" focused on the problem posed by Kant's universal ethics when read alongside Sade's "ethics". In the first discussion, Miller pointed to the contradiction between the supposed duty of consistent conduct envisioned by Kant and the reality of private fantasies (made public by de Sade). Miller's clarification of the logic behind using "with" in the title of Lacan's *Ecrit* described a relationship and set the stage for the second discussion. In that session, the comparison of a quote from the play *Ubu roi* (Alfred Jarry) with Kant's fundamental law of ethics or his categorical imperative helped guide the discussion through Lacan's development of an ethics of psychoanalysis.

Among the many speakers, Joan Copjec spoke on "The Sartorial Super-Ego," Henry Sullivan on "The Discourse of John Lennon: A Case of Perverse Structure," Juliet Flower McCannell "The Regime of the Brother: Modernity and Collective Identity," Hourik Zakarian on "Politics and Positions," Renata Saleci on "Society Doesn't Exist," Mark Bracher on "The Discourses of Ronald Reagan and Jesse Jackson," Charlie Sheperdson on "Fate: Lacan and Heidegger," Graham Hammill on "The Erotics of the Real: History, Historicity, Historicism," Brenda Marshall on "The Forbidden *jouissance*: Implications for Aesthetic Theory," Dan Miller of "Lacan, Althusser, Jameson: The Orders of History," Rena Grant on "Masquerade in its Political Context," James Mellard on "The Politics of the Lacanian Subject," and many others. Further work on the proceedings from this conference might take up the many different Lacanian approaches to the duty of enjoyment in the United States.

Craig J. Saper University of Florida

The first "Lacan Seminar in English" was held from June 5 to 30, 1989, in Paris, France. The basic texts were Seminars I and 11 in English translation. More than 50 students (over the set limit) from Aus-

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tralia, Israel, Sweden, the USA and Canada attended one of the two week sessions. Several stayed for the full month. The degree of interest can be measured by the repeated request that another such "Paris Workshop" be held next summer. No one reason can encapsulate the appreciation with which the Seminar was greeted by the students, professors and clinicians present. Between three and six lectures were given Monday through Friday by French psychoanalysts and University professors, including a few foreign analysts and professors. The lectures were rigorous and created intense response and interest among audience members. Two visits to Sainte Anne Hospital gave a poignant meaning to the clinical and theoretical structures presented in the lectures. Some Seminar participants attended Jacques-Alain Miller's Wednesday afternoon Seminar in French. And Jacques-Alain Miller kindly agreed to speak in English each week. He developed a picture of the intellectual pathways Lacan followed in his efforts to re-read Freud.

The Seminar next summer will be held the end of June and early July (dates, as well as a detailed list of speakers will be provided, along with information about housing, travel, and so on, around October). Seminar XI (*The Four Fundamental Concepts of Psychoanalysis*) and other texts will be the reference points for 1990. Topics will cover clinical and theoretical aspects of Lacan's teaching such as writing, the signifier, the letter, the object *a*, the gaze, the "drive," the unconscious, aphanisis, alienation and separation, and so on. The stimulating questions and discussion that followed the lecture format, and marked the interstices of the 1989 Seminar, encouraged French analysts and professors to speak again next year. If you have any questions concerning enrollment for next summer's "Lacan Seminar in English", please contact Professor Richard Feldstein at the Department of English, Rhode Island College, Providence, RI 02908, USA. Co-Directors of the 1990 Seminar are Richard Feldstein, Bruce Fink and Ellie Ragland-Sullivan, working in cooperation with Dr. Francoise Gorog, Anne Dunand and Robert Samuels in Paris.

-Editor.

The Lacan Circle of New York meets every other Wednesday. In 1987/ 1988 we read and discussed 'Television', in 1988/1989 'Seminar I'. Beginning in 1989 we will read and discuss 'Kant avec Sade' by Jacques Lacan in preparation for the 6th Encounter whose topic is 'Perversion Traits in the Clinical Structure'. Members of the group will also gather

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every other Monday to read and discuss the texts of Freud which are concerned with 'Perversion'. Meetings are held at 8:30 p.m. Those interested please contact Josefina Ayerza at (212) 475-5604 or (212) 505-1507. Mailing address: 133 Wooster #7R, New York, NY 10012.

On Sunday, January 8, 1989, Mr. Jean Paul Sarre will give another seminar in his series, "La Clinique de l'Image (Some Clinical Aspects of the Image). This year he will focus on "Cinema and Hysteria" for hysteria can be found in cinematic language. For further information, please call (212) 757-2132. All seminars in the series will take place at 12 noon at the Bleecker Street Cinema, 144 Bleecker Street, New York City.

Stuart Schneiderman directs private supervision groups and private reading groups studying Lacan. Requests should be addressed directly to him at 310 East 46th Street, Apt. 24H, New York City, NY 10017 (212) 682-6678.

ANNOUNCING THE OPENING OF LACAN AMERICAN CLINIC (L.A.C.), A non-profit organization whose purpose is three fold: (1) Clinical teaching, (2) Theoretical studies of Lacan's work in conjunction with Freud's writings, and (3) Research in the field of psychoanalysis.

Executive Director: Hourik C. Zakarian (Practicing Psychoanalyst, Member of "Ecole de la cause freudienne," Professor of Clinical Human Sciences, University of Paris). Coordinating Board: Ellie Ragland-Sullivan, C. Edward Robins, Marvin B. Scott, Gerard Sunnen, Samuel Wortzel. Faculty Include: Willy Apollon, Danielle Bergeron, Lucie Cantin (Quebec); Reine-Marie Bergeron (Montreal); Mark Bracher (Ohio); Donna Lopez (Florida); Ellie Ragland-Sullivan (Missouri-Columbia); Maurice Moshe Krajzman, Hourik C. Zakarian (New York); and many other psychoanalysts trained in France in a Lacanian orientation.

THE L.A.C. PROGRAM CONSISTS OF THE FOLLOWING MODULES:

1. *The Clinical Presentation Module*: Participants will attend a presentation of patients in a hospital setting, and hear a patient interviewed by a psychoanalyst in the presence of the medical team.

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2. *The Seminar Module*: Participants will attend an ongoing seminar on the fundamental points and direction of a cure.

3. *The Lecture Module*: Participants will attend conferences featuring lectures on clinical topics by speakers trained in the Lacanian tradition. 4. *The Supervision Module*: Participants will be able to share clinical problems in a group-supervision setting.

5. *The Cartel Module*: Groups of four participants will work on the theory underlying clinical issues of their choice.

6. *The Further Studies Module*: Participants will focus on Lacan's psychoanalytic theory and its relationship with Freud's work.

All the above modules will take place in a one weekend seminar held each month beginning in January, 1990, in New York City. You are cordially invited to participate in this unique experience.

For information and application, contact L.A.C., Dr. H. Zakarian, 133 East 73rd Street, New York, N.Y. 10021, (212) 861-9000.

ANNOUNCING THE CONTINUATION OF
THE MONTHLY CLINICAL SEMINAR

Directed by
HOURIK C. ZAKARIAN
Practicing Psychoanalyst
Member of the "Ecole de la cause freudienne"
Professor of Clinical Human Sciences, University of Paris
Director of L.A.C. (Lacan American Clinique)

Friday, 27 Oct. '89
Friday, 19 Jan. '90
Friday, 20 Apr. '90

Friday, 17 Nov. '89 Friday, 1 Dec. '89
Friday, 23 Feb. '90 Friday, 2 Mar. '90
Friday, 18 May '90 Friday, 1 June '90

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The Chicago Lacan Study Group, now beginning its fifth year, meets about once a month on Mondays from 7:30 to 9:00 pm in the library of the Center of Psychoanalytic Study, 333 E. Ontario St., Suite 4412, Chicago, IL 60611. The group is made up of clinicians, philosophers and professors of literature and theory. For further information please contact Lucia Vilella-Minnerly (312) 721-9505; Charles Turk, M.D. (312) 269-9180; or Joyce Wexler (312) 508-2780.

About 15 students at Duke University have set up a Lacan Study Group. They are reading "Subversion of the subject and the dialectic of desire in the Freudian unconscious," tracking references to Hegel, Heidegger and Freud. If anyone is interested in learning more about this group, they may contact Graham Hammill through the English Graduate Office, 316 Allen Building, Duke University, Durham, NC 27706; or call (919) 688-1853.

The San Francisco Society for Lacanian Studies formally emerged three years ago. Bimonthly meetings have welcomed French and Belgian analysts. The Society has worked on Lacan's understandings of perversion and *jouissance*. Membership will be expanding and/or beginning new "cartels". For more information, please contact Randy Badler, M.D. (415) 333-6411, or write to him at 260 California St., Suite 801, San Francisco, CA 94111.

The Lacan Study Group of Pittsburgh was organized in December, 1987, by Mario L. Beira. The group meets weekly for two hours at this address: 5847 Nicholson St., Pittsburgh, PA 15217. For further information one may call (412) 422-6118. The purpose of this group is to study Lacan in-depth. Meetings typically begin with small half-hour presentations focusing on the materials covered during the previous week. The group then reads, line by line (sometimes point by point), a specific text of Lacan. The group is in dialogue with clinicians and academicians in Pittsburgh, particularly with an extensive and wellrespected Jungian community. Members of the group include Mario L. Beira, Richard Asarian, Marie Baird, Crystal Bartolovich, Mark Grabau, James Hepburn, Lionel Krebs and George Johnson. The forma-

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tions of the members include psychology, philosophy, literature, theology and sociology. "All of us would like to network as a Lacan Study Group of the Freudian Field. Our commitment to furthering knowledge of Lacan in the city of Pittsburgh and beyond is serious."

The Ann Arbor, MI, Lacan Study Group was organized by Gerard Pape and Gene Ragland. Monthly meetings are currently held on Saturday mornings. The group, made up of psychologists, anthropologists, art and literary theorists and medical doctors, is reading *Seminar 11*. For further information call Gene Ragland, M.D. (313) 662-4813 or Gerard Pape (313) 971-2110.

The Trinity University Lacan Study Group has recently constituted itself in San Antonio, TX. The group is currently reading *Seminar 11*. For further information, contact Matt Stroud at (512) 736-8369 or (512) 822-4441.

The University of Florida Lacan Study Group in Gainesville calls itself *Encore*. This group began meeting in the Spring of 1988, reading *The Four Fundamental Concepts (Seminar XI)*. As soon as we finish this text, we will begin *Seminar 1*. This group meets every other Thursday evening and includes students from various disciplines as well as professors. For further information, please call Harvey Molloy at (904) 372-0818. Congratulations to Ellie Ragland-Sullivan and Henry Sullivan who will join the faculty of the University of Missouri-Columbia in the Fall of 1989. Their guidance will be sorely missed [members of *Encore*].

GIFRIC holds four training sessions a year for clinical analysis, as well as weekly seminars. The address is 342, boul.St-Cyrille ouest, Quebec City (Quebec) G1S 1R9 Canada. The sessions are all held in French. For further information, write to Willy Apollon, Lucie Cantin or Danielle Bergeron at the above address; or call (418) 687-4350.

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The Melbourne Centre for Psychoanalytic Research will recommence its activities in 1989-90 with the aim of promoting and developing studies, discussions and research on the theory and practice of psychoanalysis. The Centre organizes seminars, small study groups, or *cartels*, scientific workshops and the publication of original contributions in the fields of psychoanalysis and related disciplines. The Centre offers those engaged in the theory and/or practice of psychoanalysis the opportunity to share their knowledge and experience with others, in the interest of generating new ideas and contributions regarding the relevance of psychoanalysis. While the Centre concentrates on the work of Sigmund Freud and Jacques Lacan, it also promotes the study of research into all orientations within the field of psychoanalysis. Any person with a strong interest in such study is eligible to participate, although membership is dependent upon participation in activities. No conventional benefits or status will be derived from membership in the Centre, but a few obligations towards psychoanalysis as a body of knowledge, as a method and as a clinical practice. For further information regarding the activities for this year-Seminars, Workshops, Cartels-and the Conference to take place in the summer of 1989, contact one of the two directors, Russell Grigg or Leonardo S. Rodriguez at the Centre for Psychoanalytic Research, PO Box 509, Carlton South, Victoria 3053, Australia. Telephone numbers are (03) 267-2774 or (03) 329-0828.

For those interested in the study of Lacan in England, contact may be made with the Middlesex Polytechnic Psychoanalytic Study Group and the Cultural Centre for Freudian Studies and Research. The address is Middlesex Polytechnic, Queensway, Enfield, Middlesex EN3 4SF, England. Telephone (01) 803-8131. The Centre sponsors conferences and seminars. Founders of the Centre are Richard Klein, Bernard Burgoyne and Darian Leader.

Text given to me by Jacques-Alain Miller and Stuart Schneiderman at the 1989 Kent State University conference (in Ohio) and publicly read at that conference on "Lacan, Discourse and Politics".

As is well known, we [Jacques-Alain Miller and Stuart Schneiderman] created the Paris-New York Psychoanalytic Workshop in 1986.

It has sponsored four annual meetings, seminars and other groups.

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We believe that it has contributed to the advance of Lacan's teaching in the United States.

Now that this work has been accomplished, we have decided to develop and re-orient our efforts in two directions, which we both sustain and support.

The first one will be an organization sponsoring public lectures, directed by Stuart Schneiderman, other American clinicians, and other [speakers]. The purpose of this organization will be to establish a dialogue and debate between Lacan's teaching and contemporary American psychoanalytic perspectives.

The second is: beginning next year, the Freudian Field will sponsor a Lacan Conference in the USA every year. This Conference, to be called the Lacan Annual Conference, will take place at different locations, according to proposals and possibilities. The first one will take place in New York City, probably next April; it will be organized by the *Newsletter of the Freudian Field*; the program will possibly include a Seminar by

Jacques-Alain Miller, in dialogue with the audience. The Executive Committee of the first Conference will include Ellie Ragland-Sullivan, the editor of the *Newsletter*, and others; its Advisory board will include both of us [Jacques-Alain Miller and Ellie Ragland-Sullivan] and others. The title and precise dates are to be announced next October [1989]. The second Conference will take place in New York or in another place, according to offers the *Newsletter* receives.

We hope that this new organizational structure will prove to be an effective means of furthering the realization of the goals we hold in common.

Jacques-Alain Miller
Stuart Schneiderman
Kent State University
May 28, 1989

Foundation of the Freudian Field; Sixth International Encounter; TRAITS OF PERVERSION in clinical structures. To be held in PARIS, from the 6th to the 9th of July, 1990. For information contact: Fondation du champ freudien, VI Rencontre, B. P. 740-75121 PARIS CEDEX 03-FRANCE. The organizational committee is presided over by Lilia Mahjoub-Trobas. Office hours Thursdays from 6:30 to 8:00 p.m. Call (1) 47.54.96.63. Registration Fees: *1500 French

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francs, if paid before March 31, 1990; 1800 French francs, if paid after March 31, 1990; °700 French francs, student rate. The enrollment fee includes: a preparatory volume which will be sent to all participants; a pass for the Closing Reception for those from abroad. Registration forms are now available. The Program will consist of four seminar days-the 6th to the 9th of July, 1990-at the Maison de la Chimie. Plenary sessions and other concurrent sessions will be held in a number of different lecture halls. There will be simultaneous translation into English, Spanish, Portuguese and French. Having taken up neurosis and psychosis ("Hysteria and Obsession" in February 1986, and "The Differential Clinic of the Psychosis" in July 1988), the Sixth International Encounter will be devoted to a third category, that of perversion, logically rounding out a thoroughly Freudian trilogy.

But while psychoanalysis is certainly concerned with the subject of perversion, does the latter lend itself to treatment within psychoanalytic discourse? A perverse subjective position is hardly reconcilable with that of a subject who submits to the analytic process, appealing thereby to psychoanalytic discernment and clinical verification. A differential approach is necessary here as well.

Let us recall in this respect what Freud brings out with the notion of the child's polymorphous perversity, the fantasy "a child is being beaten"-to be understood as a primary feature of perversion-and the definition of hysteria as negative perversion.

Mention should also be made of the clinic of the five Case Histories which indicates, in departing both from the symptom and from the fantasy, that perversion is to be situated at the very heart of desire and jouissance. It is in joining up these two terms with what Lacan conceptualized in the guise of Demand and Will that one can divide up perverse traits into different structural fields.

Such a framework, enlarged to include clinical structures, does not exclude the extension of research into the social consequences of perversion; and creativity when, in its link to perversion, it aims to serve the Other's Jouissance as is seen in certain literary, pictorial and cinematographic works.

The Organizational Committee

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