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Volume 1, Issue 5

# Lacanian Compass

*Psychoanalytic Newsletter of Lacanian Orientation*

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## Editorial

As we are preparing this summer issue, the world is again shaken by the brutal terrorist attacks in London.

In his article "From Anxiety to the Name-of the Father" Pierre Gilles Gueguen outlines the development of the Lacanian concept of the Name-of-the-Father and its relation to Anxiety, reviewing in the last teachings of Lacan the theoretical and clinical implications the decline of the paternal function has for civilization.

Following what we started in our last issue, the Radar includes comments from colleagues from different geographic areas in the USA. In this issue, Carmen Navarro-Nino, from Houston, Texas focuses on the many national crises, the role the media plays and the consequences of managing these crises with silence.

The Chart gives an overview of Lacanian activities currently happening in your geographic area. Taking note of several requests, we are also listing future events so people can plan ahead and make travel arrangements if necessary.

We are pleased to introduce a new Section called The Log. It will be dedicated to commentaries and reviews of events of interest in the Lacanian world. In this current issue, for example, you can read Pamela Jespers' report regarding the recent NLS congress held in London this past May. It is as refreshing as it is well written.

Terrorism, crises, decline of moral values are constantly eroding our beliefs and making it more complicated for us to find our bearings in this globalized world.

As an editorialist of the New York Times recently wrote "There are no easy answers to these questions just as there is no easy defense against acts of terrorism... The terrorist acts meant to show us how thin the veneer of order and decency in the world is..."<sup>1</sup>

In this respect, Freud's thoughts on Civilization and Lacan's further development of the subject remain an invaluable tool, a compass, if not just to find a solution but to keep the questions open. When important issues are allowed to die in a bottomless pit in a vertiginous society, the only remaining substitutes are the insatiable demand for novel objects and for sensational news to quell the ferocious appetite of the modern master and its voracious jouissance.

Lacanian Psychoanalysis and its insistence in keeping safe a place for the subject in its particularity, in the one by one, not isolated but framed in a community of working transference, is our thread of Ariadne and our compass.

1) London Under Attack, The New York Times, July 8, 2005



## Beacon

### FROM ANXIETY TO THE NAME OF THE FATHER

**Pierre-Gilles Gueguen**

It is now towards the Congress of Rome dedicated to the Name-of-the-Father scheduled for July 2006 that the efforts of the Schools of the WAP will aim to. The papal city is particularly convenient to the discussion of this fundamental theme of lacanian psychoanalysis. Last year we explored anxiety, we situated it as an affect and as a phenomena, as what doesn't deceive but also as what must allow a passage, to give access to the most particular of each one's jouissance We were able to comment its relationship to desire and to the object cause, and to measure the central place anxiety occupies in today's practice.

The question rises then of knowing what is the link, what is the progression that we can foresee between this theme and the Name of the Father.

Obviously we must underline a paradox: the concept of the Name of the Father in the teachings of Lacan is earlier than the concept of the object-cause that dwells already in his considerations on anxiety. And, it is certain that the reference that Lacan makes to this concept which, through the reference to Kierkegaard and phenomenology- was so central to the philosophy of the beginning of the XX Century, is a way of dismissing himself – in lets say from his Hegelian period dominated by the reference to signifier and desire as metonymy of the want-to-be and as desire of the Other. Also more secretly, it was perhaps about getting rid of the attachments that his teaching could have with the phenomenology of Sartre and Merleau Ponty.

To situate anxiety from this perspective, demands to abandon the lacanian construction that made the Name-of-the-Father the only possible quilting point, assuring through the function of the Ego Ideal the link of the subject to the symbolic order, at the same time that this identification to the dead father could be the most outstanding point of the outcome of a treatment. The developments of Lacan in the years preceding the Seminar on Anxiety was in fact suspended on the roman way opened by the Name-of-the-Father at the end of his Seminar on Psychoses. It is paired with the non-critical reference to the Oedipus complex. It is moreover what attracted towards Lacan the intellectual religious forces of his time, and it is what even today arouses the reaction of numerous psychoanalysts who want to restore the figure of the ancient Father and its moral virtues. They want to maintain psychoanalysis as in a museum relying on the first part of the teachings of Lacan, but without seeing the whole movement that he proceeded to in order to adjust psychoanalytic practice to the evolution of civilization. It is certain that Lacan broke up definitely with his concept of the Name-of-the-Father, and this since his Seminar on Anxiety. In his introduction to the French edition of this Seminar, Jacques-Alain Miller emphasized: to say that the object a cannot be named, is only to repeat in another way that through which Lacan brings it in the Seminar, meaning that the object a is irreducible to symbolization. In other words, the object a means the failure of the Name-of-the-Father insofar as the Name-of-the-Father is the major operator of symbolization."

Would the failure of the Name-of-the-Father be its banishment to the store of old-fashioned accessories? Is there a Lacan of the Name-of-the-Father and a Lacan of object a?

It will be to misunderstand the lacanian thought and specially the nature of psychoanalysis to imagine it so un-dialectic. It would also be not wanting to see that Lacan's of the theme of anxiety is a passage towards the conceptualization of object a. From that point of view there is a homology between the treatment of anxiety, which



## Beacon cont'd

needs to be surmounted, even though it is a forced passage, and the course of Lacan's teachings that goes through anxiety to invent then his central concept of the object cause. And indeed, the year after this Seminar, in the lesson that was going to inaugurate a new academic year and which abruptly ended because of the exclusion of Lacan from the IPA, in the Seminar baptized by Miller "The inexistent Seminar", Lacan makes improvements to the question of the Name-of-the-Father, pluralizing it, diffracting it. But during this unique lesson he also assures the transition towards a new use of the Name-of-the-Father, a use that subsists, at the same time leaving to object a the task of quilting the subject –and this out of the symbolic register- he says it like this: "The anxiety that doesn't deceive is substituted for the subject by what must operate through the object a. It is to that that the function of the act is suspended". Henceforth the operation of alienation-separation (which introduces the function of the act) prevails over the clarification of the Unary symbolic identification, unique by which the desire of recognition found is culmination in the recognition of desire. It is a complex operation, which assures the body extraction necessary for the transformation of Jouissance into Jouissance-plus. (Introduction to the Names-of-the-Father, The Names-of-the-Father, Seuil, Paris, 2005, p.70)

Lacan did not become a not-dupe of the Name-of-the-Father; he invites us only not to believe in the father in the same way. This leads him to an internal transformation of his teaching of the concept of the Name-of-the-Father and to resort to logic and topology to renew the function of the concept. The path undoubtedly passes through the question of the Name. Moreover, it is on this point that ends Lacan's thoughts on the Seminar le Sinthome. He emphasizes the importance it had for Joyce to have succeeded in making a name for himself, that is, to have succeeded in lodging in the symbolic system a particularity comparable to what Kripke the logician called a rigid designator. Other directions taken by Lacan in the years following the Anxiety Seminar are as many other prolongations of the question of the Name-of-the-Father in different ways. Lacan will never cease to take into consideration the decline of the paternal function in civilization and its incidence in the father figure: it is the reference to the castrated Father of The Other Side of Psychoanalysis which comes in echo to the humiliated Father already commented in The Seminar The Transference about the Claudel trilogy. But in another register, he sustains that the Not-Dupes err. This means that the decline of the paternal function doesn't mean the rejection of the semblants. If the truth is not all, or is not all anymore, if the father can not and should not believe in the ultimate power of the paternal metaphor but know that is the cause of desire that acts as quilting point, the object a, he must also know that the rise of jouissance in civilization provokes and will provoke always more appeals to the father, and therefore either the rise of religions either that of nationalistic extremists. The psychoanalyst is he who can receive these appeals and treat them in the good way, differently than directing the subject towards the solution of love –always deceiving- differently than by a treatment of normative organization of the symbolic order (here return the two solutions extolled by the two institutions Freud referred to: the army and the church). Psychoanalysis is thus more than ever the discourse susceptible to keep away the subject from the ever-present temptation, as Lacan says in Seminar XI, to offer himself as object of sacrifice to obscure Gods. The Congress of Rome calls us towards this kind of thoughts that designs for us a working schedule.

Translated by Maria Cristina Aguirre

Reviewed by Isabel Aguirre



## Radar

### IS THERE A CRISIS IN THE U.S.?

**Carmen Navarro-Nino**

Houston, Texas

The U.S. is going through several crises. Almost every town has at least one crisis that is somehow connected to the “global ethic values crisis.” I am of the opinion that human beings constantly talk about “times of crisis” and perhaps this could be an attempt to solve it. The current “global crisis” and the symptoms for the average person bloom like flowers in spring. Crises, as weather, change constantly in the US.

First, there are many types of crises that are going on right now, among other problems, including:

- 1- The Iraq war, which worries everybody.
- 2- Education in Texas requires considerable changes that need to be done.
- 3- Immigration issues, such as border control, are just a sad situation.
- 4- The U.S. economy is not doing well.
- 5- Lacanian and orthodox psychoanalysis connectivity and discrepancy are very interesting and still consistent.
- 6- Some adolescent females over 18 have gone through surgery to remove their breasts in an attempt to transform their physical appearance to look like men.
- 7- Public discussion is attempting to decide if abortion in females under 18 without informing the parents is a federal crime.

This is an open list with which many people may disagree.

Second, I would like to refer to a new big crisis that I will call the “hubris crisis”. An example was seen on the cover of Newsweek Magazine’s May 2, 2005 issue which displayed the heading “War over Tom Delay” right on top of the heading “Benedict XVI, What he means for American Catholics”. The word “War” refers to a specific war, “WAR OVER TOM DELAY”, and I feel that instead of caring about the full range of global crises, the impact is placed over only one person, the House Majority Leader from Sugarland, Texas, who last year was admonished three times by the Ethics Committee. House ethics rules mandate that accepting extra financial expenses in excess of \$50 from registered lobbyists is wrong; accordingly, the House Majority Leader is being required to explain the origin of the funds used to pay for his trips.

The phrase “War over Tom Delay” worries more the news media than the fact that there



## Radar cont'd

is a "hubris crisis" taking place in the U.S. I asked professor John Haskins about the news regarding Delay and he used the word "hubris" to explain the current situation described in Newsweek. The cover refers to two subjects: one, the "War over Tom Delay" and two, what the Pope meant about "Urbis et Orbe". No comments were made either about the Iraqi war, or the controversial denounces about "claims for the harassment" occurred by some of the directors of the Catholic Church in the U.S. among other situations that I listed before.

The magazine does not highlight these topics; on the contrary, it makes statements that remind me of Jacques Lacan's sense of the sense (meaning of the meaning), which leads us through the Introduction of the first German edition of the *Ecrits*<sup>1</sup>. On the magazine's cover the phrase "What he means..." refers to the word meaning. To look for the meaning of something many times is the beginning of procrastination. To do nothing about the matter, i.e., Newsweek's tendency to direct the readers to look for meaning and then in some way directs them to do nothing about the existing crises in the USA as a way to silence them.

I must say that to silence what is going on is a form of arrogance, and it corresponds to and is located in the register of the "Real". I have learned something about Jacques Lacan's concept of the Real (1969-70, Book 17, *The Seminary*). Real is resistance to symbolization. The magazine's cover sentence, "What he means...", avoids the mention of important news and is a resistance to symbolize. This is a Real and it can be understood as something that stops the movement, it is like a stick that "stops the chuck wagon wheel movement" as explained by Jacques-Alain Miller.

In my opinion this silence is a "Real" and not prudence in front of 67 million of Catholics in the U.S.

Third, the crises have been silenced and as we know about silence, "those" crises will come back in the real world. In the U.S. many people want transparency; the key here is that hubris, which means arrogance, is to be transparent, as it is difficult to be arrogant without showing it. It is surprising that many issues in the U.S. are affected by the "Global ethic value crisis" and many of them, as well as their sorrow, remain in silence. Furthermore, the news media can frame public opinion, leading the people to their point of view.

In conclusion, individual hubris also exists in groups and is part of any crisis, as McGeorge Bundy mentions: "There is no safety unlimited technological hubris" which is consistent with the global crises. According to Sigmund Freud (1921) on his essay *Group Psychology*



## Radar cont'd

and the Analysis of the Ego,<sup>2</sup> "Each individual is a component part of numerous groups; he is bound by ties of identification in many directions, and has built up his ideal ego upon the most various models. Each individual, therefore, has a share in numerous group minds -those of his race, of his class, of his creed, of nationality, etc. -and he can also raise himself above them to the extent of having a scrap of independence and originality..." It is important to be aware that a large number of crises in the U.S. are affecting the global crisis but still remain silent. Moreover, the news media leads the people and their opinion without contributing any solutions. Many people might say that they can not contribute to solving any problems or crises, but I believe that most people and groups (including psychoanalytic groups) should participate in the solution of the problems to make a difference in our global era.

P.S. One more observation: One of the well-known authors that Lacanians could read is Richard N. Bolles's "What Color is Your Parachute?" It is a very interesting book though I sometimes wonder why it refers to a parachute color? Probably because it is common to hear the phrase "No matter why," hence the reason why some people don't want to know anything. I am sorry about that, but I'm glad that if somebody doesn't have a parachute of any color, it would be perfectly well to begin an analysis arguing the question, why not?

### References

- (1) Jacques Lacan, *Autres Ecrits*, Seuil, Paris,
- (2) Sigmund Freud (1921) *Group Psychology and the Analysis of the Ego*, Standard Edition



## Log

### REPORT ON THE LONDON CONGRESS OF THE NEW LACANIAN SCHOOL

**Pam Jespersen**

Dear Colleagues;

The Third Annual Congress of the New Lacanian School, was recently held in London, May 21 and May 22. The topic of the Congress was "Going Through Anxiety." The N.L.S. is the only English speaking school of the World Association of Psychoanalysis. I had the pleasure of attending and listening to analysts from France, Israel, Belgium, Denmark, Germany, The United Kingdom, and the United States. There were more than 200 members and nonmembers present. Sessions were translated in French and English simultaneously.

There has been a desire generated in me to speak of Lacanian Analysis and what I am learning. The symptoms of those who seek help from us, must be addressed not from a position of "the cure," but from a position of an acceptance of the divided subject and acknowledgment of the unconscious. I became so aware of the living of these words, significations, and intentions with the analysts who were present. There was an open space for discourse and learning from each other present in each of the sessions. The topic of the conference lent it to defining the concepts of constituted anxiety, the repetition of the search that gets one nowhere, and constitutive anxiety, the drive toward an act.

As I was flying back to Omaha, I became so aware of the lack of laughter in the airports that I stopped to ponder what that was about. I wonder if there is such a demand for answers here, instant gratification with acquisitions of things, and hurrying that the passion of ignorance and lack has been forgotten, suffocating our desires.

Part of the Congress addressed the future of psychoanalysis due to political and worldwide concern over analytic treatment. The concern is that Cognitive Behavioral Therapy is seen as "the cure" for everyone, as though changing just thoughts will make everything better. The sense that each analysis is unique, as are we as individuals, seems to get lost in the "one answer fits all" form of CBT. Analysis seems to me to be learning not just for the analysand but also for the analyst. It is a release on the part of both parties from the demand to know. Perhaps this desire has been growing and cultivated in other parts of the world longer than here.

There is a quote from Willa Cather that I wish to offer; "The Miracles of the Church seem to me to rest not so much upon faces or voices or healing power but upon our perception being made finer, so that coming suddenly near us from afar off, for a moment our eyes can see and our ears can hear what there is about us always." Death comes for the Archbishop. The miracle of psychoanalysis rests on the precise signifiers and significations of the analysand and the interaction with the analyst. The unconscious is unique in each of us and "closes as soon as it opens." There are no prescriptive answers.

I hope I have put into words the enthusiasm I feel. Lacanian analysis offers so much. I hope you take the time to read some of his works or translations or attend one of the many conferences offered here or around the world.

Pam Jespersen-Elliott, M.A., L.P.C.  
Psychotherapist



## Chart

### **Buffalo, New York**

Reading Group  
Readings from the Ecrits by Jacques Lacan  
Responsible: Dan Collins  
Contact: dcollins@buffnet.net

### **Houston, Texas**

Houston Freudian Field Library  
Reading Seminar XI, The Four  
Fundamental Concepts of Psychoanalysis,  
Jacques Lacan

Frequency: every other Friday, 5:30 to  
6:45 pm, June 3 and 17. July to be  
announced

Place: Borders Bookstore, 3025 Kirby,  
Houston, TX 77098

Free Admission

Responsible: Carmen Navarro Nino  
Contact: carmennavarro11@hotmail.com

### **Miami, Florida**

Nel-Miami

Nueva Escuela Lacaniana del Campo  
Freudiano

School Nights:

Preparatory nights for the II American  
Encounter

"New ways in contemporary transference"  
Frequency: Bi-Weekly, ending the end of  
June

Coordination: J.F. Arango, L. Kruszal, and  
M. Prandi

Seminar: Seminar: Book 10. L'angoisse,  
Jacques Lacan

Frequency: Wednesdays, June, 15, 29

Responsible: Alicia Arenas

Florida Institute for Research and  
Development in Psychoanalysis

Summer Course: "Different figures of the  
father in our times"

Starting in April, for 12 weeks, open to all,  
please register

Responsible: J.F. Arango, Monica Prandi,  
Liliana Kruszal

Research seminars:

Psychoanalysis with children

Coordination: J. F. Arango, M. Prandi

Contact: Nelflorida@aol.com

Te: (305) 461-0999

### **New York, New York**

New York Freud Lacan Analytic Group  
NYFLAG

Reading Lacan - The Direction of the  
Treatment and the Principle of its Power,

(1957-58) Jacques Lacan

Frequency: Bi-weekly, Wednesdays, 8 pm,  
6/8/05; 6/2/05

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

Anxiety in the 21st Century.

Readings from Seminar X -Anxiety (1962-  
1963) by Jacques Lacan, and other texts

Frequency: Monthly, Sundays 7:30 pm,  
6/19/05

Please note that during the summer we will  
meet on Wednesdays, 8 pm: 7/13/05;

7/27/05; 8/10/05; 8/24/05

Barnard Hall, Room 407, Broadway at  
117th St., NYC

Responsible: Maria Cristina Aguirre, PhD

Contact:

NYFLSG@pilot.cpmc.columbia.edu

### **Omaha, Nebraska**

Seminar: The Passion of Ignorance in  
Therapeutic Utopianism

An examination of the beliefs and practices  
of the psy field

To begin on Fridays in September 2005

Seminar: Image, Signifier, Matheme, Knots

A reading of fundamental texts of Lacan

To begin on Fridays in September 2005

Responsible: Thomas Svolos

Contact: tsvolos@radikis.net

### **Special Events**

Lacanian Ink

The Symptom 6

Multilingual magazine online for Lacan.com

<http://www.lacan.com/newspaper6.htm>

Lacanian Ink 26, the fall issue, on Anxiety

Responsible: Josefina Ayerza, Editor of

"lacan.com"

Contact: Perfume@lacan.com

### **CALENDAR 2005-2006**

#### **June 16 /2005:**

Miami, Florida

Florida Center, Public Conference at Miami  
Intelligence

Psychoanalysis in the time of Self-Help

Guest Speaker: Luigi Longo

#### **September/2005:**

Miami, Florida

Guest Speaker: Bernardino Horne

Topic of the Seminar: Tba

#### **October/2005:**

NY, NY

21, 22, 23 October. IX International

## Chart (cont'd)

Seminar of the Freudian Field  
The subject, the Body and Jouissance  
Guest Speaker: Vicente Palomera,  
Psychoanalyst

**November/2005:**

NY, NY  
Guest Speaker: Alexandre Stevens.  
Lecture: Additional information  
forthcoming

**February/2006:**

NY, NY  
X International Seminar of the Freudian  
Field.  
Guest Speaker: Alexander Stevens. Clinical  
Study Days.  
Additional information forthcoming

**April/2006:**

NY, NY  
Guest speaker: Eric Laurent. Lecture.  
Additional information forthcoming

**April 17/2006:**

Omaha, Nebraska  
Workshop in the Freudian Field  
Guest Speaker Jean-Pierre Klotz  
And other events associated with his visit.  
Additional information forthcoming

**Fall/2006:**

NY, NY  
XI International Seminar of the Freudian  
Field.  
Guest Speaker: Marie-Helene Brousse.  
Clinical Study Day. Additional information  
forthcoming

**NLS and WAP events**

**April, 3-4, 2006:**

Tel- Aviv, Israel  
IV Congress of the NLS

**July 13-17, 2006:**

Rome, Italy  
V Congress of the WAP