

## Lacan Circle of Melbourne

# Invitation to the Study Day

Saturday the 19th November, 2011

Lacan Circle of Melbourne (LCM) is holding its last Study Day for the year, and the Circle invites to this event anyone interested in Lacanian psychoanalysis. The Study Day will be held from 9:30 to 16:30 at the Australian Institute of International Affairs (AIIA) at 124 Jolimont Road, East Melbourne, Victoria 3002. Registration for this all-day event can be made on the day, with the fees of \$60, \$40 and \$30, for non-LCM members, LCM members, and full-time students respectively. There is also an option of half-day registration; please enquire on the day with our Treasurer if you are interested in this option.

Please find below the details of the program for the day.

### **Morning Sessions (9:30-12:30)**

#### **Session 1 (9:30-11:00): Reading of Freud's *Civilisation and its Discontent***

In this session, we will continue our group reading of Freud's 'Civilization and its Discontent' (1930). The text can be found in Volume 21 of the *Standard Edition*, and we will start from Part 6 of the text. This session will be led by Russell Grigg.

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#### **Session 2 (11:30-12:30): Clinical paper**

**Title:** The Other: clinical and empirical

**Presenter:** David Ferraro

**Abstract:**

Recently, some psychoanalysts have been engaging with mainstream, Anglophone psychology and psychiatry, partly by way of critique, but also to integrate empirical data into psychoanalytic thought. My aim in this paper is to briefly examine ideas of one such analyst, Peter Fonagy, in order to discuss what a Lacanian perspective may have to say on attachment, mirroring, and 'mentalisation'.

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#### **Afternoon Session (14:00-16:30)**

#### **Session 3 (14:00-15:00): Theoretical paper**

**Title:** Psychoanalysis and the concept of time

**Presenter:** Matthew Sielawa

**Abstract:**

Both Freud and Lacan challenge the established views on temporality. Freud points out that time in the unconscious does not exist or, as his model of the psychic apparatus demonstrates, we can go forwards or backwards in time. It happens in dreams, psychotic delusions and hallucinations (Freud, 1900). Lacan postulates that the unconscious exhibits “a temporal pulsation” (Lacan, 1981, p.143). He also introduces the concept of logical time as opposed to chronological time (Lacan, 2002), which revolutionises the approach to psychoanalytic treatment and changes our understanding of temporality.

Freud,S.( 1900). ‘The Interpretation of Dreams.’ In Vol. V of *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, pp. 339-610. London: The Hogarth Press.

Lacan, J. (1981). *The Four Fundamental Concepts of Psycho-Analysis*. New York, NY: W.W. Norton & Company.

Lacan, J. (2002). *Écrits*. New York, NY: W.W.& Company.

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**Session 4 (15:30-16:30): Paper on applied psychoanalysis**

**Title:** “The Devil's a Cunning Linguist”: Reflection on John Webster's “The White Devil”

**Presenter:** Geoff Boucher

**Abstract:**

In Lacanian theory, the standard way to think about the transition from the medieval world to modernity is to regard it in terms of a shift from the discourse of the master to the discourse of the university. At least in relation to the history of theatre in the English speaking world, I think that it is possible to identify the moment of this transition with great precision. The Jacobean playwright John Webster (c1580-c1625) is generally regarded as an advocate of the “new philosophy” of sceptical materialism, whose representations of moral uncertainty in a world of striking depravity “deconstruct the pious side of Shakespeare’s achievement”. I propose that this view of Webster is completely inverted: to step from the ambiance of Shakespeare to the atmosphere of Webster is to step from the Renaissance into the Reformation. Through systematic comparison between Webster’s *The White Devil* (1612) and Shakespeare’s *Othello* (1604), I interpret Webster’s play as a revolution (that is, a rotation in places) in the tragic vision, with significant consequences for tragic form. I close by reflecting on the decline of symbolic authority of the early modern period in relation to contemporary parallels.

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**Annual General Meeting of the LCM (16:30-18:30)**

LCM members are advised that the AGM for 2011 will be held after the Study Day program. The agenda has already been circulated to the members by e-mail with other relevant information; please contact the Secretary at <lcmsty@gmail.com> if you have not received a copy.

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Please contact Jonathan Redmond at <lcmsty@gmail.com> if you have any questions regarding the Study Day.