



ICLO-NLS Opening Event 2022 – 2023

“The Claims of Psychoanalysis”

INTRODUCTION TO ICLO-NLS PROGRAMME 2022 - 2023

I would like to introduce our Programme of activities for this academic year, which officially launches with this event.

Each year we look forward to this event - I am going to say for two reasons. The first is that it is our opportunity to share with you the events we have planned – so that you can put them in your diary, plan your reading, form cartels and so on. The second reason is that with this Event, it may happen that we are provoked, echoes are produced, or something of one possible approach to the work this year opens up for us.

You will have picked up a flyer at the door which announces some of our upcoming events. At the outset, I would like to stress that we are returning to having almost All our events in person - for many reasons - one of which is a renewed focus on the local context. Of course, there remain exceptions – not all events are in person.

I would like to take this opportunity to emphasise some important aspects of our work orientation this year.

As a society of the NLS, ICLO follows the annual working theme of the NLS, under the form of its title for the next Congress, which will be held in Paris next May. The title is: “Discontent and Anxiety in the Clinic and in Civilisation.” This year, ICLO has chosen to trace this theme very closely, with our axis of work “*Anxiety as Compass in Discourse.*”

To unfold this rather *conceptually* expansive axis, allows us to consider and question, psychoanalysis today from three distinct but interwoven avenues. To take the three signifiers one by one:

- The path of anxiety: along with depression, this is the number one symptom most often cited today. And yet, what it means for each one, we cannot assume to know. How could we, for to follow the path of anxiety is to follow the path of desire and the *object*. When psychoanalysis uses the signifier anxiety, we recognise that a conceptual precision is required – How to speak of this thing not without an object? One unlike any others, one not modelled on the image, and separated from dialectics. Lacan devoted an entire Seminar to it, drawing upon the field of topology to speak to its logical inscription.
- The path of compass: anxiety is not only the pathway of desire and its plasticity but also that of the real. Psychoanalysis of the Lacanian Orientation is oriented **by** the real and not towards it. (Leonardo Gorostiza makes a very precise distinction regarding this

point in a paper in Issue 7 of *Scríobh*, called “*The Lacanian Orientation – Clarifying the Abruptness of the Real*).

- And the third path, that of discourse: each era of civilisation brings with it differing discursive effects. The subjectivity of our era – today - pushes each to believe in their identity, leaving little space to acknowledge, never mind consent, to not-knowing. To borrow the title of the ECF Journées, “*I am what I say*,” implies no implication in ones’ symptom, in ones’ thoughts or in ones’ speech. What implications for psychoanalysis if the subject does not consent to not knowing who is spoken?

The products of the work carried out under this axis will find a space to be spoken and shared with others in the **ICLO Study Day in April**.

A second point that I would like to underline, is that this year ICLO’s Programme has an orientation within a particular sort of moebius movement, in relation to the question of the School.

To ask the question, what is the School, we take as reference Lacan’s definition:

“it’s to be taken in the sense that it had in ancient times – to mean a place of refuge or bases of operation, against what could already be called civilisation and its discontents.”

In this compact sentence, we can read the work carried out and shared through the School, for dissemination of psychoanalysis as a practice, and as a knowledge in our civilisation today. At the very heart of the School is the device of the Pass - that which verifies the ends of analyses and the transformation of analysand into analyst. In other words, verifying the impasse of the ends of analyses, the solution for which is found on the side of the object; and a reversal from one position of analysand, to the other of analyst.

As you may know, the procedure of the Pass was put on hold late last year by the ECF, (it is now in a process of review and establishing a new Pass Regulation). Around this time, Jacques-Alain Miller published a collection of his first articles from 1977 to 2002 on the theme, called “*How Analyses End – Paradoxes of the Pass*.” The President of the NLS, Daniel Roy has seized this contingency, to orientate our work this year towards what he has termed “School-Making.” This work will find its place to be shared in **The NLS Knottings Seminar**, which ICLO will hold in March next year. In addition, this work will be accompanied by the work carried out in the closed space of the **Members’ Seminar**, which will work on Lacan’s “*Proposition (of 9 October 1967) on the Psychoanalyst of the School*.”

And so, onto the other events in ICLO’s calendar, beginning with the **Cartel Event**, which is in 2 weeks’ time. Titled: “*Cartels: a space of (k)not knowing*,” will allow us to address the question of what makes a cartel a fundamental pillar of the School, and also relaunch the formation of cartels. A second Cartel Event in April will be a space for cartelisands to present and share with others, the products of that work. Both of these events will be in person and via Zoom.

Under the rubric of **“Space Formation of the Analyst and Its’ School,”** these events permit a questioning of the formation of the Analyst and bond to the School as subject. We look forward to welcoming Frank Rollier, ECF in November and Neus Carbonell, ELP next year in February. Neus will also give a **“Theoretical & Clinical Seminar”** which speaks to ICLO’s work axis.

Our continuing events from last year include: The Teaching Seminar and the CCD. The **Teaching Seminar “Psychoanalysis. A Practice of the Letter,”** is conducted by our colleague Florencia Shanahan. It recommences in 2 weeks’ time and continues over the next 2 years. This is exclusively via Zoom.

The **Clinical Case Discussion Programme (CCD)** has just recommenced after the summer break. Held on the 2nd Wednesday of each month, it is a space open to practicing clinicians engaged in clinical practice from a Lacanian orientation. The next programme commences in January for which new applications open in November.

In June next year, ICLO will hold an event working towards **PIPOL**. Held in Brussels every 2 year in July, the EuroFederation of Psychoanalysis organises a PIPOL conference that is clinically pertinent. The title of the next PIPOL is “Clinique & Critique of Patriarchy.”

In November, ICLO will have a closed **Workshop on CPCTs** (Centre for Psychoanalytic Consultation & Treatment), facilitated by Frank Rollier, ECF, Director of CPCT Antibes. Focused not only on the concept of CPCTs, the workshop will allow preliminary exploration of what possibilities may exist in the Irish context.

And so, to close this presentation of ICLO’s Programme, I introduce something new: a Series of Seminars conducted by our colleagues Rik Loose, Alan Rowan, Florencia Shanahan. With the title, **“Introduction to Psychoanalysis of the Lacanian Orientation: The Practice of Preliminary Sessions,”** the seminars will be both in person and via Zoom. You will find more information on our website, very shortly.

“THE CLAIMS OF PSYCHOANALYSIS”

And to our Opening Event, *“The Claims of Psychoanalysis.”*

How to find a “right” way into the work axis *“Anxiety as Compass in Discourse,”* one which may determine the possibilities for what may be produced thereafter?

Perhaps by walking some of the footsteps of Freud and Lacan, and of how they put their extensive and varied personal interests – of anthropology, art and literature, religion, mathematics, linguistics, topology and more – at the service of their true passion of psychoanalysis. Taking what they discovered elsewhere as their own, to elucidate, articulate, something not fully captured in language. This reminds me of Lacan’s praise of literary fiction, that which echoes Freud’s “The Uncanny,” which makes present something of a fleeting

experience. Interpreting their era without conforming to the ideals of contemporary discourse, theirs was a continuous work of articulation and refinement of the logic of the unconscious.

It is said that Freud's love of art and archaeology began at an early age, giving the young Freud a glimpse into ancient civilisations. Developing and expanding into a lifelong passion, Freud collected Greek and Roman antiquities, favouring Egyptian sculptures as they epitomised an image of classical civilisation and pure aesthetic pleasure.

The "Figure of Youthful Eros" on our poster is a picture of one owned by Freud (with thanks to the Freud Museum for giving us permission for its use). A major figure in Freud's extensive collection, he possessed many figures of Eros – large, small, Eros as a child, Eros as an adolescent. Representing love, his favoured figure of Eros was purportedly, an imperfect one, not whole.

Freud's paper "The Claims of Psychoanalysis to Scientific Interest," was written in 1913 – the same year as Totem & Taboo. Written at the request of a well-known Italian scientific periodical (*Scientia*), he states: "*psychoanalysis can also claim to be of interest to others [...], since it touches upon various other spheres of knowledge and reveals unexpected relations between them and the pathology of mental life.*" As "*the unconscious speaks more than one dialect,*" we must engage with other discourses if we are to trace our path around it. Always with the question: what is the unconscious?

Anthropology, Art & Literature, Psychoanalysis in dialogue with:

Diana Gouveia, PhD Anthropology, psychoanalytic practitioner, (CCD member)
"The Terms of Exchange & Who Might Take the Spoils"

Miles Link, PhD English Literature, psychoanalytic practitioner, (CCD member)
"Reading with Freud"

Joanne Conway, (ICLO-NLS, NLS, WAP)
"Of Gods & Monsters"

Punctuation: Rik Loose, (ICLO-NLS, NLS, WAP), Caroline Heanue (ICLO-NLS, NLS, WAP)

Caroline Heanue
Chair, ICLO Society of the NLS
17 September 2022

An image of one of Freud's personal "Eros"
With thanks to the Freud Museum London for permission for its use

