

**From London Society of the NLS Secretary**

'LQ Translations - a selection from Lacan Quotidien: 96 (Éric Laurent), 110 (Éric Zuliani)'

on 4 January 2012 15:11



## The London Society of the New Lacanian School

[www.londonsociety-nls.org.uk](http://www.londonsociety-nls.org.uk)



Nouvelle Ecole Lacanienne de Psychanalyse  
New Lacanian School of Psychoanalysis

Messenger

LQ Translations - a selection from Lacan Quotidien: 96, 110

3 January 2012

**LACAN QUOTIDIEN in English**

A selection of texts from Lacan Quotidien, the daily  
online Lacan news bulletin

[a selection from Lacan Quotidien: 96 and 110 is attached]

Lacan Quotidien in English brings you quick translations  
of this vibrant and fast moving daily publication, which  
NLS-Messenger sends in the French original on the same  
day.

Translations will be selective and pragmatic, in an attempt  
to transmit some of the abundant material and its spirit:  
spontaneous, of the moment, quirky, humorous and  
inspired!

If you can help with translations, please come  
forward and support this project, which plays an  
important role in transmitting to our Anglophone  
colleagues Lacan's legacy and the vibrancy of the  
movement led by Jacques-Alain Miller, who ensures  
Lacan's unique relevance in our contemporary praxis. We  
thank the translators who have already started work for  
giving their time. NW

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From LQ 96 – 22.11.11. – Translated by Yannis  
Grammatopoulos, Anna Pigkou, Dimitris  
Alexakis

<http://www.wapol.org/fr/global/Lacan-Quotidien/LQ-96-BAT.pdf>

& <https://lacanquotidien.fr/blog/2012/01/the-bag-of-bones/>

**The Tracery of Incarnation**

## Éric Laurent

It's autumn. It will soon be winter. And here we are again in Tahrir Square. Twenty-eight people have died during three days of conflicts on the streets leading to the Ministry of the Interior. Calls for a "Million Man March", as happened once in the National Mall in Washington, can be heard. Who is in charge of those calls? No one exactly knows. It is said that it's "the activists". Yesterday, we saw an interview of an active protester, a courageous "shebab" who had trained as leader of football supporters. He seems to be supporting a fight for the sake of it, against the police, in the spirit of the Paris Saint-Germain football club of yonder. A "blogger and activist" who lives in France, denounces the crimes that have occurred in the name of the Military Council, on radio France-culture this morning. Another peculiar "naked blogger" demands a determined feminism. Tahrir Square protesters are suffocated and shot directly in the eyes. We deplore the blinded bloggers. Who are they? We remember it was also an "activist blogger" who called for an attack on the Israeli embassy. Other activist bloggers appear in English-speaking Al-Jazeera, which takes up its continuous commentary on the events again. They are not the same as those of the spring.

Heroes of that era didn't last. Could the ephemeral be a result of technology?

Already on October 31<sup>st</sup> Robert Worth highlighted in the New York Times that the protesters of the Arab spring had not produced a great voice. He wondered whether in those movements “the role of the intellectual can be reduced to the micro-blogger or organiser of the streets”. Are we indeed in a meta-ideological era where there is no need for intellectual figures that unify, or heroes? The phenomenon appears more complicated, as if in a type of paralysis of the eventual leaders. The moment a Council is formed in Syria, Libya or Egypt, everything occurs as if Syrian law was applicable. “No one wants to be accused of abducting the revolution”, the Syrian philosopher and Human Rights defender Sadik Jalal al-Azm says. On the website of L'Express, Bernard-Henri Lévy, after replying to questions by internet users, answered the questions of Christophe Barbier. He points out the difficulties of the National Transitional Council (NTC) of Libya in finding a voice that could really carry. He evokes a “deficit of incarnation” and wonders whether this does not respond to the “excessive incarnation” that used to be the foundation of the position of authoritarian tyrants, especially Gaddafi. Could this be a kind of preventive vaccination of the movement against any cumbersome leader?

This would free this area for the openly Islamic parties whose candidates take honour in effacing themselves before God. The others, Bacher el Assad, Mubarak, Ben Ali, less extravagant tyrants, fantasmatically also weigh heavy. The activists of Tahrir Square say it clearly: only the muslim brothers will vote next week, because the activists don't vote for a candidate, for a name. They vote for God. Protesters who were present in Tahrir Square accommodate Mohammed el Baradei or "any honest civilian". We see that "any" is a diffuse fantasy.

If we consider the attraction of the Turkish model to overcome the group paralysis that came out of the Arab spring, we realize it regards a social conservatism totally focused around a man, Tayyip Erdogan, who increasingly reveals his solitary taste for authority. During his clash with the military, he managed to use his charisma with no scruple. Do the spring Arabs wait for their Erdogan and his "electoral authoritarianism"?

Perhaps we could generalise the "deficit of incarnation" that appeared in the Arab uprisings and question ourselves on the difficulties of government as such, through the different political systems. America, the great democracy, whether exceptional or not, is paralysed. In France the affirmation of leadership

of the opposition candidate is not so easy. In Europe the syndrome is repeated in general. Nanni Moretti extended it to the Church by his “Habemus Papam”. The desire to occupy the position of exception, the one in charge in the last instance of the act, doesn’t seem to be running in the streets. Could this be a generalised vaccination against the desire to occupy the position of the One of the exception? Could the democratic passion have come in at the end of the “passion for power”? Is this a kind of vaccination against the popular leaders of the 30’s? Bernard-Henri Lévy in his book writes about the “leukemia of memory, the great disease of today”. Could this retreat from ultimate responsibility be like a paradoxical memory: mainly so that this won’t start again?

Faced with this lameness of the desire of the elected, it is even more surprising, as BHL shows in this context, in what “the desire of the one alone, without a representative mandate” can produce, according to the expression by Jacques-Alain Miller. BHL managed to put into action what he himself defines as “the advantage of not depending on anyone, on no group, on no mission (and therefore gain time)”. Couldn’t we regard the various symptoms of the democratic bureaucracies as aspects of the same truth? On the one side, the elected politicians can’t but state their impotence

(Belgium). On the other, the technocrats that were trained by Goldman Sachs take administration directly in hand, short-circuiting the political system (Italy, Greece, and soon, Spain). The question persists and on this point Latin America found a solution different to Europe. Its great democracies had at their top leaders who assumed their function (Lula, Kirchner). They have both retired and it is now up to two women to incarnate that function of desire in action, without which politics dies. It seems that Cristina succeeds better in this place than Dilma. In Europe, BHL's Dasein resonates in the time because it moves the impasse of the tracery of Incarnation.

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## From LQ 110 – 8.12.11 - Translated by Francine Danniau

<http://www.wapol.org/fr/global/Lacan-Quotidien/LQ-110-BAT.pdf>

Circulated on NLS Messenger on 3<sup>rd</sup> January 2012, available

<https://lacanquotidien.fr/blog/2012/01/the-child-who-comes/>

Éric Zuliani : The child who comes, The indigenous one (L'indigène) (LQ 110) 8<sup>th</sup> December 2011 :

Other texts, Of the clinic [here](http://www.lacanianworks.net/?cat=160) <http://www.lacanianworks.net/?cat=160> Case studies [here](http://www.lacanianworks.net/?cat=153) <http://www.lacanianworks.net/?cat=153>

### The child who comes

### The Indigenous one (*L'indigène*)

### Eric Zuliani

Jacques-Alain Miller, announcing the theme of the next study day of the Institute of the Child in his **intervention 19 March 2011**, put the emphasis on a certain type of **knowledge** of which the hidden dynamic was in fact the manifestation of a **power**. Following the Freudian discovery on infantile sexuality, he then gave another type of knowledge its place, an authentic one he specifies, a knowledge, which, according to Freud, is rooted in the **drive**.

So there is “knowledge and knowledge”, as Freud indicates elsewhere.

This distinction of different knowledge changes our approach to a certain number of phenomena linked to the relationship a child has with institutions: school, family, and more widely, institutions for specialised education, a relationship made uniform by the weight the question of learning has. More specifically, it allows us not to be mistaken on what can bring a child to meeting an analyst. The symptoms presented by the parents quite often take on the guise of problems at school: difficulties concentrating, difficulties with organising the work, instability, etc. for which a child sometimes already consults a therapist. It seems to me that the intervention of J.A. Miller introduces a precious rectification, which invites us to **read the symptoms** in a different way than the relationship to knowledge reduced to schooling, and to consider them rather **as the result of a problematic relationship the subject has with the manifestations of power, that is to say with the Other.**

**This rectification has allowed me to see the distinctive feature in the case of a young boy of 11, adopted very early in life, native of a Central American country.** He meets with a speech therapist for two years who helps him organise his work and to improve his concentration: but things hardly get better. **Undoubtedly, Alain having difficulty at school, passes from one class to the next with great effort.** The parents, both highly involved in liberal professions, are very worried about the future of their son. What will become of him? This polite and friendly boy, however, does not initially attend a meeting I propose, until the conversation, left free, allows him to speak about the main activity he does when bored. Ah boredom! A term quite often used by children and adolescents when they talk about school... or, worse, home teaching!

When Alain is bored, he photographs the license plates of cars, from the window of his room. It is not the escape promised by the plates that attracts his attention; no: “the license plates”, he

tells me, “have the particularity of being all alike, but each one, absolutely different”. If this is not raising a fundamental point! We will see how much this remark concerns him. Gradually, indeed, Alain describes his so-called problem with school, by telling me what he thinks of this or that teacher: especially the one who teaches him French; “**the mother tongue?**”. One feels the weight of resentment loaded, as it should, with the ballast of love, which gives his conduct the direction not of a school related problem, but of **contestation**. “French is not a problem: I read a book in two days and I take great pleasure in doing so”. I ask him: “Oh yes, which one?”. It’s *Friday or the Limbo of the Pacific*, which he loves. In a brief exchange he tells me the story, gradually noticing the evocative value the novel has for his own situation. Describing more specifically a scene where Robinson wants to lecture Friday on behalf of educating a savage, he stresses the rebellion of Friday. He eventually concludes that Friday is he himself a bit and says:

**“At school I am the indigenous one; like Friday I refuse to be lectured”.**

**I reply: “you do not want to be a slave”.**

**One needs to take here fully into account the position of refusal, not of knowledge but of power, which forced him to position himself under the identification of – “indigenous” - which until then Alain had masked by his silent “hainamoration” [hateloving] towards his French teacher, and so making an Other exist in relation to whom he lived as a slave.** The identification thus brought to light, allowed him to proudly bring along his adoption file at the next session. He keeps the papers close to him and reads them often; in short, he has made them a treasure, showing them to me as something most precious to him. In accepting to consign them as object, they really become readable: so he discovers a double absence, which he had never noticed before, not only a blank concerning his father of origin, but also a blank about his adoptive father

whom he comes across daily at home. There he is now, in the present, “indigenous” with regard to the events that presided over his existence.

Reference: J-A Miller: Intervention March 19<sup>th</sup> 2011 in French at <http://www.lacan-universite.fr/?p=2012> . English translation forthcoming.

Recent NLS-Messenger, English: [http://www.amp-nls.org/en/template.php?sec=actualites&file=actualites/nls\\_messenger.html](http://www.amp-nls.org/en/template.php?sec=actualites&file=actualites/nls_messenger.html)

Récents NLS-Messenger, français: [http://www.amp-nls.org/fr/template.php?sec=actualites&file=actualites/nls\\_messenger.html](http://www.amp-nls.org/fr/template.php?sec=actualites&file=actualites/nls_messenger.html)

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