

**Hurly-Burly**  
Analysis and New Lacanian School

**Directors**  
Guillem Bassols

**Editorial Committee**  
Michael Wexler, Jean-Daniel Matet,  
Giovanni Alberti, Reginald Blanchet,  
Graham Coleman, Bogdan Wolf

**Managing Editor**  
Véronique Voruz,  
Colin Wright

**Guest Editors**  
and political issues: Scott Wilson,  
Philippe Goumarre, Philip Metz,  
and the analyst: Véronique Eydoux,  
Jacques-Alain Miller: Pascale Fari

Harding  
Shanahan

Frédéric-Charles Baitinger,  
Andrea Castillo, Philip Dravers,  
Adeel Azeen Khan, Pamela King,  
John A. R. Price, Julia Richards,  
Richard Warden, Jon Wheeler, Colin Wright

Lucy Clarke, Alasdair Duncan,  
John Hawkes, Roger Litten,  
Jon Wheeler, Scott Wilson

**Board**  
Josefina Ayerza, Santanu Biswas,  
Tim Dean, Russel Grigg,  
Ross Hamilton, Maire Jaanus,  
Gretchen Ellie Ragland, Renata Salecl,  
Shepherdson, Henry Staten,  
Annehuele, Natalie Wülfing

**Correspondents**  
Poland: Barbara Kowalow,  
USA: Maria-Cristina Aguirre,  
France: Jacques Laccour. Israel: Sharon Zvili,  
Canada: Greece: Argyris Tsakos,  
Italy: Francesco Arzente

Colin.Wright@nottingham.ac.uk

# The Lacanian Review

## *Hurly-Burly*

# SEGREGATIONS

## Desire as Subversion of Identity

Issue **03** / SPRING

---

## CONTENTS

---

- EDITORIAL**  
5 Marie-Hélène Brousse, *Segregations/Subversion*
- THEMATIC SECTION: SEGREGATIONS**
- WHOSE UNIVERSAL?**  
10 Jacques Lacan, *Note on the Father and Universalism*  
12 *An Interview with Jean-Claude Milner*
- THE DIALOGUE**  
20 Colin Wright, Céline Flory, and Myriam Cottias, *Colonising Enjoyment*
- DIVIDE AND RULE**  
30 Jacques-Alain Miller, *Extimate Enemies*  
43 Laura Sokolowsky, *Totalitarianism and Psychoanalysis: A Little Trip to the Land of Nazi Germany*  
48 Nathalie Jaudel, *The Logic of Segregation vs The Logic of Concentration Camps*
- CLOACA MAXIMA**  
58 Guy Briole, *Cloacina Mundi, 21<sup>st</sup> Century*  
61 Aino-Marjatta Mäki and Jaakko Karhunen, *The Misery of Segregation: Is Psychoanalysis a Part of Western Civilisation?*
- TO EACH THEIR LABEL**  
68 Roberto Cavasola, *An Interview with Allen Frances*  
72 Marcelo Veras, *The Segregation of the Subject in Mental Illness*  
77 Colin Wright, *"When the Fun Stops, Stop": Betting on Psychoanalysis in the Era of Segregation*  
87 Thomas Harding, *Neurodiversity and its Discontents*
- BODY LALANGUE**  
94 Jacques-Alain Miller, *Habeas Corpus*  
101 Guy Briole, *Aggiornamento*  
108 Miquel Bassols, *The Enjoying Substance*
- FORMATIONS OF THE ANALYST**  
118 Jacques-Alain Miller, *Question of the School: Proposal for the Guarantee of 21 January 2017*  
122 Anne Lysy, *When the Incomparable Happens, Obvious and Opaque*
- REDUCTION: ANALYSTS OF THE SCHOOL**  
129 Daniel Pasqualin, *Discontents in the Un-world* – 133 Marie-Hélène Brousse, *The Sex of the Symptom* – 137 Oscar Ventura, *Silence, Memory, Noise ... and Forgetting* – 144 Angelica Marchesini, *Vicissitudes of the Feminine* – 149 Tai Cossich, *Im\_passe – Sequence One*
- OUR CONGRESSES**  
154 Lilia Mahjoub, *"But Where has the Unconscious Gone?"*  
164 Miquel Bassols, *In Praise of Ordinary Psychosis*
- CLINICAL WORK**  
170 Nancy Gillespie, *Love and Ordinary Psychosis: A Portrait of an Athlete as a Young Man* – 176 Cyrus Saint Amand Poliakoff, *Superintendent* – 181 An Bulkens, *Little Leo: From Must Have, to May Be*

## SEGREGATION

**W**hy does this topic matter in anthropology and political science?

This everyday word has had a legal definition for a long time. It is a recent theme for Lacan today. Moreover, in Lacan's "Note on the Open," it opens, attests. His analysis of segregative processes is a rigorous psychoanalytic

Segregation is not only on your mobile phone states, with Brexit in Mexico, and all the control migratory between neighbouring countries. It is appropriate to see the field and to see a development of claims. In the past, it was which came from the demanded.

How does psychology the segregative process of psychological mechanisms?

## In Extension: Applied by the Sciences

Lacan is precise in his distinctions between 1960s

## WHOSE UNIVERSAL?

*Michel de Certeau, a Jesuit, philosopher and historian of religions, took part in the creation of the École freudienne de Paris in 1964. He taught at the Department of Psychoanalysis between 1968 and 1971. The presentation to which Lacan refers here comprises two developments. The first concerns history in its twofold character, both as legend, and as an operative process that transforms the relationship between historians and past objects. This reflection leads to a denunciation of the way in which Freudian concepts like the death of the father, the Oedipus complex, or transference, are sometimes used to make up for historians' lack of knowledge.*

*The second point relates to the 1922 study that Freud devoted to the demonic neurosis of the painter Christoph Haitzmann, a 17<sup>th</sup> century artist who made a pact with the devil. After undergoing an exorcism, he became a priest of the Brothers Hospitallers. Freud interprets this archetypal case of possession without difficulty. Working from a description of the episode that had been preserved in Mariazell's manuscript in Vienna, Freud shows how an ambivalent relation to the father accounts for the onset and trajectory of this neurosis. The pact with the devil came after the death of Haitzmann's father; it was a solution to his melancholia. His subsequent entry into the order of the Brothers Hospitallers then allowed him to be a son, one of the faithful.*

*If Freud's text is concerned with the series of masks worn by the degraded father, Michel de Certeau ends up asking what happens when there is no longer any father to dedicate oneself to. It is to this question, among others, that Lacan responds here.*

Laura Sokolowsky

It is most  
in Freud  
evident.

Dem  
in the 17<sup>th</sup>  
father, which  
questioning

I believe  
left by the fa  
segregation

The com  
munication stan

I, on the  
cannot fall to  
lapping form  
barriers.

This exp  
an entire field

Interventi  
Century, J  
publisre

UNIVERSAL? —————

...historian of religions, took part  
Paris in 1964. He taught at the  
and 1971. The presentation to  
ments. The first concerns history  
an operative process that trans-  
ast objects. This reflection leads  
concepts like the death of the  
sometimes used to make up for

...at Freud devoted to the demonic  
a 17<sup>th</sup> century artist who made  
anism, he became a priest of the  
typical case of possession without  
mode that had been preserved in  
how an ambivalent relation to  
of this neurosis. The pact with  
father; it was a solution to his  
r of the Brothers Hospitallers

...masks worn by the degraded  
happens when there is no longer  
ation. among others, that Lacan

Laura Sokolowsky

## 1968 NOTE ON THE FATHER AND UNIVERSALISM

Jacques Lacan

It is most striking to see how polymorphous the relation to the father is in Freud. Everybody seems to think that the Oedipus myth is self-evident. I am not so sure about that.

Demoniacal neurosis is highly relevant here. Demoniacal possession in the 17<sup>th</sup> century must be understood in a certain context concerning the father, which has implications for the most deep-rooted structures. But the question you are raising here is: what about it today?

I believe that in our day and age, we could classify the mark, the scar, left by the father's disappearance under the heading and general notion of *segregation*.

The common belief is that our civilisation's universalism and communication standardise human relations.

I, on the contrary, believe that what characterises our century – and we cannot fail to be aware of it – is a complex, reinforced and constantly overlapping form of segregation that only manages to generate more and more barriers.

This explains the astonishing sterility of everything that can happen in an entire field. I think this is the essence of the question you have raised.

Translated by Russell Grigg

*Intervention on the presentation of Mr de Certeau: "What Freud made of History. Notes on: "A Seventeenth-Century Demonological Neurosis" (1922) at the Strasbourg Congress, afternoon of 12 October 1968, published in Lettres de L'école Freudienne, 1969, No. 7, page 84.*