

lurly-Burly alysis and New Lacanian School

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# The Lacanian Review

# SEGREGATIONS Desire as Subversion of Identity

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### **S**EGRE

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This everyday was had a legal definition rent theme for Lacan today. Moreover, at a Lacan's "Note on the opens, attests. His assegregative processes rigour of psychoanas."

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## In Extension: Ap by the Sciences

Lacan is precise sions between 1960

### 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 17th 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

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Dem in the 17 co father, which question you

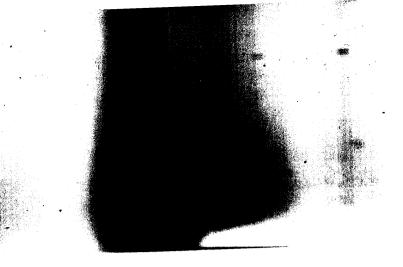
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A ristorian of religions, took part Paris in 1964. He taught at the and 1971. The presentation to ments. The first concerns history an operative process that transpass objects. This reflection leads are concepts like the death of the resometimes used to make up for

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

Laura Sokolowsky

# 1968 Note on the Father and Universalism

Jacques Lacan

t is most striking to see how polymorphous the relation to the father is in Freud. Everybody seems to think that the Oedipus myth is selfevident. 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.

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.