

SCRÍOBH



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Editorial

In this seasonally timely Issue 9 of the *a*-periodic newsletter of ICLO-NLS, *Scríobh*, we present two texts previously unpublished in the English Language, where both concern love and the fate of the Father. Firstly, in an interview given to *La Nacion*, Ê. Laurent invokes the passage from the superego of prohibition to the one of permission: “Enjoy More!” where the Father of our epoch is at the same time the one who authorises and prohibits. It is this pluralisation of the Name of the Father which indeed forms the formula of the authoritarian yet inconsistent leader: demagogue – however, the “root of the imperative to jouissance [...] is precisely the end of patriarchy.” We find ourselves confronted with an emerging politics therefore of Movements without leaders: Yellow Vests...

F. Fajnwaks, in referencing Lacan’s last teaching in terms of the end(s) of analysis poses some questions as to what kind of love is possible when the place of lack, in relation to the Name of the Father and phallic signification is transformed with regard to the introduction of a positivisation which involves a modification of the “subjects condition of love.” However, in the context of contemporary politics and if, as Fajnwaks posits, “the subject’s conditions of love” are determined by “the symbolic father”, then what is the fate of love in the era of inconsistent authoritarian leadership?

It is perhaps a good enough question to take us to the holidays and to the end of 2020. On behalf of the *Scríobh* Editorial Board I would like to take the opportunity to thank our contributors for their generosity, and to thank you, our readership, while wishing you a fine holiday season. Good luck into 2021!

Raphael Montague, Editor

This is the Era of Authoritarian and Inconsistent Leaders¹

Éric Laurent

Interview by *Fernando García*

The sixteenth floor of the Hotel Panamericano has a view of the gigantic face of Evita sculpted by Alejandro Marmo and designed by Daniel Santoro. In a straight line to the steel sculpture is Éric Laurent, one of the most prestigious Lacanian psychoanalysts in the world. In the interview room, there is a light musical background of Bee Gees love songs. Like a phantasmatic rumour, this sound will accompany the psychoanalyst's reflections, expressed in impeccable Spanish, barely contaminated by the French accent. Laurent, who was a disciple of Lacan in the 1970's, passed through Buenos Aires to participate in the EOL (*Escuela de Orientación Lacaniana*) and receive the title of Doctor Honoris Causa from the National University of Córdoba. Far from any hermetic position, he takes sides on the complex world in which we live and where, he says, "we are all more or less lost." From the Yellow Vests to Trump, Picasso and the #MeToo movement, Laurent establishes a diagnosis in which he misses no opportunity to highlight the validity of Lacanian thought, which he considers "pertinent" in explaining today's world.

FG: At a recent conference in Rio de Janeiro you connected the LGBTQ communities with movements such as *Indignados* and Occupy Wall Street. What do they have in common?

At the most obvious level, what they have in common is the protest against the current state of civilisation. It could be described in the classical terms of Freud as "civilisation and its discontents." In the case of the *Indignados*, they protest the precarious status that every identity in the world has today; young people live sunk in an uncertain future. LGBTQ communities could also be described as a protest against what gender theorists describe as a society ordered by heterosexual standards, something that affects ways of enjoying that are not inscribed in that order, broadly described as patriarchy. In both cases, they protest against the demands of an economic order that says "adapt to what you have."

FG: Are you talking about Neoliberalism?

Neoliberalism is a word that has been used widely in Latin America. I am not so sure that neoliberalism is One. I think that there are multiple liberalisms, which may or may not be *neo*. But it could be said that, in the face of these various capitalisms, there is a common element which is the introduction of a precariousness that we did not have at the time of Fordism. The financialisation

¹ The following interview was given by Éric Laurent to Fernando García of *The Nation*, on the 21st of December 2019 in Buenos Aires, Argentina. Retrieved on the 10th of November 2020. <https://www.lanacion.com.ar/opinion/biografiaeric-laurent-esta-es-la-epoca-de-los-lideres-autoritarios-e-inconsistentes-nid2317365>

and digitisation of the global economy produces an uberisation: each person becomes the pawn of a digital machine that assigns ephemeral tasks.

FG: Would you put the Yellow Vests in that place?

The Yellow Vests represent a more complicated problem. On the one hand, the social composition of this group has to do with solitary entrepreneurs, swept up by the uber-economy. On the other hand, there is a new phenomenon: women are given very poor consideration by this precarious economy, involved in roles with no social recognition or social organisation. There was a need to meet, to have ties of solidarity that have disappeared. These people generated a political event without having any political representation; traditional unions were not made for this. Politics either, considered at the level of political parties.

FG: How does this uberisation of life come to therapy?

The feeling of precariousness is very much captured. Lacan spoke of “being named for,” a social assignation, an identity. This is different from the feeling of having no identity, or at best having a precarious identity. Zygmunt Bauman described this state of affairs as a liquid atmosphere, a term he took from Marx when he said that capitalism transformed everything into a gaseous thing. This is evident in the love ties affected by what labour sociologist David Greaber defined as *bullshit jobs* for people who do jobs that mean nothing to them.

FG: How can psychoanalysis explain the global preference for autocratic leaders?

These leaders pose a crucial problem for psychoanalysis. If we think about the current situation with the categories that Freud used in 1930, I think there is an erroneous overlapping. Trump is not Hitler; Salvini is not Mussolini. The idea that we are dealing with a repetition of the 1930s prevents us from thinking about the new. In the 21st Century we are not in the civilisation that Freud knew. We are not facing the emergence of those father-monsters, devourers. With Hitler or Mussolini things were only one way, there was a doctrine: with subjects like Trump, the paranoid model that was Stalin, who had convictions - does not appear. Trump can say one thing, cancel it, and say the opposite, all in the same television broadcast. His narcissism is as pathological as it is inconsistent. Even Putin does not have a very consistent doctrine. This is the characteristic of strong leaders in today’s permissive age. An age in which, as Lacan said, we have passed from a superego of prohibition to another of enjoying. The cry of the contemporary superego is: “Enjoy more!” The figure of the father in our civilisation is that of the one who at the same time authorises and prohibits. Any person who attempts to prohibit this imperative to enjoy enters into opposition. He or she is no longer tolerated.

FG: What is the root of this imperative to jouissance?

The root is precisely the end of patriarchy. Today, there is no voice that makes itself heard able to order the world. That is why, at the end of the adventure of patriarchy, we see the emergence of authoritarian leaders who, due to their very

inconsistency, are not there to restore the nostalgia for the lost authority. We live with populist leaders who have a strange consistency, and also with the multiplication of movements without leaders: Hong Kong, Yellow Vests, Chile.

FG: In recent years, the #MeToo movement appeared in the United States, which was opposed with a manifesto by renowned French women. Is this about the confrontation between a moralistic society and a more liberal one?

I don't consider the #MeToo movement in that way. The French have reacted against it because they believe that having invented gallantry in the 18th Century, there is no reason to innovate in the relation between the sexes. #MeToo is a way to go beyond gallantry; it is a way of reconsidering what a violation is. This came to France with the complaint by actress Adèle Haenel, who revealed that a film director had abused her when she was twelve or thirteen years old. What started in the United States is now unfolding in very interesting ways in France, Spain and Italy. It is already a characteristic of the way in which women speak in the common political space.

FG: There were cases in which these complaints led to contesting the work of the artists in question, not only from our time but also from the past. For example, it is now debated whether it is okay to exhibit Gauguin because of his relationship with girls in Tahiti. Should we remove it from the museums?

Surely not! Because if you start like this, you would have to remove all of the works of the great painters. What Gauguin did was known. In the same way, we know that Picasso's life was horrible. What he put the women in his life through and the children he had with them, was horrible.

FG: But the artwork...

Finally, all this leads us to consider that the activity of painters looking at naked women all day was quite strange. Now there is an exhibition of Degas, an artist who was said to be the "opera painter." What was the opera in his time? It was the place where rich guys went to look for young girls to have sex with. Degas spent his life looking at these young women. There is no evidence that he slept with them, but he participated in something that public morals would condemn today. If museums are moralised, very soon there would be nothing left.

FG: It looks like something of a Victorian resurgence...

I wouldn't rate this world as Victorian, when all possible pornography is accessible on three free platforms that have hundreds of millions of clicks every day. At the same time, we have a will to moralise and a widespread consumption of pornography. This produces a new malaise in our civilisation. An article in *The Atlantic* explains how, precisely, in the age of Tinder and all

the dating platforms and widespread pornography, Americans have less sex than twenty years ago. The complexity of this era is enormous.

FG: In this context, have Freud's and Lacan's categories become obsolete?

No, I would say that what became obsolete is the idea of Freud's Oedipus Complex, which Lacan had already demonstrated was no longer useful. Lacan's construction, on the other hand, seems to me perfectly pertinent to think about our world of today.

FG: In *Serotonin*, Michel Houellebecq's latest novel, the central character is an upper middle-class European who is depressed and on medication. Is the West overmedicated?

Houellebecq invented a way of writing about the antihero of our time, this figure of the man without desire who lives between pornography and the demands of contemporary women, with total disinterest in any type of work. With *Serotonin*, he shows how drugs are available to man to cure his discomfort with desire. Not a solution - but just a resource? Praises were sung about Prozac for ten years, and now, thirty years later and with massive medication, we see that the resource is useful but not enough. What is damaged in the contemporary subject's form of desire cannot be solved with drugs only.

FG: The idea of gender is in crisis. Can one be non-binary [perceive oneself as neither male nor female]?

Definitely! That was one of Lacan's ideas, which was opposed to Simone de Beauvoir's book, who, to speak of women, referred to the "second sex." Lacan said "no!" He said that sex is on the side of women. In this sense, the Lacanian orientation is one of Unarism on the sexual question. It's necessary to consider the experience of the post-patriarchal subject's encounter with sex more closely, in relation to the sexual experience of women. It requires that one free oneself from binarism, because on the side of men there is what Lacan called the "phallic obstacle." To put it bluntly, men do not have the experience of sex, but the experience of the organ. In woman, on the contrary, there is a delocalisation of sex.

FG: Many women carry non-traditional pregnancies. Can this develop, in the future, a subjectivity that is outside the psychoanalytic horizon?

The idea of family is not at all broken; we are in the era of "marriage for all." It's the other way around. Everyone wants to get married; everyone wants to have a family. The LGTBQ movements claim the possibility of having a family despite not leading a hetero-normative life. This age fills us with questions: what is a family? What is a father? Everything has been reorganized from experiences that are not hetero-normative. The subjective experience is how to live as

father, mother, son, in a world where there is no longer the same type of sexual hierarchy. This raises very interesting questions for the subject.

FG: Has neuroscience put psychoanalysis in check?

When neuroscience discovers useful things about how the brain functions, this is excellent news. But not when the ability to modify human behaviour is deduced from these advances. Subjects, who have undergone behavioural therapies that didn't work for them, come to the analyst's consulting room. As there are also subjects for whom psychoanalysis has not been satisfactory, and who prefer behavioural therapy. It is another element of the resources of the contemporary subject. There is enough discontent in our world to not try to be useful – from [the point of] the various practices – to the subjects who are lost, which at a certain level we all are.

Translated by *Sheila Power* and *Caroline Heanue*
Reviewed by *Florencia F.C. Shanahan*

A New Love: an Other Love

Fabian Fajnwaks

Lacan's last teaching permits the introduction of a new love, according to the poet's well-known formulation, that allows the passage from a quadripartite structure (the two partners: the Name of the Father and phallic signification) to a binary structure in which the partner can really occupy the place of the partner in the amorous conversation. This implies a return to the partner-symptom, introducing a positive dimension precisely where its character as symptom left it linked to a value defined by a minus, by a lack.

We can distinguish here the loving encounter in its contingency, as that which continues the contingency of the encounter, from the amorous discourse. If the contingency of love permits the presumption that the sexual relation stops not writing itself, and this against a background of impossibility, given that the sexual relation doesn't stop not writing itself, structurally, then there follows from the loving encounter, the speech of love, love as a "saying without accidents" insofar as it puts in play what is most intimate to the subject's truth. The loving encounter can find here, and in fact this is what it does for the neurotic subject, a limit in the Name of the Father as that which permits giving to things their names, and moreover as the fourth element that keeps knotted the Real, the Symbolic and the Imaginary. This is how Lacan seems to put it when he says, on the 19th of March 1974, that "what is at stake in love is the Name of the Father," and that "the Name of the Father is sustained by the dimension of love." He says this when he is already looking for elements that allow him to supplement the central place that the Name of the Father has occupied in his theory. From this search will result the tripartition RSI and the *sinthome*.

This means that a subject's conditions of love find themselves determined by the symbolic Father, making love necessary after the contingency of the encounter. The subject loves according to the conditions pre-established by the Father. When the subject loves, in reality, it loves according to the conditions of the Name of the Father. It is not then that the Father impedes or disauthorises contingencies, but instead that it is the factor that determines in these contingencies which objects can be loved. Literature, especially that of the 19th Century, has given us beautiful examples of this. The Father regulates encounters, setting them in course or not, according to its Law. At bottom, we can perceive that the Father is opposed in some way to contingencies, given that it makes contingencies necessary, giving rise to the amorous discourse and the truth that is transmitted there.

It might be formulated that in putting into question the Father as a fourth element and advancing towards the perspective of the *sinthome*, an analysis permits in this way maintaining what in contingency can give rise to an encounter without later completing it with the knotting that secures the Father as guarantee. An analysis, every analysis, follows here the same direction as Lacan's teaching: from the Father to a *sinthomatic* knotting.

Love as Knot

In the class of the 18th of December 1974, in the seminar *Les Non-dupes Errent*¹, Lacan takes up again the strange practice of courtly love. We know since Denis de Rougemont's book, *Love in the Western World*², which Lacan quotes, that courtly love is found at the origin of a great part of European poetry as it was developed in the centuries following the explosion of this meteor that was the courtly practice. Poetry is amorous, Lacan will later say, picking up on a saying of Dante, given that it is directed to the object cause of desire, the inaccessible object, that courtly love artificially puts in play with the inaccessibility of the Lady, making us believe that "there is no sexual relation" because the object is subtracted through the forcing of the *dispositif*. This gives rise to the poetry of the troubadours and the speech of love, and later to poetry itself, to the extent that the poet writes starting from the very inaccessibility of the object, in both a general and yet most specific way.

Lacan here locates courtly love as a practice that permits linking the real of jouissance, become impossible, with the knowledge implied in amorous speech. This formulation will permit him to articulate courtly love as a chain in which the real finds itself knotted to the symbolic of amorous discourse through the imaginary, and then to advance that love "is the imaginary proper to each one." How are we to understand the imaginary here? Perhaps not in the sense of that which permits giving consistency, starting from one's own image of the body, but instead as Lacan will set it out in his seminar on *Joyce the Sinthome*, as a "new imaginary" that installs the meaning that "must be broken up."³ The imaginary "proper to each one" concerns then, rather, the meaning that permits knotting the real of jouissance with knowledge – and it is this, precisely, that love achieves.

The question that must be put here, then, is to what extent love permits giving meaning when it is no longer oriented by the Name of the Father? If this is not possible, then the only meaning of love is clear: it is not only the love that is determined by the Father, but also religious meaning, for example, that exploited by the religions where love occupies a privileged place. This is also the case with love as it is manifested in the transference, where it also transmits a meaning, the very meaning that permits the libidinal investment of the objects of the world that surround the speaking being.

This chain in which love makes a link between jouissance and knowledge allows Lacan to say that "love is a knot" that permits the knotting of the Real, the Imaginary and the Symbolic. Accentuating the character of the loving encounter as an event, the event of a "saying without accidents," Lacan says that it is symbolic, imaginary and real, given that it is the very event of this saying to which each one gives a precise meaning. He passes then, from the chain to the knot, where we can notice that the event also consists in suspending the paternal nomination that guarantees the saying of the speaking being.

¹ Lacan, J., *Les Non-dupes Errent*, Seminar XXI, 1972-1973. Unpublished.

² de Rougemont, D., *Love in the Western World*, New Jersey: Princeton U.P., 1940.

³ Cf. Lacan, J., *The Seminar of Jacques Lacan Book XXIII, The Sinthome*. Transl. A.R. Price, Cambridge: Polity Press, 2016, p. 102.

What is interesting about this lesson from the 18th of December 1974 is that if it affirms that “a man encounters a woman by chance,” it correctly corrects itself afterwards by affirming that in love “people don’t at all choose one another by chance, given that surplus-jouissance plays there a fundamental role.” We might indicate that with this observation Lacan allows himself to respond to the question concerning what comes to substitute the Father as that which orders loving encounters in neurosis: surplus-jouissance as what makes someone loveable. Lacan defines the Father in the seminar *RSI* as he who “has no right to respect or even love if he is not perversely (*Père-version*) oriented, that is: if he does not make of his woman an object *a*.” That is, he already doesn’t define the Father from the symbolic but in relation to the real of his surplus-jouissance. This constitutes a radical change of perspective and he also introduces here, then, the choice of the partner in the same sense, starting from its surplus-jouissance, which implies clearing out both the imaginary present in the amorous choice and the symbolic that the phallic exchange secured. (“To love is to give what one does not have...”)

There is a certain leaving aside by Lacan in this last teaching of the phallic mediation that secured the encounter, to the benefit of an encounter that permits each one of the partners to “weave its knot.” Thus, for example, in *Les Non-dupes Errent*, on the 15th of January 1974, Lacan says:

Love is two half-sayings that do not overlap. This is what gives it its fatal character. It is irremediable division, that is to say, what cannot be remedied, which implies that “mediation” would already be possible. It is precisely not only what is irremediable, but also without any mediation. This connectivity between two knowledges insofar as they are irremediably distinct [...]. A connectivity starting from which each one weaves its knot.⁴

Lacan says many things here: that love is two half-sayings that do not overlap implies its character as truth, insofar as the truth of each one does not overlap with that of the other. But Lacan uses here the word “half-sayings,” that is, he accentuates the dimension of the enunciation of the truth, more than the dimension of the “said,” the enunciated content. The place of enunciation of each one of the partners remains differentiated from the other and does not overlap. To define love as the “connectivity between two knowledges” implies leaving aside the phallic mediation, given that it supposes that the two partners connect starting from certain common points present in these knowledges, and already not starting from the supposition that the other can come to cover the lack that desire transmits. What is connectivity? It is a topological notion according to which two bodies can have some points in common without being unified. These are the common elements that permit bodies to encounter themselves connected, without the necessity of finding themselves unified. Some geographical points, for example, that find themselves tied between two territories, enjoy this connectivity. This supposes having common points that make the unconscious knowledge of one resonate with the unconscious knowledge of the Other. We should observe that there already does not exist in

⁴ Lacan, J., *Seminar XXI: Les Non-dupes Errent*, Lesson of the 15th of January 1974, unpublished.[My Translation]

this perspective a third, mediating element like the phallus: the connectivity is real.

A Civilised Love

The love that is at stake here is already not the love that demands love, which asks for reciprocity as a complement to the lack of the speaking being. It is a love purified of its part of *jouissance*; that articulated in the fundamental fantasy, for example. This leads Lacan to speak of a “more civilised love,”⁵ given that we are now dealing with a *jouissance* that has seen itself sanctioned by the analytical operation. This allows us to understand why Lacan speaks in the *Italian Note*⁶ of “a love more dignified than that genre of chatter that is heard everywhere” because this more dignified love would be obtained from the reduction of the *undignified* part of *jouissance* that the fantasy secured.⁷

We can also indicate that the well-known proposition of Lacan in the seminar *Encore*: “love permits the supplementation of the sexual non-relation,” here encounters its limit. We are no longer dealing with the veiling function that love can occupy in its contingency, appearing to suspend that inexistence of the relation that can be written between two partners. This still allows the soaring of a certain illusion of completeness that stops up the real of the premises of the sexual non-relation that cannot be written. Love defined as the “connectivity between two knowledges” that permits each one to “weave its knot” finds itself closer to the real of the unpassable possibility of writing the sexual relation and gives rise to no illusions. Rilke’s celebrated proposition rings well:

Total sharing between two beings is impossible, and every time we might believe that such a sharing has been realised, we are only dealing with an agreement that frustrates one of the partners, or even both, of the possibility of developing fully. But when we have become aware of the infinite distance that will always exist between two beings, whoever they are, a marvellous shared life becomes possible. Both partners will have to be capable of loving this distance that separates them and thanks to which each one perceives the other fully, silhouetted against the sky.⁸

How could the sexual non-relation be better said than in this “infinite distance that will always exist between two partners?” We should observe that the poet says that they “will have to be capable of loving this infinite distance,” which greatly displaces the question of loving the other with all the complications this implies. It is not easy, but an analysis permits us to approach this point.

Are we dealing here with a new ideal, this time analytical, of love? Absolutely not! Instead, what is at stake is that remainder of love that the analytical

⁵ Ibid, Lesson of the 12th of March 1974. Unpublished.

⁶ Lacan, J., *Note italienne*, in *Autres écrits*, Paris: Éditions du Seuil, 2001, pp. 307-311. Unpublished in English.

⁷ É. Laurent clarified these terms a number of years ago.

⁸ Rilke, R. M., *Letter to Emanuel von Bodman*, of the 17th of August 1901, in *Letters to a Young Poet*, [My Translation].

impact upon *jouissance* allows to operate. The women Analysts of the School (AS) frequently give an account of this operation in their testimonies, more concerned as they are than men perhaps by recounting a new relation to the Other that analysis has allowed. The men often occupy themselves with demonstrating the validity of the *sinthomatic* solution obtained in analysis, although this very solution implies, of course, a new relation to the partner, to the solitary One of *jouissance* and to the Other – as the destiny of the remainder of the drive; an Other incarnated in the analytical community.

Love as the Failure of the Unconscious

In the enigmatic title of one of Lacan's seminars: Why does love imply the "failure of the unconscious?" We must emphasise that love as the "connectivity between two knowledges" does not imply an unknown knowledge, as in the transferential unconscious. The difference introduced here by Jacques-Alain Miller between the transferential and the real unconscious is fundamental: love is the not-known of an equivocation (*L'insu de l'Une-bévue*), that is, precisely its dimension of accident, error, already not permitting the account of an unconscious knowledge to be deciphered. This is what "the space of a lapsus" introduces. It no longer refers to meaning, as Lacan says in the *Preface to the English Language Edition*.⁹ Love knows about this "One-equivocation" in the sense that implies a knowledge that is not interpreted and that does not concern the truth of the speaking being, but instead its position in relation to *jouissance*. The perspective thus changes radically and condemns to failure every attempt at interpretation that the transferential unconscious would imply. The speaking being loves here from this structural fault that implies the real unconscious. The partner does not transmit a knowledge about itself, which puts a limit to the perspective of the partner-symptom as the repressed truth of the subject that returns from the partner, and which the difference between "believing" (*croire*) and "believing in" (*croire à*) the partner implies. One believes in one's partner because she or he incarnates the symptom as lack that makes one choose, but one does not believe her or him because there is no longer contained here a truth about the subject. The love that one bears for the partner entails from this perspective a knowledge of the not-known that this dimension of the symptom supports, but one no longer hopes to obtain from one's partner a truth that would be lacking to the subject. This non-knowledge knows about this structural fault: this is why one loves, and the partner's surplus *jouissance* occupies here a relevant place. The unconscious at play is one that, like the symptom reduced to its knot of *jouissance*, only knows about its existence as fault, but does not enclose any significations to be deciphered.

This also explains why Lacan speaks of love, in this seminar, as a signification, differentiating it in this way from desire. If love is a signification, this is because it entails a structural emptiness that the surplus-*jouissance* of the partner partly occupies, without saturating it and that only the contingency of the encounter determines – here, this surplus-*jouissance* resonates with that of the lover, giving rise to the connectivity in question. But it does not entail a

⁹ Lacan, J., *The Seminar of Jacques Lacan Book XI, The Four Fundamental Concepts of Psychoanalysis*, UK: Karnac, 2004, p. vii.

meaning, as is the case with desire and the fixity of its object, determined in a univocal manner. There is no doubt that desire is at play. But we are dealing now with a desire forewarned of its fetishistic dimension and in a certain way thus separated from the jouissance that this object condenses.

Translated by *Howard Rousse*

Reviewed by *Raphael Montague*

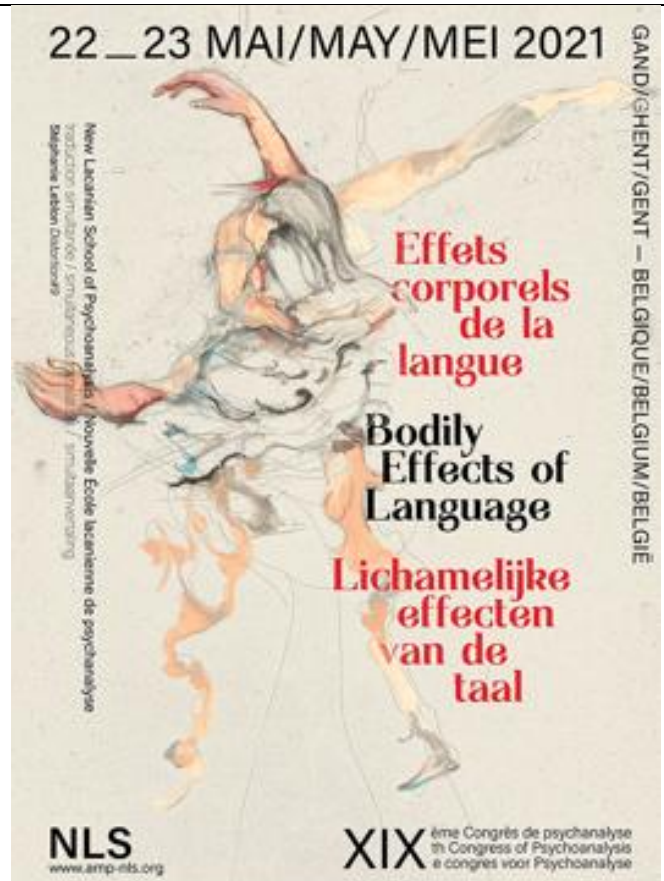
ICLO-NLS 2021 EVENTS CALENDAR

January 2021 13 th	CCD – Clinical Case Discussion <i>Coordinated by Linda Clarke, Caroline Heanue, Lilli Klint, Florencia F.C. Shanahan</i>	
January 2021 16 th	NLS “The Pass and the Formation of the Psychoanalyst” <i>First Pass Testimony of Dossia Avdelidi Teachings of Anne Béraud & Florencia F.C. Shanahan</i>	
January 2021 23 rd	SIG Special Event on Autism <i>Workshop with Leon Brenner & Testimonials on Plural Practice in Ireland with Joanne Conway & Cecilia Saviotti</i>	
February 2021 5 th	Introductory Teaching Seminar <i>“True Psychoanalysis, and False” Conducted by Florencia F.C. Shanahan</i>	
February 2021 6 th	Pass Testimony: “To Take the Floor” <i>by Irene Kuperwajs (EOL) Analyst of the School One</i>	
March 2021 6 th	ICLO-NLS 9th Study-Day <i>with Daniel Roy Vice-President NLS</i>	
April 2021 23 rd /24 th	Theoretical & Clinical Seminar <i>with Jérôme Lecaux France - ECF</i>	
June 2021 11 th /12 th	Culture <> Psychoanalysis <i>Conducted by Raphael Montague</i>	

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Ghent



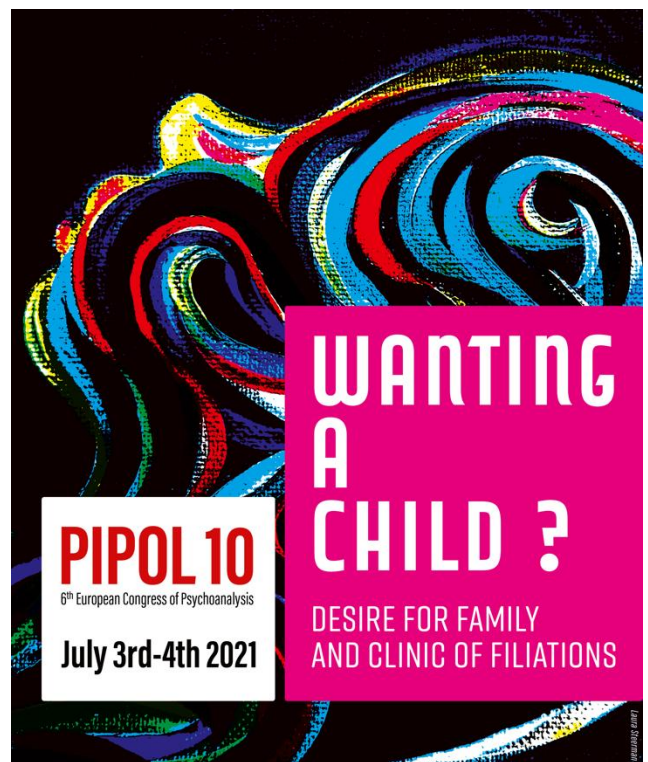
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