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*Nobodaddy* : 27<sup>th</sup> January 2023 : Guy Poblome

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Towards Clinic and Critique of Patriarchy – Pipol Congress XI 1 & 2 July 2023 -  
<https://www.europsychoanalysis.eu/?lang=en>

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# *Nobodaddy* – Guy Poblome

by **PIPOL TEAM**

[27 January 2023](#)

You have before you the first Newsletter which prepares the next congress of the EuroFederation of Psychoanalysis, *Pipol 11*, under the title *Clinic and Critique of Patriarchy*.

It was proposed by Jacques-Alain Miller, because of its topicality. Everyone talks about patriarchy or has heard of it. It would be the cause of discontent in contemporary civilization, even though it had disappeared from circulation due to its decline, or even « évaporation » [1]; the father, we were doing without it more and more.

The name of this Newsletter is *Nobodaddy*, a term forged by the mystical poet of the late 18th century, William Blake. Its polyvocal construction allows us to highlight this paradox : on one hand, the father's absence, the *nobody*, on which the poem is explicit : « Why art thou silent and invisible, Father... ? » ; face of the *jouissance* on the other : « ..., Father of Jealousy ? » [2], which is not without recalling the father of *Totem and Taboo* [3].

loser to us, Catherine Millot used this term as the title of her book *Nobodaddy, L'Hystérie dans le siècle* (Nobodaddy, Hysteria in the century), in which we find a « duplication, of one purely significant side and one obscure side », which makes « the failure of One father » [4].

Finally, the Joycean accents of W. Blake's writing make it possible to read the *nœud bo*, the *nœud beau du père* (beautiful knot of the father). We find in this linguistic creation, and it is not by chance, the function of the father that Lacan defined at the end of his teaching as a symptom in the principle of Borromean knotting. Indeed, the

father, far from being One, is articulated by the three constituent dimensions of the *parlêtre*, the Real, the Symbolic and the Imaginary.

The first three editions of *Nobodaddy* will be dedicated to the sections guidance of the Pipol 11's blog which you can discover by visiting [www.pipol11.eu](http://www.pipol11.eu). These sections, six in total, will host the texts that each of you who are willing can propose to participate actively in the preparation of the congress.

In this first edition, Neus Carbonell presents the section *To do without / to make use of it*. She raises the question of the conditions, not at all incompatible with the decline of patriarchy, for a father, in his singularity, to not impose authority and the law but transmits the function of desire by knotting, always symptomatically, his relation to *jouissance* to a woman. In the era of beyond the father and the patriarchy, which can lead to the worst, the symptom will indeed remain Lacan's cornerstone to approach the singular solution of each One contrary to any standardized normativisation.

For the *Authoritarianism* section, Domenico Cosenza, justifying the title of C. Millot's book, starts from the hysterical subject who objects to the diktats of the father as well as to the dominant discourses. Freud's choice to let the subject speak made it possible to highlight the signifiers, master-signifiers, which subjugate him without his knowledge. Thus indicates that, well beyond the father, it is language that leads the dance. Like N. Carbonell, D. Cosenza points out that the decline of the father can lead to the worst in the various forms of ideological or fundamentalist authoritarianism. Here are two texts which give the first orientations of the way which will lead us to the congress of 1<sup>st</sup> and 2<sup>nd</sup> of July. Enjoy your reading !

Translation : Ana-Marija Kroker  
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Picture : @ [Fabien de Cugnac](#)

[1] Lacan J., « Note sur le père », *La Cause du désir*, n°89, march 2015, p. 8.

[2] Blake, W. "To Nobodaddy", *Notebook*, 1793, p. 109. French translation by Alain Suied, <https://www.espritsnomades.net/litterature/william-blake-approches-de-william-blake-par-alain-suied>

[3] Freud, S. *Totem and Taboo*, 1913.

[4] Millot, C. *Nobodaddy, L'Hystérie dans le siècle*, Paris, Point hors ligne, 1988, p. 13.

Availability of references

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Authoritarianism : 26<sup>th</sup> January 2023 : Domenico Cosenza. See [www.LacanianWorksExchange.net](http://www.LacanianWorksExchange.net) /Authors A-Z (Cosenza)

Reference [1]

Poblome, Everyone talks about patriarchy or has heard of it. It would be the cause of discontent in contemporary civilization, even though it had disappeared from circulation due to its decline, or even « évaporation »[1]; the father, we were doing without it more and more.

[1] Intervention on the presentation of Mr de Certeau: What Freud made of History. Notes on: A seventeenth-century Demonological Neurosis (1922) (Strasbourg) : 12<sup>th</sup> October 1968 : Jacques Lacan. Information at [www.LacanianWorks.org](http://www.LacanianWorks.org) /Lacan

Translated by Russell Grigg, [www.Freud2Lacan.com](http://www.Freud2Lacan.com), Demoniacal possession in the 17th 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 [*la cicatrice de l'évaporation du père*] under the heading and general notion of segregation.

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

I, on the contrary, believe that what characterizes 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.

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Reference [3]

Poblome : ...on one hand, the father's absence, the *nobody*, on which the poem is explicit : « Why art thou silent and invisible, Father... ? » ; face of the *jouissance* on the other : « ..., Father of Jealousy ? » [2], which is not without recalling the father of *Totem and Taboo*[3].  
[3] Totem and Taboo : 4th June 1913 [1912-1913] : Sigmund Freud See [www.LacanianWorks.org](http://www.LacanianWorks.org) /3 Sigmund Freud (19130604 or Index of Sigmund Freud's texts) & [www.Freud2Lacan.com](http://www.Freud2Lacan.com)

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