



**London Society
of the New
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Editorial

When Lacan put forward the School in 1964, a School rather than a Psychoanalytic Association, he also proposed the cartel as one of its basic organs. This is an effort that he made, at the moment of his break with the IPA, to deal with the question of the analytic group in a different way than Freud did. This method of collective work suited a School where the question “What is a Psychoanalyst” is not answered in advance – instead, its investigation becomes part of the work of the School itself.

The cartel attempts to address a variety of issues at stake in psychoanalysis such as the grouping of psychoanalysts and how to keep psychoanalytic transmission alive, especially as the latter involves a knowledge that has at its centre subjects implicated in the work through

their unconscious and desire on the one hand, confronted with the hole in knowledge including that of what is a psychoanalyst on the other.

The dossier that follows contains written productions of cartelisands who have put the cartel to use and we are delighted to be able to put together their unique products of work. The variety in the work of each is unmistakable, a demonstration of the differences between desires that drive each cartel and the singular ways in which each cartelisand does something with their experience of working in a cartel.

Enjoy your read,

Sophia Berouka and Oriol Cobacho,
Cartel Delegates, LS

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Effects of Resonance

By Roger Litten

As you will know, the device of the cartel is introduced by Lacan in his Founding Act as the 'building block' of the School that he was inaugurating.

The experience of working in a cartel thus gives us a taste of what might be at stake in participation in the working community of that School. More profoundly, it allows us to pose the question of the link between the logic of the cartel and that at stake in the Lacanian School.

What I want to say to you today is the outcome of the experience of working in a cartel on the theme of the forthcoming Congress of the World Association of Psychoanalysis, on the theme Woman does not Exist. I hope to touch on the theme itself, but more importantly I want to try to convey something about the particular nature of these cartels working towards the Congress.

The World Association is made up of seven Schools based in Europe and Latin America. Every two years the Congress of the World Association brings together the members of these seven Schools around a common theme of research, which is pursued not just at the Congress itself but more importantly in the two years of work leading up to it.

One central aspect of this work of preparation for the Congress is the biannual publication of the volume of Scilicet, which publishes working papers on key aspects of the theme of the Congress. These texts can then serve as points of reference and stimulation for further work on that theme amongst our working community at large.

A recent innovation in the composition of Scilicet is that contributions to this volume have not been requested from individuals working on their own but rather have

been the product of work in cartels made up of members of different Schools of the World Association.

What I want to try to convey to you today is something of the working dynamic produced by this particular composition of participants from different Schools, different cultures, languages and time zones, brought together to work on a particular theme, something that of course would not have been feasible before the era of digital platforms.

The cartel that I participated in was made up of members of the SLP, the ELP, the ECF, the NLS, with a plus one from the EOL. Between the five of us we had no common language. In fact 3 of us spoke no French, two spoke no Spanish, four spoke no Italian, and only two of us spoke English. As you can imagine, this posed an immediate challenge as to how to about our work as a cartel!

The work of the cartel was thus an effort of ongoing translation between tongues that could hope at best for some kind of effect of creative misunderstanding in our work on our theme. And yet out of this slightly haphazard experience, something precious has emerged that goes on producing resonances in me.

Like the composition of the cartel, the theme of work proposed for the cartel was not something that we agreed on but rather a topic assigned to us on the basis of the prior work of a cartel of the Action Committee extracting various themes and questions elaborated around the central theme of the Congress. Each one of us then to find our own way of elaborating the theme of our cartel, on our own, but with the others.

The theme assigned to our cartel was 'Insatisfaction/Duda', the juxtaposition without further ado of two words in a foreign language, that posed questions not just about the translation of each of these terms but also about what might be at stake in their relation.

We thus found ourselves confronted with the enigmatic conjunction of two isolated terms, without any further indication of how to go about deciphering either the terms or what might be at stake in their relation. Confrontation with this enigma provoked in me a moment of terror, an anxiety touching on a hole in knowledge, which of course turns out to be central to the theme of the Congress itself.

One of the reasons woman, the woman, with the capital letter and the definite article, does not exist is that there is no signifier adequate to say it, no knowledge able to capture the jouissance of the feminine. This theme thus targets the point at which the field of sexual jouissance is not covered by the signifier and cannot be completely recuperated in the discourse of knowledge to which we are so attached.

The theme of the Congress thus poses for us the question not just of the non-existence of the woman, but also of the real at stake in feminine jouissance. This in turn poses the question of how we are to align the notion of the non-existence of the woman with that of the sexual rapport, the non-inscription of the sexual rapport, that could not have been more manifestly staged than by the hole in language at the heart of our cartel.

Thus what turns out to have been most productive for me in this experience has not at all been the scraps of knowledge that we managed to produce around the edges of this hole. Rather it has been the experience of the confrontation with my own lack of knowledge, converted via the collaboration with my colleagues into a productive and living experience of desire in the shape of a renewed transference to the work of the Lacanian School and the working community of the World Association of Psychoanalysis.

To conclude by returning to my initial question about the relation between the logic of the cartel and the logic of the School, my own experience in this particular cartel has once more verified that this question will of course pass via Lacan's matheme of the signifier of the barred Other, index of the non-conjunction between signifier and real, a

matheme that Lacan situated at the point where the respective logics of the cartel, the School and the Pass knot around the object cause of desire.

It is our singular relation to this object that underlies any effects of transference and transmission that we can hope to produce in the field of the Lacanian cause. And it is the device invented by Lacan, the experience, the opportunity of the cartel that provides an accessible window onto what might be at stake in our solitary work with others in that field.

That She Exists is a Woman's Dream[1]

By Evangelina Bailo

*“If Eve had written Genesis,
What would she have said about the first night of human love?
Eve would have begun by making it clear that she was not born from
anyone’s rib, nor did she know any serpents, nor did she offer anyone apples,
and God never told her that giving birth would hurt or that your husband would
tell you what to do. All those stories were just lies Adam told the press.”[2]*

Contemporary feminism[3] raises a new battle against the subjectivism of the time: the Trans movement. They denounced that the women are obliterated under the same patriarchy master with a new transgender identities' discourse. The petition 2020 from For Women Scotland[4] against the redefinition of women's concept exemplifies this struggle. The author of the feminist article defines gender not as a fluid identity but as the set of norms, stereotypes and roles, socially imposed on people based on their sex to favour the subordination of the women.

Bauman investigated the change of identity's notion and argued that "once identity loses the social anchors that make it seem 'natural', predetermined and undeniable, 'identification' becomes increasingly important for individuals who desperately seek a 'we' that they can have access to"[5] "The shift paradigm."[6] Eric Laurent analyses the effects of social changes as a product of the non-existence of the Other.[7] Because of the absence of the Name-of-the-Father signifier, which collectivized, identities have become weak identifications. The master signifier has been pluralized as the signifier "in the name of whom I speak".[8] Miller clarifies: in the age of the not-all, if "the Other does not exist, I exist, I and the imaginary doubles".[9] Hence, the Trans movement delegitimizes binary hetero-normative discourses and claims the autonomous choice of gender identity. As the public becomes inconsistent, says Bauman, responsibilities fall on the singularity of the individual, and the supremacy of the other resembling under "the axiom of separation" defined Miller.[10]

Lacan interrogatories "will everything that is not a man be a woman?"[11] For contemporary feminism, the answer is yes;[12] there is segregation between men and women. In Freud, the separation of male and female sexual identities is tied to drive ends as active and passive. The Lacanian solution will not stop under the regime of the phallic signifier, but rather the logic to understand 'what a woman wants?' leads Lacan to the study of *jouissance*. The formulas of sexualization[13] Lacan distinguished the male and female positions. On the male side, Lacan locates the *jouissance* of the all, the universal, the order of castration and therefore, the exception. On the feminine side, the *jouissance* is not all phallic but nonetheless supplementary, the *jouissance* is meaningless, infinite and opaque. In 1970,[14] Lacan explained that the values of being a woman or man would be established by the discourse we are immersed in. They are semblants, labels, that identify "like a badly cut suit"[15] which subject falls on one side or the other of the categorization. In this world of not-all feminized,[16] this feminist movement denounces that the idea of equal opportunities through gender identity is a disguise of the system to undermine the women.

"Perhaps the most unpleasant current manifestation, insidious, of symbiosis between patriarchy and capitalism, is the hyperindividualization of gender and sex at the cost of erasing women, as if trying to create an infinite number of social groups made up of even one person with sex by choice, and thus dilute between individualization the meaning of the common, of the collective. A society without social conscience, but with sexual identity à la carte".[17]

According to the feminist claim that the Trans generalization is an illusion where each one is segregated from the other and a collective subject is not established. Thus "is equivalent to affirming that women do not exist as such, as a singular entity".[18] Eric Laurent reflects on the new normalities and the fragmented social character of the time, finding that these 'weak identities' coexist side by side without mixing and without understanding. MHB points out that in the feminism movement, "it is about the separation between man and woman that is always based on an "all men" to which an "all women" responds in

symmetry. [...] (in the Trans movement) segregation of genders, raised in true species that, despite not having any relationship, are each ruled by a universal, up to the multitude of 'queer' species that can be reduced to a single 'All', but nevertheless 'All'".[19] Psychoanalysis knows that "there is no exceptional woman"[20] since to speak of them as a "whole" is to reduce the women one by one in the logic of "for all $x \Phi$ of x " and fall in the illusion that woman exists as a universal set. Feminine jouissance enlightens us of the jouissance Other, which is not taken by language but rather it feels in the body, a jouissance that goes beyond the order of castration and therefore, there can be no exception.

Debora Nitzcaner says, "In contemporary life, the new is located in the ways that the signifier is collectivized due to its value as an imaginary-narcissistic plug".[21] Thus, discourses made by semblants have the function of veiling the emptiness. In that hole that concerns the jouissance caused by the trauma of the language in the body and the impossible sexual relationship, Lacan says, the subject will try to associate the S1-S2 and create meanings. An equivocal meaning, a misunderstanding that is reproduced. The two movements, as Maire-Helene Brousse says so well, universalize a semblance that names the "all", and from "words a fiction is created".[22] In this place of emptiness, which is the woman's place, "there are masks"[23] and the language will function as an attempt to substitute and order that jouissance Other that resonate in a woman. Lacan tells us that "There is a jouissance, since the jouissance we abide by, a jouissance of the body that is, if I am allowed beyond the phallus. There is a jouissance of her, of that she that does not exist and means nothing. There is a jouissance of hers of which perhaps she knows nothing unless she feels it: that is if she does. She knows, of course, when it happens. It does not happen to all of them".[24] What is dissolved is the notion of 'the universal'. Jaques-Alan Miller tells us "we are in the age of not-all, in which, in the absence of general ideas, we must precisely look at things one by one."[25] Therefore "the choice cannot be thought only at the level of idealities. The choice is rooted in the body, in jouissance; that is, according to the term we have used since Lacan, it is rooted in the *sinthome*".[26]

The incidences of the discomfort in the struggle between feminists and Trans lead us into a contemporary transindividual subjectivity that goes beyond the identification of individuals cut out by these movements. You cannot go through the subjectivity of the time, but you can be docile, says Miller.[27] "The group and the mass are from no other register than that of the subject"[28] and the new subjectivities come to analysis one by one and tell us about the spiral of their history and the solutions they have invented to cope with the unbearable of the hole. They tell us about their possible knotting and their symptomatic solutions to this impossible sexual relationship, to this real that is without law and meanings.

- [1] Lacan, J., El Seminario Libro XIX., ... o peor. (1971-1972) Ed. Paidós. Buenos Aires.
- [2] Galeano, E., Upside Down. St Martin's Press; Illustrated edition. 2001
- [3] Mujeres en Red. El periódico Feminista. ¿Tiempo del feminismo de la diferencia?.2021
<https://www.mujeresenred.net/spip.php?article2390>
- [4] For women Scotland (FWS). Stop the Scottish Government redefining "woman" to include men.
<https://www.crowdjustice.com/case/stop-scottish-government-redefining-woman/>
- [5] Bauman, Z., Identidad. Buenos Aires, Losada, 2005, 214 pp.
- [6] Miller J.-A., Docile au trans. La regle du jeu. 2021
- [7] Ibid note 6
- [8] Miller J.-A., Punto de capitón, Polémica Política. Ed. Gredos. 2021. Pp17-38
- [9] Miller, J-A & Laurent, E., El otro que no existe y sus comités de ética. Ed. Paidós. (1996-1997) pp 61-62, pp 105-109
- [10] Ibid note 6
- [11] Lacan, J., El Seminario Libro XVIII., De un discurso que no fuera de semblante. (1970-1971). Ed Paidós. Buenos Aires.
- [12] Ibid note 3
- [13] Lacan, J., The Seminar Book XX. Encore, (1972-1973) trans. B. Fink, Norton, London/New York, 1998
- [14] Ibid note 11
- [15] Miller, J-A., Hueso del análisis. Editorial Tres Haches, 1998
- [16] Ibid note 9
- [17] Ibid note 3. (bold in the original)
- [18] Ibid note 3
- [19] Brousse M.-H., "El nuevo feminismo, lacaniano", Red Zadig, Argentina.
<http://lalibertaddepluma.org/marie-helene-brousse-el-nuevo/>
- [20] Ibid note 9
- [21] Nitzcaner, D., Matices de lo femenino. Gran conversación virtual internacional de la AMP, 2021
- [22] Ibid note 13
- [23] Miller, J-A., De mujeres y semblantes. Ed Cuadernos del Pasador, 1993
- [24] Ibid note 13
- [25] Ibid note 8
- [26] Ibid note 8
- [27] Ibid note 6
- [28] Ibid note 8

Doubled

By Ludmila Malischevski

In the present paper I will use some testimonies from Victoria Horne Reinoso A.S of the School of the Freudian Cause in Paris (2018-2021) since I find them enlightening in terms of transmitting how through the experience of the analysis she consented to let herself be orientated by the feminine lodged in the symptom since always.

I will take as a departure point the contingent encounter with the new signifier that opened the door to the end of the analysis. "The analyst whispered:" Your analysis does not end with a bang, but with a murmur".^[1] This signifier, which came from the title of a paper of hers, had been a finding. With its resonance between languages *murmure*, murmur struck as an arrow directly in the heart of the symptom that she had related from the first session: "I have something deeply secure and solid in myself, but everyday life is hell. I treat myself as an idiot"^[2]. She felt strong and secure at the same time inconsistent and incapable. Loved and unique while excluded and ridiculous. "The analyst pointed out that "paradox of her doubled position" and interrupted the session.

The Trauma

This symptom had not ceased to recur since her childhood. Victoria was the first and only daughter, loved and demanded, until the birth of her sister. She was 3 years old when her infernal paradise broke. There are two screen memories, divine details that organized the neurosis. The first is about their first encounter at the age of 3. She says that, when she touched her little hand, the sister held to her finger, a movement interpreted by adults as a gesture of love that sealed a strong bond of sisterhood. A year later, seeing her sister between her parents, she crushed with jealous jouissance (*jalouissance*) the same hand, that point of the body that signified love. "Her crying triggers an unexpected gesture from the father that stops me. Total bewilderment! I did not see it coming! Suddenly I feel the rejection of the father who was all love. Anger and shame. The insidious question begins to emerge: "but who do you think you are?"^[3] By

marking her hand, she provokes a response in the father that also marks. A saying touches the body and leaves a wound that traces the signs of the program of jouissance.

As an effect of the trauma, the infantile neurosis took a colour that the family interpreted as phobic. Victoria was afraid of being left in a situation without alternatives. The younger sister came to the place of counter-phobic object and gave her courage, more ease in her movements and even certain temerity. On the other hand, her fears did not prevent her from telling the other what to do. Reserve and feminine shyness and at the same time solidity and determination, typical of virile identification, coexisted in her character. According to Eric Laurent, the result is fine since she managed to put the Other, who placed in front caused the scene of jealousy, next to her and began to go through the world doubled.

The Symptomatic Solution

The path of the analysis led her from wanting to fill the lack of being hysterical, which would always find a "less" (since the feminine position looked by the phallic perspective irremediably carries the mark of the minus) to invent a know-how with the feminine. The case took a turn when she could read what she previously saw as incompleteness in terms of impossible, of a hole that does not need to be veiled. This is when the virtues of the incomplete, the truth of the inconsistent and the variety of the fragmentary open and allow her to orient herself in a different way.

If she previously consecrated herself to being everything for the Other in order to preserve her unique, agalmatic place, even if it implied renunciation or sacrifice in love, the analysis opened the way beyond the phallic framework, to the not all, a choice that relieves. "Not being all analyst, mother, woman, older sister, Argentine, French, sensible... Not all One. It is my singular trait, and perhaps ordinarily feminine, that is there, lodged in my symptom since always".^[4]

Victoria testifies that paradoxically, the doubling does not refer to the two but to the One of the unspeakable jouissance. Sinthome that locates a way of doing between the signifiers: "between a wall and a wall, between one continent and the other, between the

multiple and the unique, between languages, between the separated teeth, between the center and the absence ... that I had never been able to imagine like this, it was this space "between" that undoes the two and escapes the identification because it is a hole and not a lack".^[5]

In conclusion, the symptom emptied from the burden of suffering the fantasmatic identifications implied remains in her style. This allows her to experience the doubling not as an error, a defect or a lack, but as a way of existing between.

^[1] Reinoso, V. Levantar vuelo. Revista Lacaniana de Psicoanálisis n° 28. Agosto 2020. p. 115.

^[2] *Ibid.* p. 116.

^[3] Reinoso, Op. cit..p.117.

^[4] *Ibid.* p. 119.

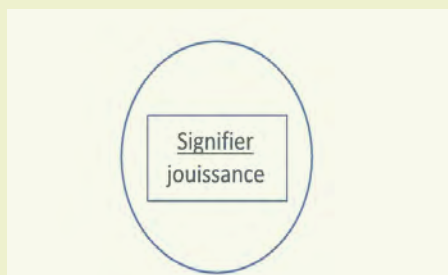
^[5] Victoria Horne Reinoso. "Les enseignements de la passe « C'est ça ». Au-delà du tunnel de l'ineffable. J-50 ECF – Novembre 2020

What is the Function of Identity in University Discourse Today?

By Scott Wilson

Our cartel consists of three analysts and two academics, or in my case a former academic. In the course of our reading and discussion a question arose about the function of identity in University discourse. An anecdote can provide a point of reference. Members of my former University are required to input information regarding their identities into a central database. Helpfully, the University provides a series of categories: Nationality; Ethnicity; Religion or belief; Gender identity; Sexual identification; Disability and so on. A colleague of mine described her experience doing this. Under Religion she put 'none', and was amused to see that this input received an output; it was ascribed a value: 0. In the context of a University, of course, this looks like a grade. She is culturally Muslim, so experimented and changed the answer accordingly. For being Muslim, she got a 6. Under Sexual Orientation, she put 'Heterosexual' and again got 0. Reflecting that it was quite a while since she last had a sexual partner, so what did it matter, she changed this to Lesbian, and achieved another mark of 6. This information is supposed to be confidential, so she thought nothing of it. But a week later she received an email from the Dean inviting her to become Chair of the LGBT+ staff-student committee.

What does this anecdote tell us about the function of identity in Universities? First, it tells us that these identities are not signifiers, but signs. The identity-sign does not, however, consist of a signifier and a meaning, but a jouissance – that is to say that the meaning is always the same.



We have a signifier + an unknown quantum of jouissance. The identity-sign is like a Peircean index (eg footprints or smoke). The reference of an indexical sign is absent, as

indeed is the *jouissance* that is referred to by the identity-sign. *Jouissance* is not present, but is pre-supposed and given a quantitative value. The value tells us whether what is signified is a plus or a minus, a surplus or deficit of privilege or underprivilege. The output looks like a grade, but as with all grades, the University is actually grading itself. The value is a code read by algorithms that gather statistics. Where the identity-sign signifies a deficit that denotes that *jouissance* is lacking from the identity concerned, the University rectifies this by giving it a numerical value that it credits to itself as evidence that it has enhanced its diversity and inclusivity profile. As JAM writes, 'one accepts the Other on condition that it becomes the same' (The Lacanian Review, henceforth TLR 03: 40). The virtual diversity of different modes of *jouissance*, suggested by the various identity-signifiers, is included through transposition into numbers and subsumed into the University's drive to overcome the imbalance or disequilibrium of *jouissance*. *Jouissance* of course is disequilibrium. It is the disturbance of the pleasure principle that is supposed to maintain the organism in a state of homeostasis. The University's drive to achieve numerical equalization is therefore also an attempt to eradicate *jouissance* and – I won't say 'restore', since it was never there in the first place – impose homeostasis. The University gets credit for this, a chance to move up the League Tables and recruit more students and more student fees. As such, this drive is simultaneously the University's own mode of *jouissance*, which has a name. It is called 'Enhancement' which is the signifier for the way the University enjoys itself [*se jouit*] by forcing its employees to do work that stops them being able to teach or research. Everything is continually being enhanced in Universities: modules, courses, student attainment, staff performance. The latter assessed by the ability to write enhancement plans.

All levels of University life are driven by the agenda of 'Equality, Diversity and Inclusivity' (EDI), such that it has become largely post-disciplinary. In Arts, Humanities and Social Sciences, all texts and objects are assessed according to how far they advance the EDI and enhancement agenda. Teaching and Research accordingly consists of the collation and assessment of data. Where this involves the data produced by human beings through the form of the questionnaire, or other means of generating inputs, the assumption is that everyone says what they mean and mean what they say because their life experience and speech are conditioned by their identities. There is no interpretation

required, simply a read-off of demographic differences, and their assigned values. Where there is an acknowledgement that subjects might not always be telling the truth in their responses (as in our anecdote), this is evened out statistically. The truth resides in the mean average and norm that is established according to the identity criteria. So, it would seem to be quite straightforward to characterise this according to the structure of dU: EDI (S_2) is in the position of Agent, supported by Identity (S_1) in the position of Truth. S_2 is addressed to its object (staff, students, objects of research) in the position of the Other, such that there is the Production (gain) of identity-value at the expense of the loss of subjectivity, the subject being precisely that which is disjoined from identity groups and the universal (Miller, TLR, 11: 35). They are also charged extortionate fees for this education in their relative privilege. Many, it seems, pay themselves back in social guilt. As for staff, the compensation (or punishment) my colleague receives for claiming to be a Muslim Lesbian is the requirement that she do extra work Chairing a committee.

The comedy of this anecdote illustrates what Michel Foucault calls the 'Ubuesque' character of bureaucracies whereby the effects of power of a discourse or individual are paradoxically intensified the more grotesque they are. As we know, the requirement for staff and students to assign themselves identities, where one signifier designates a privilege that has been accrued at the expense of another, is consistent with the logic of Racism. Furthermore, it is a direct transposition of the form of state racism identified by Foucault, that is animated by the drive to purify itself of degeneracy (jouissance). Accordingly, the response to the reality of racism is not to address this logic, nor to recognize in itself the historical role of state bureaucracies in the institutionalisation of racism, including its various transpositions and displacements. On the contrary, the response is to purify (enhance) this institution through the extortion of subjectivity and the reduction of the body to surface material for identity.

EDI is not then, ultimately, about knowledge, but power. It is a dM, an apparatus of jouissance, that seeks to overcome jouissance by depriving the subject of its signifier, its speech, its body, and indeed of those rights, predicated on that body, that Lacan ascribes to 'LOM, *qua parlêtre*'. (TLR: 5: 17)

Working with New Parents

By Catherine Alexander

“Parents are always traumatic, Lacan said. Let us add that the same can be said of children!”

Marie-Helene Brousse.

In our cartel working towards the PIPOL I wanted to think about the question of wanting a child from the point of view of after the child's arrival. In Miller's text 'The child between the woman and the mother' he says, 'the child not only fills but divides' referring to both the phallic substitute that the child is for the mother and the division he also brings about (mother/woman). A child brings about this division in the woman for both mother and father and so the arrival of even the much-wanted child has the potential to precipitate a crisis, if not difficulties or new symptoms.

In my work at the Maison Verte, I came across mothers who experienced new symptoms such as anxiety, phobias, or the need to reorganise their relationship with sexuality, as well as family breakdowns occurring not long after the birth. On the other hand, we also saw children slowly grow and develop a relationship to their body, with food, with language, and developing symptoms themselves (constipation, a passing phobia etc.). I am interested in how it might be possible to intervene in the difficulties that can be produced when a child arrives, not only through listening to parents' speech, but also, possibly, at the level of the S1 with very young children, and through my experience at the Maison Verte where we Welcomed young children with their parents, I began to question what/or if there is a relationship between the parents' symptoms and the child's.

In Lacan's 'Note on the Child', he says, "the child's symptom is located in the position of a response" (TLR, 4: 13) marking two points of departure. On the one hand, there is the symptom - a response - and on the other hand, there is that to which the child responds; that which is "symptomatic in the family structure" (*ibid.*). It is a subjective position in which a response is constructed, however it is also a response which transpires within the drama of a particular family. The child's symptom, Lacan says, "may represent the truth of the family couple" (*ibid.*).

It is also possible that, as Lacan goes on to say, the child's symptom "arises from the subjectivity of the mother", and their "sole function is to reveal the truth of this [the mother's] object" (TLR 4: 14). In this position the child embodies the mother's object and becomes paralysed there without sufficient recourse to a circulation of the drive.

In Eric Laurent's article, 'Protecting the Child from the Family Delusion' (*Psychoanalytical Notebooks*, henceforth PN, No.28, pp. 27-32), he elaborates on the effects of the child's arrival into a family - a stranger, not yet a subject - who arrives in a real, bodily, and visceral form and who eventually develops a subjectivity of his own:

"The child will thus reveal itself for what it is: an obstacle for the family and its ideals. In the same way that the ideal father is the dead father, the ideal family is a family with no children. ...When the child appears, the circle of the family explodes and fragments itself" (PN, 28).

He continues:

"What remains in fact concealed or hidden by the institutional hypothesis [of the family] is that the child, in so far as it is an object of passion, is an obstacle and an objection to the belief in the fictional" (PN, 28).

Can we then suppose that in the event of birth which produces both a child-object and a division in the subject, the subject must call on the fantasy, or imaginary crutches, to support themselves in relation to a real that has opened up, and to have to suture, or at least reconfigure something in their relationship with *jouissance*? Therefore, after a child's arrival does the parents' success in reformulating something, even in a small way, play a part in the position the child is able to find for himself in relation to family structure as Lacan describes it?

I am interested in the work with young children and parents from this angle, from the point of view of what the child is born into by the fact of his being born, namely, the relationship each parent has with their *jouissance* at the point that a child arrives, and what they manage to do with that in the aftermath of the child's arrival. Working with parents and babies, as I have done in the community setting of the *Maison Verte*, might the question be: how can parents either strengthen or reformulate their relationship to

jouissance after the birth or arrival of a child? And what place can a child now have in each one's organising fiction once it arrives?

Considering my first question, I have been wondering if what happens subjectively in relation to each parent's arrangement with jouissance in this precise moment matters in relation to the path taken by the child, producing a kind of counterpoint in relation to jouissance between the parent/s and child.

One mother we Welcomed, while pregnant, feared her children would be born 'ugly'. She then experienced anxiety and developed phobias after her children were born and set about reorganising her life over the next three years while attending the Maison Verte. She left the father of her children who she described as a good father, but did not make her feel like a woman, and started a successful business. She reorganised things in a way that spoke to the question of what it is to be a woman after motherhood in a way that must have felt like a necessity for her. However, we noticed that while her daughter was given a place to sit with the women, her son was often criticised for not protecting his younger sister or letting her down for not exhibiting certain 'masculine' traits. Looking at himself in the mirror while his mother could be seen there in the background, a Welcomer asked him, 'Who's there?' and he replied 'Mum'. When she pointed out that he was also there in the mirror he replied, 'But I am nothing'.

Taking Laurent's description into account alongside my clinical work and experience with families, I have been wondering if, even in small ways, the birth of a child always necessitates a reforming or sticking back to together of something, and that what happens in this moment of reformulation may be the forging of new creative solutions, but also of solutions that leave the child vulnerable to finding himself in the place of the object in the parent's attempt to find a way with this opening of the real? At this time some parents find access to a new creativity and energy in their lives, a phenomenon I have heard described by mothers after the birth of a child, and perhaps a phenomenon we see more often in the community space of the Maison Verte rather than in the clinic when patients tend to arrive in a moment of crisis. But, in these cases in particular, I wonder, what residue that cannot be reassumed, or reformulated, then appears in the child?

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