

## ***The NLS Cartels Newsletter*** ***La Newsletter des cartels de la NLS***

n°13 - December/Décembre 2019

### **Éditorial**

Ce numéro de fin d'année vous propose de lire un florilège de produits de cartels de la NLS qui reflète la diversité des thèmes des cartels et des sujets propres à chaque membre.

**Florencia Shanahan**, AE en exercice de la NLS, à partir de sa lecture attentive du dernier texte de Lacan, nous parle du lien, dans une analyse, entre savoir et satisfaction.

**Myrto Kominou**, membre d'un cartel grec sur « Clinique de l'exil, pratique clinique avec des réfugiés », témoigne des « rêves traumatiques d'un sujet en exil » et montre comment les effets du trauma s'articulent au fantasme du sujet.

**Henrik Lynggaard**, membre d'un cartel anglais sur « Trauma et urgence », rend compte de la dynamique de son travail en cartel et de ses effets subjectifs.

**Mercedes Rouault**, membre d'un Cartel du Québec, nous livre ses « Réflexions sur l'au-delà de l'Œdipe », relancées par une erreur de traduction.

**Sophie Steininger**, membre d'un cartel viennois sur « Comment écrire un cas psychanalytique », s'interroge sur le statut scientifique de l'analyse. Est-elle une science exacte ?

**Renata Teixeira da Silva**, membre d'un cartel-éclair aux Etats-Unis sur "Urgences dans la Clinique et dans l'art" aborde la question des enfants violents, de l'urgence de leur pulsion et de l'urgence de l'Autre, parental ou scolaire, à vouloir les protéger ou les punir.

Avec mes meilleurs souhaits de bonne fin d'année,

Excellente lecture !

Et n'oubliez pas de déclarer votre cartel sur le site de la NLS (ou le redéclarer s'il continue pour une deuxième année).

Frank Rollier,  
*Délégué aux cartels de la NLS*

## ***The NLS Cartels Newsletter*** ***La Newsletter des cartels de la NLS***

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### **Editorial**

This year-end issue invites you to read an anthology of NLS cartel products that reflects the diversity of cartel themes and topics specific to each member.

**Florencia Shanahan**, AS in exercise of the NLS, from her careful reading of Lacan 's last text, tells us about the link, in an analysis, between knowledge and satisfaction.

**Myrto Kominou**, member of a Greek cartel on “Clinic of exile, clinical practice with refugees”, testifies to the “traumatic dreams of a subject in exile” and shows how the effects of the trauma are articulated to the subject’s fantasy.

**Henrik Lynggaard**, member of an English cartel on “Trauma and urgency”, reports on the dynamics of his cartel work and its subjective effects.

**Mercedes Rouault**, member of a cartel in Québec, gives us her “Reflections on the Beyond of Oedipus”, revived by a translation error.

**Sophie Steininger**, member of a Viennese cartel on “How to write a psychoanalytic case”, questions the scientific status of the analysis. Is it an exact science?

**Renata Teixeira da Silva**, member of a flash-cartel in the United States on “Emergencies in the Clinic and in Art” addresses the issue of violent children, the urgency of their drive and the urgency of Other, parental or school, wanting to protect or punish them.

With my best wishes for a happy end of the year,

Enjoy your reading!

And do not forget to declare your cartel on the NLS website (or declare it again if it continues for a second year).

Frank Rollier  
*NLS Cartel Delegate*

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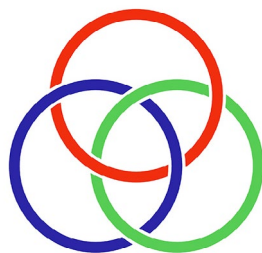
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**Chercher un cartel**

Vous désirez intégrer un cartel ? Vous pouvez contacter le délégué aux cartels de la NLS <frollier@wanadoo.fr>, qui vous mettra en relation avec le délégué aux cartels de votre pays ou région.

**Looking for a cartel**

Would you like to be part of a cartel ? Contact the NLS cartel delegate <frollier@wanadoo.fr>, who will connect you with the cartel delegate for your country or region.

**Le catalogue des cartels**

Il peut être également consulté sur le site de la NLS, sous l'onglet Cartels : Catalogue des cartels, et Cartels vers le congrès.

**The cartel catalogue**

It may also be consulted on the NLS website, under the Cartels tab : cartel catalogue and catalogue towards the congress.



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**Le comité de lecture de « 4 + One »  
/« 4 + One » reading Committee :**  
Linda Clarke, Annette Feld, Yanniss Gallis,  
Alan Rowen, Frank Rollier (plus 1).

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Rendez-vous sur le site de la NLS,  
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En haut de la page, cliquer sur Cartels,  
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déclaration de cartels.

Sous la rubrique Ajouter un membre  
Membre plus-un, vous ajoutez les  
autres membres en cliquant à chaque  
fois sur Ajouter un membre.

Il est possible d'inscrire 3, 4 ou 5  
membres + un.

Si c'est le cas, cliquer sur le bouton  
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Cette déclaration est habituellement  
effectuée par le plus-un qui aura  
collecté auparavant les informations  
nécessaires : Noms etc. et le Thème  
particulier de travail spécifique à  
chaque membre.

Quand la déclaration est remplie,  
cliquer sur Envoyer.

Merci d'en informer les deux secrétaires  
de la NLS, <pamelaking13@gmail.com>  
et <thomas.vanrumst@gmail.com>  
ainsi que le délégué aux cartels  
<frollier@wanadoo.fr> qui vérifiera les  
données et les validera.

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On the upper bar of the side, click on  
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Apart from the Plus-one Member,  
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membre » (Add a member) to add  
members. It is possible to register 3, 4 or  
5 members + one.

If it is a cartel towards the congress,  
please click the button under Rubric of  
the cartel.

Usually the declaration is made by the  
Plus-one who collects beforehand all the  
information in advance including  
names etc and the « Thème particulier  
de travail » (Specific theme of work) for  
each member. When the registration  
is completed, click on « Envoyer »  
button (Send). Please inform of your  
registration the two secretaries of the  
NLS <pamelaking13@gmail.com> and  
<thomas.vanrumst@gmail.com> and  
also the Cartel delegate  
<frollier@wanadoo.fr> who will check if  
everything is in order.

## What Is Satisfied...

Florencia F.C. Shanahan<sup>1</sup>

I started this cartel having chosen as my trait the articulation between knowledge and satisfaction. The close reading of Lacan's "*Preface...*"<sup>2</sup>, in particular the work we did as a cartel on the differences between the various translations, was already for me the enactment of a certain aspect of this articulation. I drew a durable and specific satisfaction out of the laborious task of hitting my head (together with others) against the wall of language(s). The knowledge I extracted from it was not durable and not so specific. It was of a more ephemeral nature than the satisfaction derived from its production. This makes me interrogate the link between what flees in meaning (included the meaning of which knowledge is made of) and what persists of what causes its search, or the push for its production. I hope I will advance along this path through my participation in future cartels.

I produced a short text for the Blog of the Congress<sup>2</sup> which also emerged from our cartel's work. The question of knowledge and satisfaction at the end of analysis was approached there under the perspective of 'punctuation'<sup>3</sup>.

I tried to convey the difficulty to transmit (in terms of knowledge) something of the order of the inapprehensible, or if I may, the *unpunctuable*. If what is written in the body is that which lacks the words to be said, the lack of a signifier that would say what the subject is and also the lack of an object that will complete it/complement it, then the urgency of the end of the analysis is linked to a writing that becomes possible (something that 'ceases not to be written') even though at the same time it verifies that 'neither speech nor libido have the last word'. The body as a surface for the inscription of jouissance is sustained between two holes: the link between knowledge and satisfaction can also be read in this perspective. The end of analysis supposes the demonstration that the subject has arrived at a different arrangement/ accommodation with regards these two holes (one that is *sinthomatic* and no longer *phantasmatic*). On one side the real hole in the symbolic, on the other the drive which does not let itself be tamed either by the signifier or the objects *a*. 'It's in this border between word and drive that Lacan inscribes the sinthome'<sup>4</sup>.

The question that remains for me regarding the theme 'urgency' and our readings of Lacan's text is what new kind(s) of (a)version of the Other ( $S_2$ , knowledge, transferential unconscious, discourse of the Other, etc.) is opened up by the traversing of the fundamental fantasy. In other words, what paths against cynical solipsism, which remains a One which does not make itself Other? Or to put it differently, what kind of pact becomes possible between belief in the symptom and satisfaction?

1. Member of ICLO, the NLS and the WAP. AS of the NLS.

2. The NLS Congress "Urgent!" which was held in Tel-Aviv in June 2019.

3. F.C. Shanahan F., "Urgency: ¡Never the same!", <https://www.nlscongress2019.com/accueil>

4. Argument of the 3<sup>rd</sup> Clinica Study-Days of the ICF, Seminar of the Freudian Field/Antena Clínica en València. [http://www.scf-valencia.es/avada\\_portfolio/iii\\_jornadas\\_clinicas\\_del\\_icf/](http://www.scf-valencia.es/avada_portfolio/iii_jornadas_clinicas_del_icf/)

## Les rêves traumatiques d'un sujet en exil

Myrto Komninou

Travailler avec des sujets en exil qui fuient la guerre et la violence, nous amène forcément à revisiter la notion psychanalytique du trauma. En Grèce, où l'arrivée des réfugiés a massivement augmenté depuis 2015, le discours de la psychiatrie domine, proposant couramment le diagnostic de *Post-Traumatic Stress Disorder* pour y inclure toute réaction subjective à des expériences extrêmes de la vie. La réponse des thérapeutes face à des réactions conçues comme identiques, tend alors à être préconstruite et indifférenciée, ayant comme but le dépassement du stress traumatique. A l'encontre d'une approche selon laquelle le trauma se banalise et se collectivise, « *l'analyste est un partenaire qui traumatise le discours commun pour autoriser l'autre discours de l'inconscient*<sup>1</sup> ».

Quand je rencontre Abdel, un jeune syrien ayant subi la torture, dans son pays natal, il me parle directement d'un rêve répétitif qui reprend la scène de son arrestation.

Selon l'*Au-delà du principe de plaisir*<sup>2</sup>, les efforts du principe de plaisir échouent devant l'effraction du pare-excitation causée par l'événement traumatique. Le rêve traumatique n'est alors qu'une tentative de maîtrise rétroactive de l'excitation inassimilable et se répétera jusqu'à ce que le principe de plaisir puisse de nouveau dominer l'économie psychique.

Son deuxième cauchemar ramène Abdel cette fois-ci à la scène de son évvasion de la prison. Il se rappelle du moment où il réalise que la porte de sa cellule n'est pas verrouillée. C'est alors qu'il ouvre la porte et commence à courir, poursuivi par des gardiens. Il arrive finalement à une route provinciale où un motocycliste s'arrête, le prend avec lui et le sauve. Le rêve répète la scène réelle de façon identique, sauf qu'il s'interrompt brusquement au moment exact où Abdel est prêt à mettre son pied dans la rue. « *Mais comment se fait-il que je me réveille juste avant d'être sauvé ?* », se demande-t-il, bouleversé.

La réponse est donnée à travers un rêve qu'Abdel amène à la séance suivante. « *Hier soir j'ai rêvé de ma mère. J'étais tout seul et je pleurais. J'entends la voix de ma mère qui me dit : 'courage Abdel, tu vas vivre en Grèce et tout ira bien'* ». Pour Lacan, si le rêve n'arrive plus à protéger le sommeil c'est parce qu'il y a une rencontre avec un réel<sup>3</sup> qui se dérobe du fantasme et fait effraction au-delà de *l'automaton*. Dans le fantasme d'Abdel, ce n'est donc pas le motocycliste mais la mère qui le sauve. Sa mère est décédée d'un cancer quand il était adolescent, ce qui l'a obligé à arrêter l'école et à vivre dans la rue. Pour Abdel, ce qui fait trauma avant même la torture, c'est la perte et la séparation brusque avec sa mère.

Face au traumatisme, le sujet essaye de tisser une élucubration de sens<sup>4</sup>. Comme

1. Laurent É., « Le trauma à l'envers », Ornicar ? Digital

<http://www.lacanian.net/Ornicar%20online/Archive%20OD/ornicar/articles/204lau.htm>

2. Freud S. (1920), « Au-delà du principe de plaisir », *Œuvres complètes*, tome XV, Paris, PUF, 1996.

3. Lacan J. (1964), *Le Séminaire*, livre XI, *Les quatre concepts fondamentaux de la psychanalyse*, Paris, Le Seuil, 1990, p. 58-59.

4. Miller J.-A., « Le réel au XXIe siècle. Présentation du thème du IXe Congrès de l'AMP », *La Cause du désir*, no 82, octobre 2012, p. 93.



son rêve le montre, Abdel ranime un fantasme où l'Autre maternel, un Autre du désir sauve le sujet de l'horreur et incarne la pulsion de vie. Pendant ses séances, il construit une fiction autour du réel de la mort et il subjective la rencontre traumatique jusque-là irréprésentable. La cure permet au sujet de faire usage de la parole pour border le trou du symbolique. Cela peut l'amener sous transfert à dire ce qu'il n'a pas pu dire, tout en sachant qu'il y a aussi de l'indicible : le réel du trauma primordial qui « *ne cesse pas de ne pas s'écrire*<sup>5</sup> » et auquel nous sommes tous confrontés...

5. Lacan J. (1972 1973), Le Séminaire, livre XX, « Encore », Paris, Seuil, 1975, p. 123.

## The logic that haste determines

Henrik Lynggaard

A fragment of a phrase of Lacan's "... *the logic that haste determines*"<sup>1</sup>, established the guiding line for my explorations in a cartel working on the theme of Urgency. Embarking 'late' on a formation as an analyst, the signifiers of haste and urgency held pertinent personal resonances. My work in the cartel followed three paths.

Firstly, situating Lacan's 1975 phrase (above) in his ongoing questioning of temporality as a logical structure and the temporal dimension at play in analysis. 'The logic that haste determines' is an expression with roots dating back at least some 30 years earlier, to Lacan's 1945 paper *Logical Time and the Assertion of Anticipated Certainty*.<sup>2</sup> In this text the reader encounters the famous prisoners' dilemma and the coinage of three terms with enduring significance in the Lacanian orientation: 'the instance of the glance', 'the time for understanding' and 'the moment for concluding.' In other words, Lacan presents three modalities of time that correspond in each instance to a particular mode of the subject. To quote from A. Stevens' precise reading of the same text: "At the instant of the glance, the subject is impersonal; during the time for comprehending, the subject is taken up in the imaginary of intersubjectivity; and at the moment of concluding, the subject fades away in the haste of the act. This moment is a mode of urgency where the certainty of the act anticipates its subjective verification."<sup>3</sup>

Lacan's exploration of temporality in its chronological, logical and subjective modalities, is developed in Seminar VIII on *Transference* and texts such as *On the Subject Who is Finally in Question*<sup>4</sup> and the 1966 preface to *Function and Field of Language*.<sup>5</sup> In the class of June 14, 1961 he argues that "The subject can only fill this want-to-be (...) through an action that (...) very easily takes on, indeed perhaps always radically takes on, the quality of a headlong flight."<sup>6</sup> In the other texts Lacan further specifies how haste and precipitation are necessary elements in the constitution of the subject. And in the last published text by Lacan, *which* inspired the theme of the 2019 NLS conference, urgency is viewed as something that presses the parlêtre<sup>7</sup>. Something of the order of the urgency of life. Working on these texts in the course of the yearlong cartel, opened a new and rather surprising path for me. In preparing for one of the last meetings my thoughts were preoccupied with how it would be possible to compress an account of years of analysis into a 20 minutes account as we witness in pass testimonies

1. Lacan, J.: "Joyce the Symptom", *The Lacanian Review*, 5, 2018, p.16.

2. Lacan, J.: "Logical Time and the Assertion of Anticipated Certainty." *Écrits*, Norton, NY/London, 2006, pp. 161-175

3. Stevens, A.: The Two Faces of Urgency. <https://www.nlscongress2019.com/new-blog/the-two-faces-of-urgency>

4. Lacan, J.: "On the Subject Who is Finally in Question." *Écrits*, Norton, NY/London, 2006, pp. 189-196.

5. Lacan, J.: "The Function and Field of Speech and Language in Psychoanalysis." *Écrits*, Norton, NY/London, 2006, pp. 197-268.

6. Lacan, J.: The Seminar of Jacques Lacan. Book VIII, *Transference*. Polity Press. 2015, p. 368.

7. Lacan, J., "Preface to the English Edition of Seminar XI", *The Lacanian Review*, 6, 2018, pp. 23-26.



at conferences. Pursuing such a thought experiment wasn't without subjective effects... 'reorder(ing) past contingencies by conferring on them the sense of necessities to come'.<sup>8</sup>

The third and final path of the work involved an examination of my own clinical practice, especially how I use or misuse time in work with different patients and the logic at play in such decisions and acts. A detailed examination of a moment in a treatment where my good intentions served to reinforce an image of the good Samaritan over closely attending to the patient's speech, was painfully instructive.

8. Lacan, J., "The Function and Field of Speech and Language in Psychoanalysis", *op.cit.*, p. 213.



## Réflexions sur l'au-delà de l'Œdipe

Mercedes Rouault<sup>1</sup>

Dans le cartel « Sexualité et sexuation » nous avons lu une traduction en espagnol de l'article de J.-A. Miller « Petite introduction à l'au-delà de l'Œdipe »<sup>2</sup>. Une des participantes au cartel a commenté une phrase de cet article et, en la relisant, je me suis aperçue que le texte que nous lisions comportait une erreur de traduction. Une fois confirmée l'erreur, la phrase ne m'apparaissait plus aussi transparente; au contraire, son caractère énigmatique est apparu. C'est ainsi que je me suis replongée dans la lecture de l'article et que j'ai pu saisir quelque chose d'important pour la poursuite de mon travail de cartel.

Dans cet article, J. A. Miller propose de se questionner sur le mythe freudien du Père. Il nous rappelle que c'est Lacan, avec son retour à Freud, qui rétablit le père freudien « dans sa figure et sa fonction, sa majesté et son opérativité. Mais aussi, c'est pour l'avoir ainsi exalté et formalisé que Lacan put passer outre »<sup>3</sup>.

Avec la métaphore paternelle, Lacan coordonne la castration et l'Œdipe. Pourtant, « l'écrit *La signification du phallus* rend compte du primat du phallus sans référence à l'Œdipe. Il le coordonne (le phallus) au signifiant comme tel, et non plus au signifiant privilégié du Nom-du-Père »<sup>4</sup>. C'est dire que la castration ne vient pas du Père, mais du langage. Le signifiant opère avant le refoulement et l'Œdipe serait un « des contes faits pour romancer la perte de jouissance »<sup>5</sup>. Cette perte de jouissance constitue un réel dont les fictions rendent compte. Le Nom-du-Père ou tout autre signifiant qui vient désigner ce réel serait du semblant.

Quelle place pour le Nom-du-Père ? J.-A. Miller signale l'importance de bien le situer dans sa fonction d'usage dans la pratique : « s'en passer à condition de s'en servir ». « Comment ne pas répondre au semblant du Père par le semblant d'en être dupe » ? La psychanalyse au-delà de l'Œdipe serait celle dégagée de la croyance dans le semblant du Nom-du-Père, pour s'orienter du réel de la jouissance.

S'en servir sans y croire, c'est ce que le sujet fait avec son symptôme à la fin de son analyse. « Au-delà de l'Œdipe, n'entrent pas les Noms-du-Père, ni la femme, ni l'homme masqué. Il n'entre, au-delà de l'Œdipe, savants, héros, que des victimes, que des vaincus »<sup>6</sup>. Ce qui était traduit par « ...ni victimes, ni vaincus », ce qui laissait ceux-ci en-deçà de l'Œdipe. Ainsi, on aurait pu conclure que personne ne peut passer au-delà de l'Œdipe. Dans la pratique, cela équivaldrait à une psychanalyse édifiée autour du Père idole œdipien, ce qui la mettrait du côté de la religion et la mythologie. Or, le passage au-delà ouvre à la dimension du réel et de la contingence. *Victimes et vaincus* par l'incidence du langage et le rapport qui n'existe pas ? *Savants et héros* dans l'assomption de ses fictions, en sachant s'en servir et s'en passer ?

1. Membre du groupe NLS-Québec

2. Miller J.-A. : « Petite introduction à l'au-delà de l'Œdipe », *Revue de l'École de la Cause freudienne*, n° 21, mai 1992, p. 7-10. Version en espagnol in « Del Edipo a la Sexuación », Paidós., 2001, p. 17-22.

3. *Ibid.*

4. *Ibid.*

5. *Ibid.*

6. *Ibid.*

## Isn't psychoanalysis an exact science?

Sophie Steininger

In our cartel whose title is “How to write a psychoanalytic case”, we have read the text “The Case, from Unease to the Lie” by Eric Laurent<sup>1</sup>. In it, there is the sentence “psychoanalysis is not an exact science.” This sentence rubbed me the wrong way, it itched me.

Firstly, I asked myself the question, whether psychoanalysis is science, because science as I was taught at university has to meet certain criteria: objectivity, validity, reliability. It is completely clear that a psychoanalytic case does not fulfill these criteria. But is psychoanalysis therefore not a science?

It took the work in the cartel for me to realize – somewhat ashamed – that there are of course different kinds of science, like for example philosophy or political sciences. A colleague helped me in a decisive way to understand this when she told me about the example one of her professors gave during her studies at university: you can compare books in a bookshelf concerning for example their covers, blurbs, their size, genres, etc. and this would yield a certain kind of information that will seem somewhat superficial. If you however read the books one by one, you will of course gain impressions of a quite different kind of quality. You will experience its uniqueness, for example in the style in which it is written, the words used, which story is told and how. In other words, when my colleague was a student about 30 years ago, what was understood by the term science was different than it is today and it made me realize that there can be different kinds of science, not just the empirical one that is so prevalent today.

After it became clear to me, however, that psychoanalysis indeed is a science, I wondered what it means that psychoanalysis is not an *exact* science. I've always had the impression that psychoanalysis is very exact in working out in detail what is singular, contingent, unique about each case. Categories only serve as a frame of reference in the sense of a working hypothesis. How can E. Laurent call something inexact that is so highly oriented towards the singular? Surely, only in terms of the current dominant scientific discourse that calls for an exactness in the form of measuring, calculating and predicting, which is not how psychoanalysis operates.

Maybe this also has to do with my question that I formulated at the beginning of the work in the cartel – how to write a case without the idea that there is a right and wrong way to do it?

Often the following comparison was made in the cartel: If a patient hypothetically were to go to two different analysts, the case presentations of both analysts would most likely differ greatly from one another. This comparison has helped me in understanding that what is created in an analysis, session by session, is unique and can never be reproduced again, not even by the same two people. The analyst, in the course of the analysis, becomes

1. E. Laurent : “The Case, from Unease to the Lie”.  
< <http://www.amp-nls.org/nlsmessage/2010/017.html> >



part of the symptom. This happens in an absolutely unique and unpredictable way. It is a process of construction on the side of the analysand, as E. Laurent writes in “The Case, from Unease to the Lie”. Therefore, every case description is an original one. It is something new that perforates the prior knowledge. There is no big Other that guarantees a certain outcome. Strictly speaking, it is impossible to reproduce the same result. In the practice of empirical sciences, what might lead to different outcomes is simply omitted – the singular, the unique. Lacan’s objection to science is exactly this: by means of objectivity, the truth of the subject is covered. However, it is not reducible to the objective. Even though it is clear that no science can cover everything: psychoanalysis, to me, is highly exact.

## Violent Children and their Urgency!<sup>1</sup>

Renata Teixeira da Silva

In the work with children, we experience cases in which children display aggressiveness. Aggression can be related to eruptions of the death drive or symptomatic acting-outs due to a demand of love<sup>2</sup>. In some cases of violent children, the drive has not been displaced and we see the irruption of pure *jouissance* of the death drive. J.-A. Miller conceptualizes that there is no substitution of one drive by another. It irrupts from the real without touching the symbolic<sup>3</sup>.

In that case, the child experiences a “*pure jouissance of destruction*”, a plus-de-jouir. A surplus *jouissance* that has not been mediated by the symbolic. J.-A. Miller elucidates these acts are without a reason, they aren't a reaction to something. It is an action in which the pleasure is the destruction per se. It points to a defect in the process of repression, a dysfunction of the master signifier.

The clinical distinction between pure manifestation of the drive or acting-out as a symptom is crucial to the treatment, once it might elucidate lacks in the symbolic in which an implementation of a master-signifier (S1) helps to establish a boundary and create meaning to the death drive.

The expression of violence mobilizes not only families but also school staff, who implements interventions to decrease its manifestations. In the public American school system, we can find classes constituted by “violent children” that have special academic programs to separate them from the “non-violent” students.

Electronic games as *Fortnite* instigates empowerment by aggression. Clinical work with signifiers used in online games can be considered a tool for the creation of S1s, opening space to new meanings and the possibility of symbolization of the violence.

Furthermore, schools and families are experiencing the urgency to protect their children from internet challenges. *The Blue Whale* is an example. Suicide attempts and scarifications are encouraged. The online leaders instigate the users to self-harm and harm others by menacing the users. The anguish generated by these *new waves* of violence create a demand for the analyst to look for subjective capacity to symbolized singularly what the analysand has experienced as a social urge of aggression.

A 6 years old boy mentioned one day in session that his uncle terrified him by saying the *Boogeyman* would come to catch him if he misbehaves. We realized in session how many times he displayed aggression to test if he would be caught by the *creature*. The recognition of the ghost's inexistence reduced his anxiety and consequently his aggression, minimizing also the urgency of his family to punish him.

1. Presented on 2019 November 3rd, at the second Cartels Presentation online organized by the Lacanian Compass.

2. Miller, J.-A. : “Enfants violents” in *Après l'enfance : travaux récents de l'Institut psychanalytique de l'Enfant*, Navarin, 2017, p. 195-207. “Crianças Violentas”, Intervenção de encerramento da 4a Jornada do Instituto da Criança – Universidade Popular Jacques Lacan. Traduzido por Ana Lydia Santiago e Cristina Vidigal.

3. *Ibid.*

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# NIGHTMARE

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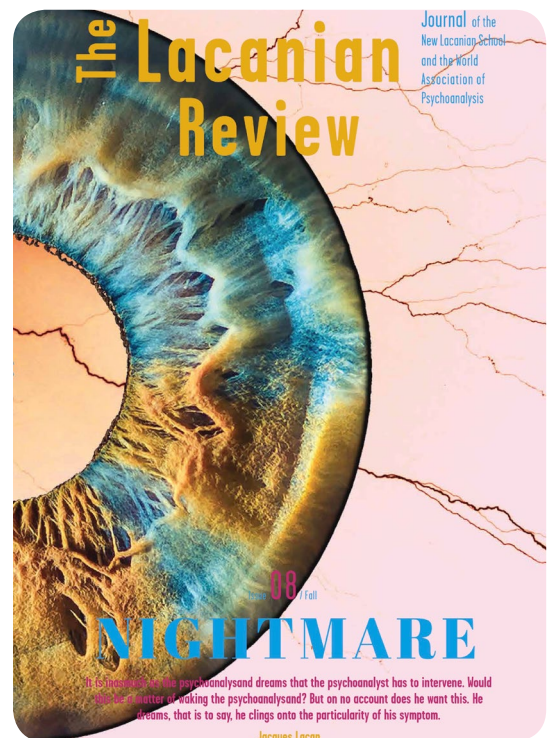
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***The Lacanian Review (TLR) No. 8*** takes Lacan’s proposition that we wake up in order to continue dreaming, with eyes wide open. What wakes us up? The Nightmare. With new translations of Jacques Lacan and Jacques-Alain Miller, *TLR* explores how psychoanalysis maps the oscillation between asleep and awake that jolts our social and political circadian rhythms. What is the function of the dream now in analytic practice, in cultural production, and in the global nightmare that confronts us everyday when we wake up?

### **Presentation: *The Lacanian Review* No. 8: ‘Nightmare’**

The upcoming year marks the 120th anniversary of the dream as *royal road* of the unconscious. Through dreams, fragments of speech are cobbled together to construct a superhighway of signifying overpasses, byways, and detours around what remains “off-the-grid,” unspeakable. Yet the horror of the dream appears as the nightmare which makes our bodies bolt upright in bed. If the Freudian dream was paved with fictions of desire, the Lacanian nightmare returns us to the real of the drive, the impossibility to see, with eyes open or closed. Today we encounter contemporary life just as fragmented and terrifying as the nightmare that dreams always cloaked. In this issue, Jacques-Alain Miller highlights the lost object of language, revealing the topology of holes in dreams. A new translation of Jacques Lacan leads us to a moment of awakening via the dream of psychoanalysis. Éric Laurent orients the axes of interpretation that guide contemporary clinical practice. Analysts of the School put nightmares to work. Following testimonies of the pass, Marie-Hélène Brousse returns to the real that does not stop being written through the dream-principle of the unconscious. And as the artist precedes the analyst in their knowledge of the unconscious, *TLR* presents a dialogue with the poet, Kenneth Goldsmith and artist, Cheryl Donegan, who follow a metonymical drift between the dream of art making and the nightmare of art in the world.

### **About *The Lacanian Review***

*The Lacanian Review* is a semiannual print and digital journal published in English. *TLR* offers newly established texts by Jacques Lacan, Jacques-Alain Miller, and prominent international figures of the Lacanian Orientation. This series features testimonies of the pass, new theoretical developments in Lacanian psychoanalysis, dialogues with other discourses, and articles on contemporary culture, politics, art and science. Each issue explores a theme intersecting the symptoms of our era and emerging work in the New Lacanian School (NLS) and the World Association of Psychoanalysis (WAP).