

THE CRISIS, THE EXTIMATE AND THE SCHOOL

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This title outlines something of the coordinates that occupied me in the cartel work with Markus Zöchmeister, Karin Brunner, Andrea Seiringer, and Gil Caroz as Plus-One. Gil writes in *Moments of Crisis*¹ that the psychoanalytic groups that make up the NLS contain a knowledge about crisis. Thus, crisis is as a rupture in time that dawns, “a breach in time that arises when the tradition that, until then, had framed the real disappears and when the new symbolic coordinates of the future are not yet known.”² The crisis is thus a moment when something real emerges, an event that requires the subject to invent a new reference to the real : an invention! The crisis, I would say, is therefore intimately connected to the psychoanalytic act. An act that is always lonely and does not arise from a well-planned calculation, but is contingent, surprising, and can only be recognized as such *nachträglich*, [*retrospectively*] to use Freud’s words.

The school was born in a crisis, the crisis suits it, Miller³ even goes so far as to say that he is betting on it. The crisis of the school is a crisis of its foundations; Miller summarizes this as “*We joined the school for Lacan’s sake - We stay with it without Lacan. That is the matrix of the crisis.*”⁴

So, it is in a moment of crisis that Lacan, in an act, founds the *École*. And he writes in the founding declaration: “I hereby found - as alone as I have always been in my relation to the psychoanalytic cause - the *École Française de Psychanalyse*”⁵. At the very moment when Lacan founds a formation, he emphasizes the loneliness of the subject. This is revealing. Miller will later say in the *Turin Theory* that the School is a “*lonely crowd*”⁶. The community of the School is not one that makes the loneliness of the subject disappear; on the contrary, it is founded on it.

But how is it possible for the School to remain *lebendig* [lively] In the *Turin Theory*, Miller elaborates the bold thesis that the School itself is a subject⁷. He hesitates in stating it like that. I want to spin this thread further: the moment the School is defined as a subject, it is possible to suppose some knowledge to it. So, it is possible to have a

transference to the school, and thus it is clear that the school is much more than an institution – it is a subject supposed to know [*sujet supposé savoir*].

The real of the school exists where there is an encounter with something extimate. The question of guaranteeing a safe place for the extimate is undoubtedly inevitable since it is permanently on the horizon of the school that it has to make the Freudian *Ding* exist.

1. Caroz, G., *Moments of Crisis* - Presentation of the theme of the NLS Congress 2015 in Geneva, retrieved from <http://uqbarwapol.com/moments-of-crisis-by-gil-caroz>

2. *Ibidem*.

3. Miller, J.-A., *Acier l’Ouvert*, *Quarto* n° 37/38, Bruxelles, décembre 1989, 3-6 ; *La lettre mensuelle* n° 85, École de la Cause Freudienne, Paris, janvier 1990, 1-6. Article mis à jour par Patrick Valas le 14 janvier 2014.

4. *Ibidem*.

5. Lacan, J., *Founding Act*, 1965 (juin 1964), retrieved from <https://www.amp-nls.org/orientation/founding-act-1964>

« Acte de fondation » (1965 [juin 1964]), *Autres écrits*, Seuil, Paris 2001, 229.

6. Miller, J.-A., *Théorie de Turin*. Intervention au 1^{er} Congrès scientifique de la Scuola lacaniana di Psicoanalisi (en formation), le 21 mai 2000, dont le thème était « Les pathologies des lois et des normes », retrieved from <https://www.causefreudienne.net/theoriedeturin/>

7. Miller, J.-A., *Théorie de Turin*, *op.cit.*