



Xth Meeting of the International Forums
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PRE-TEXT 6

POLITICS OF THE REAL?

Patricia Muñoz

This is what is produced in any human conglomerate when the recruited beings situate themselves in that real on behalf of very different principles from those who permitted to constitute a class beforehand. The fact that this class, keeping the same name will be qualified by a very different type of individuals, is susceptible to transform entirely, not certain fundamental structures, but the nature of discourse¹

I am trying to find a point of juncture between the theme of our X International Meeting “Advents of the real and the psychoanalyst” and the debate topic that the CRIF proposed regarding the actualization of the politics of the Lacanian Field at the mark of 20 years of the IF. A knotting between the politics of the institution, the politics of the cure and its incidence in social politics.

To that aim, I will take the two versions, oral and written, of *The proposition* that Lacan makes to his School and which he later puts in relation with the events of May of 68; for I consider that we can find there a political position emanated from analytic experience.

Lacan takes the topology of the projective plane and he indicates us that it is in the horizon itself of psychoanalysis in extension where the interior circle is knotted, which psychoanalysis in intension traces as a gap. He centers that horizon on three vanishing points, each one belonging to one of the three registers: Symbolic, Imaginary and Real. He tells us that our experience is constituted in the collusion of those three registers in the heterotopia.

“It is about juxtaposing in a real place various spaces that normally would be or should be incompatible, thus engendering a space other determined by the way in which the collusion of the registers is produced, to which each of these facticities respond”². I will go back to the

¹ Lacan Jacques On the experience of the pass 1973. Ornicar? In Spanish #1 On psychoanalysis’ knowledge. Periodic publication of the Freudian Field. Pag. 31.

² Cruglak Clara “Notes of an underlining: On the Proposition of Oct. 9th”.
http://www.efbaires.com.ar/files/texts/TextoOnline_2013.pdf.

third facticity, the third vanishing point called by Lacan “real facticity, too real,³ that is expressed with the very saying term of “concentration camp”,⁴ about which, he tells us, thinkers have vagabonded from “humanism to terror”.⁵ He tells us that those concentration camps are the precursors of what will be developed as a consequence of the reorganization of the social groups by science and universalization. (*)

We see in these developments of Lacan a knotting that I consider is more evident in the oral version of *The proposition*; a knotting that in the developments to come equally has its center in the object *a*. Lacan tells us: “To designate the form of the zero is essential, the one that (it's the objective of our interior eight), placed in the center of our knowledge...if one knows not to say what logical structure supplements it “in the center”, anything can occupy it (and the discourses on goodness).”⁶ It is about the *gap* to be noted, preserved and accepted, as nucleus of the real impossible. Interior eight that knots extension and intension.

It is important to note that, around that same time, Lacan will propose his notion of “Lacanian Field”, field of *jouissances*. Different from the field of the Freudian unconscious, this new field is related with the theoretical production of the discourses. With it he moves from the restricted field of the analytic cure to encompassing the collective, thus articulating the individual subject and the world in which it is inscribed, parting from what analytic experience teaches him. What can we say that would come from psychoanalytic experience?

Currently the flood of the real that Lacan⁷ forecasted is evident. Advent of the real on which the analyst depends and must counteract. The capitalist discourse supported by science is a discourse that leaves subjects with their solitary *jouissance* and without possibility to establish a social link. Likewise, it affects the status of subjects, for it utilizes them thus leaving them in the position of an object; furthermore, it rejects anything that is related to love to produce a return in the real under the form of loneliness, annoyance and violence.

In fact, we can also see that what Lacan called science fiction in *The third*, is no longer a fiction these days, it is among us. I believe that what he predicted then came to be, and that this did not conduct us to the “apathy of the universal good”, but rather to the conjunction of Kant with Sade. As Colette Soler tells us, “Sade's will of *jouissance* –this Sadian will of a non sublimated *jouissance*– yields the truth of Kant...the world of the Kantian law produces the same: wanting to evict *jouissance* the same result is reached than pursuing it unconditionally”.⁸ Without a doubt there is nowadays a push to *jouissance*.

³ Lacan Jacques Proposition of Oct. 9th of 1967. Ed. Paidós. Bs. As 2014 in *Otros escritos*. pág. 276.

⁴ IBID.

⁵ IBID.

Nota (*) Michel Bousseyroux brings us very important references in relation to Lacan's position before the University Discourse, at the time. Chapters 1 & 2. In his text *Penser la psychanalyse avec Lacan*. Ed Érés. 2016.

⁶ IBID. Pág. 611.

⁷ Lacan Jacques. *La tercera*, en *Intervenciones y textos 2*. Ed. Manantial. Argentina 1991. Pág 87.

⁸ Soler Colette Course 2005-2006 *The Third of Jacques Lacan*. Ed. Los monográficos de pliegues. España. Federación de Foros del Campo Lacaniano F-7. Pag 153.

How to understand Lacan's affirmation that "the mission of the analyst is to counteract the real"⁹? Lacan warned us when he said that concentration camps were the precursors of what awaits us. We have seen the effects of capitalist discourse and science, which produce the complaint and dissatisfaction, the clamor, which are for psychoanalysis not only structural but indestructible. Analysis takes them as existing facts and that is its way of affronting the real; we know that its future depends on this.

On this note, when Lacan is accused of being a pessimist,¹⁰ he responds: "Well, man has always known how to adjust to evil"¹¹, and continues saying: "The only conceivable real that we have access to is this one and one must give oneself a reason"¹². He tells us that "...he is not among the alarmists nor the anguished ones"¹³. I believe that this is precisely what Lacan does in his theoretical reflections, conferences and papers, especially in this time I have chosen, from the *proposition* to *The Third*. In rigor, we know that psychoanalysis does not offer solutions to social problems; however, it has an incidence at the collective level via the mediation of the individual. "Artificial Lung", is what Lacan¹⁴ called it.

Although the epigraph, chosen for our pre-text, refers to analytic institutions it is applicable also to other discourses and to the individuals that live in their refuge. The effect of a psychoanalysis, although it is in the one by one, allows them to affront in a different way what does not work, the real impossible and produces effects in the discourse in which they live, given that the analytic discourse brings to light the non collectivizable real.

We are before an impossible, that real which must be ratified for the "clamor" does nothing other than confirming its impossibility. In the text *The third*, Lacan brings us the three categories, Symbolic, Imaginary and Real, and by way of the onomatopoeia he evokes its theoretic rack -trasegar-, going back always to the same traces, thus making "disc", "discourse" and "said" [*dit*]. This comes back, it is each time the first.¹⁵ Like Lacan said it in the interview in Rome to which I referred earlier, one has to find a reason, and I believe we can say it with Colette Soler: "obstinateness, perseverance, insistence?"¹⁶

Traduction: Gabriela Zorzutti

⁹ Jacques Lacan. *La Tercera*. En *Intervenciones y Textos 2*. Ed. Manantial 1991. Argentina. Pag 87.

¹⁰ Interview made in Rome by the magazine *Panorama*, published on Dec. 21 of 1974.
<https://redaprenderycambiar.com.ar/la-dificultad-de-vivir-jacques-lacan/>

¹¹ IBID.

¹² IBID.

¹³ IBID.

¹⁴ Lacan J., « L'analyse c'est le poumon artificiel grâce à quoi on essaie d'assurer ce qu'il faut trouver de jouissance dans le parler pour que l'histoire continue », Déclaration a France Culture 1973, published in «Le Coq-Héron», 46-47, 1974, pp. 3-8 (www.valas.fr/Jacques-Lacan-Declaration-a-France-Culture-en-1973,083).

¹⁵ Soler Colette Course 2005-2006 *The Third* of Jacques Lacan. Ed. Los monográficos de pliegues. España. Pags. 11-12.

¹⁶ IBID. Pag. 11.