



**australian
centre for
psychoanalysis**

Inc A0019394K ABN 28 638 225 012

in association with



The Melbourne Forum of the International of the Forums of the Lacanian Field

invite you to the

**ACP XX SYMPOSIUM
AND
FORUM OF MELBOURNE COLLOQUIUM**

Treatments of the Body

Saturday 7 September 2019

Treacy Conference Centre, 126 The Avenue, Parkville

PROGRAM

Saturday 7 September

9.00am

Registration

9.30am

Silvia Rodríguez: Introduction to the theme of the Symposium:
The Subject and the Body

Lacan's statement that the subject has a body, that he is not his body, confronts us with a permanent tension in every(body)'s life. Like all possessions, the body has to be maintained, sustained and paid for. Thanks to science it can be renovated, redesigned, built up. But also, in the human tragedy, it can be mutilated, destroyed, sold. Even as a possession it is never fully owned; it is always in debt with ethics, esthetics and fitness. Applying Lacan's Borromean knot, we can say that our bodies are never fully knotted. A human subject's life involves a permanent struggle with this conflictual possession.

10.00am

Serena Smith: Treatments of the Body:
Seeing the Wood for the Trees

As a part of the revision of his theory of the object undertaken in Seminar X, including the invention of *objet a*, Lacan comments: "I will tell you straight away the partial object is an invention of the neurotic. It's a fantasy. The neurotic is the one who turns it into a partial object. Orgasm itself the ultimate *jouissance* of the body is equivalent to "...a falling away of what is most real in the subject." (Lacan 2014, 168)
Our relation to our body [what is most real in the subject] has to be treated. In neurosis it is treated by the fantasy and the drive. These are two sides of the relation to the body possible for the speaking-subject, which we call desire and *jouissance*. In psychosis a radically different "relation" to the body emerges. In this paper I would like to examine the relations to the body possible for the subject in neurosis and psychosis by using a number of examples drawn from Lacan's teaching and contemporary experience.

10.30am

Morning coffee

11.00am

Marina Connelly: Can a body have a metaphor?

While Lacan's use of the concept of metaphor diverged from philosophical and linguistic theories, its invocation necessarily carried the burden of discursive context, and must still. Metaphor, an effect of language, is in some sense an impossible theory, even in its natural habitats; the later Lacan – the invocation of topology to think the subject, a last reference to the paternal metaphor in Seminar XVIII, *lalangue* and other developments of the Borromean clinic, gesture toward metaphor's affective limitation. I want to consider the status of metaphor – using poetry, really its antithesis – and think about how we invoke the idea in discourse as theory, gesture, teaching. It's not a matter simply of theory, or aesthetics – neither is poetry: If there is not a constituting, paternal, metaphor (if metaphor is a metonymy) what might be said about all bodies, all desire, all language – apart from it?

11.30am

Bitia Riazati: Human beings are body parts of another

Experiences of real psychological and bodily violence are difficult to symbolize. The body tries to make sense of trauma, where the mind is unable to, leading to many bodily illnesses in asylum seekers. The loss of one's motherland is tragic, and the activation of this loss leads to feelings of an unnameable dread. It is the same mysterious terror felt by an infant when the mother is unable to contain the distress. Displacement and along with it, a dislocated body induces a traumatic splitting of the ego. The family structures break down, as the mother cannot nurture, the father is castrated, and the child acts as the containing parent. I will explore these concepts with case fragments from my clinic.

12.00pm

Short Break

PROGRAM

12.10pm

Christine Deftereos: 'Speaking' the body through lived experiences and public testimony

In this paper I will offer a brief discussion of some of the testimonies of peoples lived experiences with mental illness, given in the public hearings of the Royal Commission into Victoria's Mental Health System. Drawing on these testimonies, of 'speaking' the body, I offer some comments on the distinction made in Lacan's work between the transferential or symbolic unconscious and the real unconscious.

12.40pm

Lunch

1.30pm

Peter Ellingsen: Born astride the grave: the body of castration in trauma and the signifier

We are born into jouissance, that is, into a body upon which the signifier will engender trauma. In this sense, the reminiscences from which we suffer are not just a matter of memory but also a return of jouissance. This implicates the body, making a hysterical symptom not just a return of the repressed but "an event of the body." How does this relate to the imaginary body, which gives the infant hope of internal wholeness, and is there a link to the castration that means jouissance must be refused to realise desire?

2.00pm

Susan Schwartz: The subject has a body: some clinical consequences

The body is strange to the subject and when a patient speaks about his or her body an immediate question is posed: what is the body for that patient? This is initially a diagnostic question of structure and hence will give the analyst an orientation in the treatment. But from there, many other questions follow, the answers to which will always be singular: how is this subject knotted to the enjoying substance of the body? What use does the speaking being make of the body that it has?

2.30apm

Afternoon Tea

3.00pm

Esther Faye: The schizophrenic's 'body': a challenge to psychoanalysis

The schizophrenic subject presents analysts, those who follows Lacan's advice to not resile from working with psychotic subjects, with an almost impossible challenge. Not only must they handle all the disturbances which can be so manifestly conspicuous in such a subject, but they must also reckon with the more profound disturbance that occurred "at the inmost juncture of the subject's sense of life" (Lacan, *On a question prior to any possible treatment of psychosis*, *Écrits*, p. 466). Without the thinking that Lacan brings to bear on the question of the function of the body for the human being, the one he designates as the *parlêtre*, the speaking being, we would truly be at sea in our work with such a subject, one whose body has witnessed the cut of the signifier but without the organising anchoring that object provides. The body of the schizophrenic remains a body cut into pieces, schized, and in disarray.

My paper today will focus on the formation of the schizophrenic's body, and is based on a clinical case of paranoid schizophrenia recently presented by one of our colleagues, Dan Davis, which I had the privilege to respond to. I believe this case, and the work undertaken by Dan with this subject, has a great deal to teach us about the body in this form of psychosis, as well as about the possibilities and limits of a psychoanalytic treatment of the subject who is burdened with it.

3.30pm

Leonardo S. Rodríguez: The clinical body

Psychoanalysis started as a clinical practice concerned with phenomena and dysfunctions of the body for which medicine had no adequate conceptual or practical knowledge: conversion symptoms, anxiety, psychosomatic phenomena, and delusional and hallucinatory formations in the psychoses. The psychoanalytic clinical experience has made a substantial contribution to the diagnosis and treatment of a number of conditions that continue to be a challenge to medical science. Advances in pharmacology and medical technology have in part contributed to a relative loss of interest in what psychoanalysis may say on the human body. It remains a psychoanalyst's responsibility to sustain a clinical, scientific and ethical interest in a diverse field that deserves to be treated as a priority by those in charge of public health, and by society at large.

SEMINAR REGISTRATION INFORMATION



ACP XX SYMPOSIUM AND FORUM OF MELBOURNE COLLOQUIUM

Saturday 7 September 2019

Treacy Conference Centre, 126 The Avenue Parkville, Victoria.

PRICES IN AUD	SATURDAY
GENERAL ADMISSION	\$110
ACP MEMBER	\$80
ACP STUDENT	\$40
OTHER CONCESSIONS	\$70

Please inform us via email (barbara.hubl@psychoanalysis.org.au) a week before the event if you will be attending for catering purposes and please mention if you have any special dietary requirements.

Payments can be made by:

1. Electronic Transfer:

Transfer the payment amount to the **Australian Centre for Psychoanalysis** account: **Commonwealth, BSB: 063172, Account Number: 1015 3043.**

If paying via electronic funds transfer, please include your name and *Symposium* as a message OR advise the Treasurer of payment by email.

2. Cheque:

Payable to the **Australian Centre for Psychoanalysis.**

Post payment to:

The Treasurer, Australian Centre for Psychoanalysis, PO Box 509, Carlton South VIC 3053.

If paying by cheque please advise the Treasurer of payment by email.

3. Credit card:

Please send amount to be deducted as well as card details (name on card, number, expiry date) and email address for bank receipt to the following email:

barbara.hubl@psychoanalysis.org.au or above P.O. Box

NOTE: (all credit card payments include a surcharge of 3.0%)

4. Cash:

At the Registration desk before the Symposium