

THERE ARE FOUR PARTS TO OUR 2ND CONVENTION:

- WHAT HAPPENS (BADLY) BETWEEN GENERATIONS
- WHAT PASSES THROUGH DESIRE
- WHAT PASSES THROUGH DISCOURSE
- WHAT DOES NOT PASS

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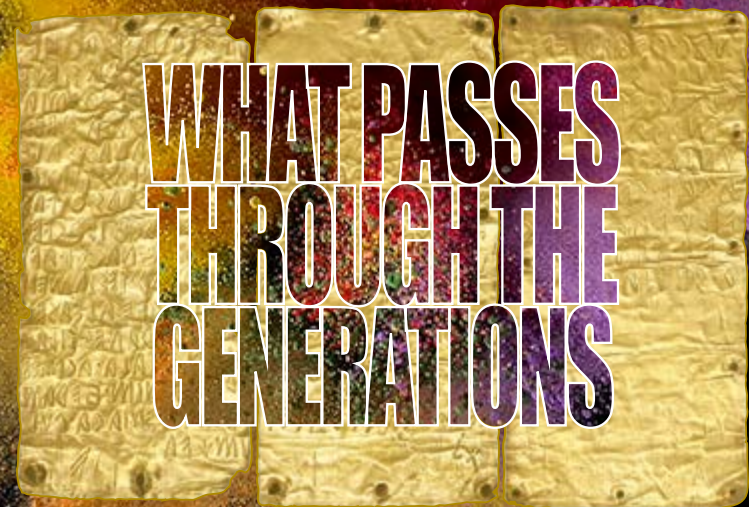


2nd EUROPEAN CONVENTION

OF THE SCHOOL OF PSYCHOANALYSIS INTERNATIONAL
OF THE FORUMS OF THE LACANIAN FIELD

Meeting of the School - 9 July
Language(s) and *pass*

Meetings of the IF - 10 / 11 July



lamine d'oro di Pythagorico posto al Caere. Museo Nazionale Etrusco di Villa Giulia, Roma.

ROME 9-10-11 JULY 2021



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WHAT PASSES THROUGH THE GENERATIONS

We are questioning the importance of origins, as each of us was born somewhere, at a precise historical conjuncture, and to a specific set of parents. Each of us bears the marks of the social link of the previous generation. The transmission of history at large as well as that of subjective singularities depends on this.

What do we notice here?

“What happens [*ce qui se passe*]” between generations – which must be distinguished from what passes [*ce qui passe*] – regularly happens badly.

One generation denounces the other in an eternal dispute between the ancients and the moderns, between the young and the old...

Educating is one of the impossible professions, as Freud used to say. Every parent dreams of mastering what one transmits to one’s descendants, to find oneself in them and “for one’s own good” – so they think. Failure is an age-old fact and is guaranteed, even in the best cases. Nevertheless, there is something that passes by way of what happens [*se passe*] badly between generations, but it is something else and psychoanalysis clarifies it.

WHAT HAPPENS (BADLY) BETWEEN GENERATIONS.

Subjects who come to “tell themselves”, almost inevitably, can do nothing less than talk about their antecedents, about the conditions of their birth and development. In the telling of this neurotic family myth, it is always a question of frustrated demands for love, unsatisfied desires and inadequate jouissances. Freud provided a diagnosis of these original sufferings in his third chapter of *Beyond the Pleasure Principle* – the inescapable appearance of what Lacan called “the traumatic parent”.

This is the originary nucleus of what we inherit from those who engendered us, and it marks all future relationships between the subject and the Other with the sign of re-petition. Something is thus inaugurated by way of what happens [*se passe*].

HOW DOES IT PASS?

Necessarily through the discourse that is received, and this supposes a language. The accidents of history, disease, war, famine, etc. are certainly at the root of other traumas, but as for the causation of subjectivities it is «the way in which a mode of speaking has been instilled [in the child]»¹ that is decisive.

Hence, incidentally, the failure of education. Lacan gave the reason for this in a very convincing formula: it is impossible to account for the desire that operated there. It is this, this desire that cannot be formulated that makes for the hollowness of the educational project and objects to its demands. The result is that what is transmitted below, through desire – and which presides over identifications, because they «are determined by desire»² – is **incalculable**, but it is inevitably linked to all of the indexes of the castration of the Other. Hence also – amongst other things – the sometimes-improbable figures that emerge from the tidiest of families. We should speak therefore of the surprises of what is passed and also probably of the cases in which, on the contrary, an iron demand comes to suffocate it in order to “appoint” [*nommer à*] you, as Lacan says.

Yet the discourse that is received not only conveys desire, but also carries an order of jouissance, and the parental saying [*dire*], with its singular and incalculable desire, is itself taken up in an order that exceeds it, with the identity of the mores and bodily habitus so essential for a sense of identity. This is precisely what subjects living in exile are deprived of. Nevertheless, they cannot be deprived of the words of their language and of the jouissance that it has condensed – the first and ultimate anchoring of what flows from antecedents. The unconscious is not inherited, but rather speaks in a transmitted language that fixes a part of the being of jouissance.

¹ J. Lacan, Conférence sur le symptôme, Bloc-Notes de la psychanalyse, n°5, Genève, 1985.

² J. Lacan, « Du trieb de Freud », *Ecrits*, Paris, Seuil, 1966, p. 853.

WHAT IS NOT INHERITED.

There is, however, another part that does not come from antecedents, which does not pass: the symptom as a *fixion* of a “body event”. It is the inverse of what is transmitted, a jouissance that occurs, but which was not in the discourse’s program and which is not without *lalangue* either. Unlike desire, the symptom as body event is not of the Other. Rather, it effects a separation from the Other.

Freud with his familial Oedipus, which is in fact a configuration of relations with the Other, raised the hope of reducing the sexual embarrassment of neurotics through psychoanalysis. But clinical facts have resisted and this hope has fizzled out to the extent that we have come to realize that it is sexuality itself that is a symptom, controlled as it is, not by the discursive order, but by singular unconsciousnesses.