

TOPOLOGOS A FRENCH SCHOOL FOR LACANIAN ANALYSIS

“Let no one inapt to geometry enter” PLATO’s Academy front door

PREAMBLE

A founding chart of a school for Lacanian analysis has no reason to be built from void. Although any discourse is being produced out of a void, Jacques Lacan with his school and his followers have worked and formalized what constitute a school for analysis. Therefore the present chart is following the footsteps of its famous predecessors.

The Freudian message, in its radicalism, goes far beyond the use made by its practitioners in north America.

Psychoanalysis has the role of a lightning rod for the common *doxa*.

While it is not the case by now, psychoanalysis can be the future of humanity.

The deviations and compromises which erode its progress by misinterpreting its use have to be denounced.

The functioning of some groups is related to hypnosis and consciousness guidance; and it is by renouncing this that the field of the unconscious can be opened.

It is the responsibility of the psychoanalysis to present a discourse which mitigates the malaise of a civilization marked by a pervasive scientific discourse and its effects, suturing the subject and degenerating the function of the name.

SCHOOL, A SIGNIFIER

A school usually means a college or a university. But the signifier "School" can be used to refer to a school of thought, in which a style is invented. In this sense a school is a *Non-School* in the scope of the academic world and the discourse of the university. Our hope is that Topologos becomes a genuine style of its own. Therefore it is in contradiction with the receipt of a diploma of any kind.

There is a structural contradiction between the discourse of the university and the discourse of the analyst. The schools in north America refuse to take this contradiction seriously and bend the discourse of the analyst into the discourse of the university by giving diplomas and putting the professor in a position of knowledge.

We wish it to be a school which, in the Freudian field, restores the cutting plow of the truth.

The school has to be a refuge or even an operating base against the malaise in the civilization.

The school acknowledges its debt to Sigmund Freud who had the privilege and serendipity to discover the unconscious and its laws, and by whom psychoanalysis got its name and entered into History.

It is of the role of the school to question the principles of any academic habilitation and the consent of the society at large.

The school is the place of *An Other Scene*, place of a void and empty knowledge where the question of the desire of the analyst pertains.

THE ASSOCIATIVE LINK

Topologos (<http://topologos.org>) is a branch of the French non-for-profit organization Lutecium (<http://www.lutecium.org>) based in Paris.

Topologos is not only this school; it is a place where one tries to merge arts, topology, psychoanalysis and politics.

Topologos welcomes those interested in these domains. Each one is welcome to participate to the life of the site by adding contributions or making comments.

To become a member of the school one has to make its request to one of the board members. This board member acts like a *cardo*, to use Jacques Lacan's Latin term depicting the hinge linking the new member to the group.

A director will be chosen by taking turns among members interested in doing it.

The mandate of the director does not confer any special superior grade.

The members are supposed to pay for a participation to the activities of the school, mainly to pay for the costs incurred in the course of its operation.

THE LIFE IN THE SCHOOL

Candidate Responsibilities. Candidates must recognize they carry the primary responsibility for their progress and ultimate success. While we recognize that the participation in school should lead to informed and independent thinking; candidates are encouraged to make the effort to keep the lines of communication open and to take full advantage of transmission that the school offers.

Course of study. Seminars will be designed to foster discussion and overcome intellectual isolation engendered by institutional divisions in nowadays psychoanalysis. We hope that these seminars will become a site of intellectual exchange that will try to evaluate psychoanalysis in relation to literature, politics, law, and religions through investigations of studied themes. Members of the school will be responsible for facilitating seminars.

Half days will be provided to present any work accomplished.

Twice or three times a year immersion courses will be offered to discuss the progress of transmission in the school and talk about future directions.

We encourage members from all over the world and arrange most of the seminars and meetings in cyberspace in real time by signing into a "seminar room". Students will be able to see and hear each other. Following each class, the students will participate in an on-line colloquium to facilitate discussion about the clinical application of psychoanalytic concepts.

An index will catalog the titles and abstracts of the works done.

THE PSYCHOANALYST

The psychoanalyst, being a temporary function occupied by a subject in front of an analysand, is not a being, nor an ontology, but instead an acknowledgement of the Lacanian notion of *non-analyst*.

The ethics of psychoanalysis is the praxis of its theory.

Psychoanalysis has effects on the subject who is engaged in its practice.

Currently psychoanalysis has nothing more to offer than the production of psychoanalysts.

The question is to give back their sense to the symptoms, and give room to the desires they conceal, and rectify in an exemplified mode the apprehension of a privileged relationship.

Destitution of the figure of the supposed-to-know subject is the issue of the end of the psychoanalytic cure.

That the analyst authorizes himself by himself and by a few others, is at the principle of the school.

THE MEANS OF TRANSMISSION

The didactic objective of the school is materialized by the formation it provides.

This formation doctrine is *profane* as it shall not be limited to medical, psychiatric, and psychological corps. *Pure psychoanalysis is not a therapeutic technique.*

The basic and fundamental structure for the work inside the school is the *cartel*.

A *cartel* gathers around a text, a clinic or theoretical question; its duration is limited in order to allow its members to separate and to constitute other cartels with others. Each cartel chooses the rhythm and modalities that are the most appropriate for each one's work.

A cartel is to be a group of a minimum of three persons, a maximum of five, four being the most appropriate measure. This group needs to choose to add a *plus one* subject whose function will be to feed the discussions among the cartel.

The choice of the plus one is an important element of the structure. The cartel can decide, either to choose a specialist of the domain they want to discuss or someone of a totally different field. Because this will have effects on the cartel due to the fact that he will put forward very naive questions which will force the other members to invent accurate answers.

The cartel is where members gather and work. Psychoanalysis is an increasing process of passing a discourse from private to public. The analyst is the first public that the analysand is talking to, then the four other members of the cartel is an increase in the pass of the subject's audience, then a vaster audience will be met in the pass and transmission process, in particular on the presentation days of the cartels works.

The difficulty in these increasing audiences is to keep apart the obscenity of the symptoms in order to actualize what psychoanalysis is, a school of modesty.

The teaching of psychoanalysis can only be transmitted from one subject to the other through the paths of a work transference.

The goal is to insure the transmission of psychoanalysis in the field opened by Sigmund Freud and Jacques Lacan.

The question is not to transmit a knowledge established, combined, guaranteed by a supposed-to-know subject, but to transmit a disposition and to submit to a few, texts, and analytic work.

The disposition of *the pass* as Jacques Lacan proposed in 1967, and which he recognized later as being a failure, is not appropriate by now in this school. An informal *pass* process occurs in the successive subject's audiences. Another scheme is used as well, based on the concept of the *third person (Die dritte Person)*. In this scheme either a member or a group of members of the school will present to an auditor what they have been taught and what they have retained from the teachings. This scheme is considered as a major element of evaluation of the transmission.

It is through transmission process that can exist a school of thought like Topologos, a *non-school* of Lacanian analysis.

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