



*The Freudian School
of Melbourne*

School of Lacanian Psychoanalysis



**PUBLIC LECTURES &
ANNUAL CONFERENCE
HOMAGE TO LACAN, AUGUST 2011**

"A man and a woman..."

GUEST SPEAKER

Guy le Gaufey

In 2011 the school is pleased to be joined in its work by Guy Le Gaufey who will present at the Homage for the first time some new work on Lacan's dictum, "There is no sexual relation."

Guy Le Gaufey has been an analyst in Paris since 1974. Member of the *École Freudienne de Paris* until its dissolution in 1980, then co-founder of the *revue Littoral* in 1981 and of the *École lacanienne de Psychanalyse* in 1985, of which he was director for eight years. He is author of numerous papers and books including: *L'incomplétude du symbolique* (Epel, 1991), *L'éviction de l'origine* (Epel, 1994), *Le lasso spéculaire* (Epel, 1997), *Anatomie de la troisième personne* (Epel, 1999), *Le pas tout de Lacan. Consistance logique, conséquences cliniques* (Epel, 2006), *C'est à quel sujet?* (Epel, 2009). He has also translated works from English to French, for Epel and other publishers. His works can be read at: <http://web.me.com/legaufey>

PUBLIC LECTURES

Guy will present two public lectures on Wednesday 3rd and Friday 5th August at 8.00pm. To be held at Graduate Centre, Grattan Street, University of Melbourne. (Admission free) Topic; "*Is there any proportion between the sexes?*" (see below)



CONFERENCE HOMAGE TO LACAN 2011

"A man and a woman..."

Saturday August 6th
1888 Building, Graduate Centre
Grattan Street, (near cnr of Swanston Street)
University of Melbourne

Registration 8.50am

Conference duration 9.00am to 4.00pm

"These affairs are certainly not lacking then, but it is in this that they are lacking something: that is, understanding each other as man, as woman, that is to say, sexually.

Would a man and a woman thus understand each other only in being silent? There is no doubt about this.

Because man and woman have no need to speak in order to be taken into a discourse. As such, they are occurrences of discourse." - Jacques Lacan

We invite all who are interested, (are some not?!) to our annual conference to hear papers and discuss the implications of Lacanian theory with respect to an interrogation of the question of sexuality within this all too human condition.

Let us continue to recognise and work our own subjection to a discourse that disallows us from ignoring, despite our ignorance, the status of gender and the tragicomic dimension of our attempts to find a sexual rapport.

GUY LE GAUFEY

Is there any proportion between the sexes?

During the last ten years of his teaching, Lacan frequently uttered (if not shouted): "*Il n'y a pas de rapport sexuel*". A very ambiguous proposition, in vintage Lacan's style, insofar as in French it means at the same time: "There is no sexual relationship" (provocative falseness), and "there is no proportion between sexes" (assumed truth).

Indeed, the French word “*rapport*” means as much the common “relationship” (therefore: “intercourse”) as the mathematical “ratio” or “proportion”. So that this central proposition turns to be a nightmare for any translator in English or in Spanish, where there is not such an ambiguity.

Why did Lacan consider this as a key affirmation for psychoanalysis? Any reader of Freud’s *Three Essays on Sexuality* can answer to that if s/he keeps in mind Freud’s affirmation according to which we should “loosen” (German: “*lockern*”) the link between the drive and its object. This Freudian consideration was a straight and precise retort to a central affirmation in Western psychiatry of the second half of nineteenth century: there did exist a certain “genetic instinct” that pushed man towards woman and reciprocally. From this perspective people not going this way could be considered as “perverts”, whatever their “perversion” might be.

All this is rather easy to trace back. What is more difficult to guess is why continental psychiatrists, deprived of any evidence about such an instinct, were such eager supporters of the idea that this kind of fixed “*rapport*” between the sexes did exist. Regarding this

point, we can only assume that a mixed and confused set of religious thinking, scientific mood, upper middle class moralities and political agendas made them extremely receptive to a very distant idea, forged almost seven centuries ago, along what is called the “Gregorian Reform” in the Roman Catholic Church, that is: the concept of “counter nature”. But what is “natural?”

I will not conclude without taking into account the fact that, at the very end of his teaching (January 9th 1979), Lacan declares that his assertion has not other support than the fact that he had uttered it. “Il n’y a pas de rapport sexuel” is eventually not considered by him as the new scientific and definitive truth about man and woman and their problematic relationship. And indeed, a huge majority of human beings strongly believe today, as yesterday and probably as tomorrow, the other way around. And not only among the true believers in the myriad of religions present on this earth, but sometimes among Freudian and Lacanian people as well (even if more discretely). So that on this point, we are confronted with a political choice, crucial in its clinical consequences. By the way, what do you guess about man, woman and their “*rapport*”?



REGISTRATION

Please tick appropriate boxes and make cheque payable to The Freudian School of Melbourne

Homage to Lacan \$90 pre-paid \$110 on the day \$30 students

Registration includes lunch, morning and afternoon tea

Total: \$

Name

Address

Town **State** **Postcode**

Telephone **Email**

“Fluctuat nec mergitur”

‘It is tossed by the waves, but does not sink’

The Freudian School of Melbourne was founded as a School of Lacanian Psychoanalysis in 1977. The School takes its direction from the writings of Sigmund Freud and Jacques Lacan. Its task is the investigation and transmission of psychoanalysis and the formation of Lacanian psychoanalysts.

The School holds an important place in the history of psychoanalysis in Australia in having been the first to have formed Lacanian psychoanalysts in this country; through its work, opening a possibility which had previously not existed. Further, the School has opened the study of psychoanalytic theory and clinical practice to those scholars and clinicians interested in working with, developing and questioning the conceptual and clinical dimensions of Lacanian psychoanalytic theory and practice.

The School holds as fundamental the fact of speaking and writing psychoanalysis in Melbourne, Australia, with its particularity of culture, place and time, while not eschewing

its important place in the international psychoanalytic community and its recognition within the Psychoanalytic Movement of Lacanian Schools within the world.



***The Freudian School
of Melbourne***

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www.vicnet.net.au/~fsm/

PO Box 12 Hawthorn VIC 3122 Australia

Fax (03) 9859 4899

Directors

Rodney Kleiman (03) 9859 4899

David Pereira (03) 9690 3515

Convenor of Training Committee

Linda Clifton (03) 9509 9396

Convenor of Seminars

Robyn Clark (03) 9600 9222

Secretary

Peter Gunn (03) 9347 1707



REGISTRATION

*Please return this form with your remittance to:
The Freudian School of Melbourne, PO Box 12, Hawthorn, Vic 3122*

For enquiries

Rodney Kleiman Phone : (03) 9859 4899

*If paying on the day, please pre-register attendance
for catering purposes.*