

**THE LACANIAN SCHOOL OF PSYCHOANALYSIS
OF THE SAN FRANCISCO BAY AREA
PRESENTS**

2019-2020 YEARLONG SEMINARS

ONLINE SEMINARS

PSYCHOANALYTIC TRAINING IN THE SCHOOL OF LACAN—PART 1

What does it take to train as a Lacanian psychoanalyst? Lacan's famous return to the truth of Freud is a major critique of what has gone terribly wrong with Psychoanalysis. Freud's students have deviated from the radical core of Freud's work and regressed to what Lacan had characterized many a time as a return to General Psychology. Lacan's return to Freud is nothing short of a proposal for an analytic training true to the spirit of the Unconscious, and an ethics indicated by desire and later by the drive.

At the heart of this training, from one's personal analysis, control analysis, attending seminars, organizing and participating in cartels, teaching, *la passe*, and being involved in the activities of the School, is the question of whether or not one gets to finally assume the analytic position, the discourse of the analyst, and continuing to be involved in the many aspects of the transmission of the truth of Lacan and Freud.

It has been said, and Lacan said so himself, that most of his seminars, and his writing, are about training analysis.

This project involves not just the usual reading and familiarizing with Lacanian concepts—for example, the Imaginary, Symbolic and Real—but reading these categories with an eye to analysing how they guide and inform the training, technique and practice of analysis. We will therefore go through the reading of Lacan's writing and seminars, from the early to the late Lacan.

This year-round seminar is designed to help candidates and precandidates as they traverse their singular journey in becoming a Lacanian-Freudian psychoanalyst.

Readings will be announced a month before start of seminar.

Faculty: Marcelo Estrada and Ali

Date & time: 6:30PM – 9:00PM PST, two Thursdays each month (to be determined each month), starting September 2019 to June 2020; no classes in December 2019.

Location: Online via Zoom

Fee: \$500.00 for the whole series or School tuition. Interest should be sent to marcelo.estrada@gmail.com

INTRODUCTION TO THE READING OF AGAMBEN FOR LACANIAN CLINICAL

PRACTICE

Giorgio Agamben's writings on politics, literature, theology and philology pose a rich counterpoint to the Lacanian corpus, offering avenues for new readings, interpretations and applications of familiar constructs. This short, intensive online seminar will provide an opportunity for those versed in Lacanian methods to explore key concepts and lines of inquiry drawn from Agamben, with a particular eye to the challenges and opportunities for psychoanalytic practice at the current historical juncture, a time in which the detention site or concentration camp—an “order without localization,” “localization without order” or “permanent state of exception to the law”—has become “the hidden matrix of politics.”

The group will analyze selections from key texts including *Homo Sacer*, *Means Without End*, *Profanations*, *The Coming Community*, *Nudities*, *What is an Apparatus*, *The Fire and the Tale* and *What is Real*, alongside selections from Lacan's seminars and écrits.

Four consecutive weekly sessions from 5:00—7:00 p.m. PST, beginning September 2020. For more information contact Ben Davidson (benjamdavidson@me.com).

Faculty: Benjamin Davidson, PhD

Meeting Dates and Time: Wednesdays 5:00-7:00 p.m., starting September 2020.

Location: online

Contact: Benjamin Davidson, PhD at benjamdavidson@me.com

Fees: free of charge

HOW TO START PRACTICING LACAN

The aim of the seminar is to establish a forum for discussions about setting up a private practice. While inspiring a further desire to return to the texts of Freud and Lacan and the passing to the analytic position, the seminar will take into account the state of the field, particularly in surviving your day job and finding your way in bureaucratic Mental Health ‘agencies’ and working in Managed Care. In that vein, topics will range from the practical (e.g. referrals, fees and making a living, offices, third parties and insurance, caseloads, and even attitudes toward psychoanalysis) toward the theoretical in the study and transmission of psychoanalysis (making useful contributions to the crucial problems in schools and institutions and applications given the desire of the analyst).

Freud famously called the analytic profession an impossible one; Lacan's elaboration used symbolic structures inherent in language to transmit a way of thinking about such impossibilities,

and with that to give us a sense of a praxis seeking truth. So, what is to reinvent psychoanalysis as a Lacanian, whether working in clinics or hanging out the proverbial shingle?

The group will be held as a yearlong, consultative effort where participants are encouraged to share their experiences. Taking a page from Alan Rowan, who pointed out that "...what is involved here is not a set of rules or procedures but rather a method which promises an open ended and reflexive examination of actual clinical practice that in turn is a prompt to theory building." It is hoped that each members' work at the vital point find a way into the group, where we might practice negotiating the vicissitudes of passing to the position of the analyst, giving up control of "outcomes," and attenuating our efforts through our own experiments, nominations and identifications, our self-directed study of texts, our cases in clinics and practice, and in our discussions of the state of the field, to include our relationships to others, institutions, and in Mental Health more broadly.

Given the singularity of the subject, we will find mutual support in the reading of texts and in the sharing of clinical experiences, along with helpful resources. Spontaneity in lieu of polish is welcome, and yet let us endeavor to a rigorous study of that which allows for the emergence of speech, that which insists (not to fixate, but to practice openness), and indeed the recognition of emergent *savoir*.

Location	Online meetings with ZOOM
Dates/Time	2 nd Saturday of the month; 10 am-12 pm Pacific Time September 2019 to May 2020
Fee	\$300 for the year, or School Tuition
Participants	Open to clinicians; Limit 10 participants
Faculty	Peter A. Brown (contact at dr.peterabrown@gmail.com) Paul Kalkin Cécile G. McKenna

Recommended initial readings

Fink, B. (2010). *Analysand and Analyst in the Global Economy, or Why Anyone in Their Right Mind Would Pay for An Analysis*. In New Formations #72: Psychoanalysis, Money and the Global Financial Crisis. Ed. By Gilbert & Wheeler. Chadwell Heath, UK: Lawrence and Wishart.

Rowan, A. (Feb. 18, 2012). *The Psychoanalytic Act as Act and Orientation*. In LC Express Vol. 2 (4). Available online:
<https://static1.squarespace.com/static/53080463e4b0e23db627855b/t/5329e187e4b0ed181e203d22/1395253639585/lce-02-18-2012.pdf>

Confidentiality

Since we will be discussing clinical cases, our meetings will never be recorded. We will also ask participants to sign a confidentiality agreement to never discuss the cases outside our seminar.

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Continuing Education Units for Marriage and Family Therapists and Psychiatric Social Workers. LSP maintains responsibility for this program and its content.

THE ANXIETY SEMINAR IN RELATION TO THE CLINIC

Anxiety, like desire, is linked to the Other, to the *jouissance* and to the demand of the Other, when the subject is confronted by the desire of the Other and does not know what object he is for that desire. It is the horror of the Thing against which only desire and law combined are able to protect us. For Lacan anxiety, *angoisse*, is not without an object, but this object is unknown. This object is *objet a*, the object-cause-of-desire, and anxiety arises when something fills the place of it; anxiety arises when lack comes to be lacking. Anxiety is the only affect which is beyond all doubt and which does not lie or deceive.

And what happens in the cure? How can the analyst measure how much anxiety a patient can bear? How may the analyst deal with his/her own anxiety? The desire of the analyst is involved here and he/she has to institute, along with anxiety, the Φ (and $-\phi$), an emptiness whose function is structural. In this year-long seminar we will explore matters central to the clinic: *jouissance* and anxiety, affects, various forms of *objet a*, the distinction between *passage à l'acte* (the passage to the act) and acting-out, in addition to the definition of anxiety “as the lack of the lack” in relation to desire.

The instructors will guide the work of the group from constructed readings toward clinical cases in relation to the theory, encouraging participants to make something of Lacan's text alongside an exegesis of clinical practice. Participants in the seminar are invited to construct an interpretation of Lacan at the place of the unknown that is a common encounter in reading Lacan. The seminar group will work actively, creating a series of notes from close textual readings -labored over- of Lacan's tenth seminar. Participants will take turns presenting the places where these notes falter, fail, or can go no further.

Suggested texts:

Lacan, J. (2004). *Le Séminaire, Livre X (1962-1963): L'angoisse*. (French texte établi par Jacques-Alain Miller), Paris: Seuil.

Lacan, J. (2014). *Anxiety: The Seminar of Jacques Lacan. Book X*. (Ed. Jacques-Alain Miller Trans. A. R. Price), Cambridge: Polity Press.

Harari, R. (2001). *Lacan's Seminar On Anxiety: An Introduction*. New York: The Other Press.

Faculty: Raul Moncayo, PhD and Annie Rogers, PhD, Analysts of the School

Meeting Dates and Time: Monthly, September to April, 3th Saturday, 12:00-3:00 PST

Where: On Zoom, by invitation

Contact: Annie Rogers at anniegrogers@gmail.com or Raul Moncayo at drraulmoncayo@gmail.com

Fees: \$500.00 or School Tuition

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SEMINAR PROPOSAL BY DORA GRISETTI, LSP 2019-2020

“LESS FREEDOM IN THE BURNING DEBATE OF TRUTH”, A LACANIAN ANALYSIS APPROACH OF THE OBSESSIONAL STRUCTURE.

Building on last year’s seminar, we will explore fundamental theoretical concepts, together with a case analysis.

Lacan said, “Discourse stops the means of jouissance (goce), as long as it implies the subject” (“from the other to the Other”)

Lacan identifies S_1 , in his four discourses, as the master signifier, whose function of signification seems the essence of the master.

Whenever knowledge, the battery of signifiers, is placed in the place of the semblant or agent, we are faced with “all knowledge”, as the collection of enunciations that do not allow anything else but knowledge. It is in this discourse where I locate the subject of the obsessional structure. The subject institutes himself/herself as a subject who knows more than the master .

In the “Discourse that might not be a Semblance”, Lacan implies that the “letter is what the other has left behind of speech, and the portal through which jouissance both enters and escapes language”. We will try to articulate the vicissitudes of the letter that is erased by the effect of jouissance and of signifiers (S_2). The S_2 attempts to close and conceal the S_0 represented by the letter, turning the letter into a signifier, into something imaginary, into a semblance.

In the end, the Sinthome or NoF, is a way to approach and cope with the jouissance in the symptom. As Moncayo has written: “the subject constructs a fantasy to cover the lack and emptiness of the Other”.

Faculty: Dora Grisetti
Contact: (510) 610-7870 ; dgrisetti24@gmail.com
Date: Fri, Sat, Sun, February 7,8,9, 2020.
Time: 9am-12pm PST- ONLINE
Fee: \$150,00

WORK DAY ON ANXIETY AND ITS OBJECT

This year's work day in the School invites its participants to assemble in a shared work on the stakes of anxiety and its object in the clinical experience of psychoanalysis. Freud differentiated anxiety from fear (Furcht) and fright (Schreck) insofar as anxiety had "no object." In his return to Freud Lacan would argue in Seminar X that anxiety, or angoisse, is "not without object." The object here is the object (a), or object-cause-of-desire. The study day will take this "not without" as a point of orientation for working on the stakes of anxiety in the psychoanalytic clinic after Lacan. The faculty presenters hope the study day serves as an opportunity to punctuate the work of those already engaged in the seminar on anxiety taught by Raul Moncayo and Annie Rogers.

Date and Time: Saturday, Jan 24, 2019, 12-3 pm
Where: Online, Zoom
Fee: free
Faculty: Marcelo Estrada and Christopher Meyer, PhD, Analysts of the School

East Bay

FREUD SEMINAR

Now in our 9th year, our focus has been a close reading of Freud's clinical cases: Little Hans, the Rat Man, Dora, Dr. Schreber, as well as the "The Interpretation of Dreams", "The Joke and Its Relation to the Unconscious", "The Psychopathology of Everyday Life", "Beyond the Pleasure Principle", "Totem and Taboo" and "Three Essays on the Theory of Sexuality" along with clinical case presentations. For 2019/2020, we continue our close study of Freud's later work.

Faculty: Fernando Castrillón, Psy.D.

Cost: To be determined upon the cost of the venue

Location: To be announced

Date and Time: This seminar convenes once a month, in person, starting Fall 2019, and ending in May 2020. Specific dates for the rest of the year will be arranged at the first meeting in September.

Contact: For more information or to join the group, please contact [Fernando Castrillon](mailto:fcastrillon@ciis.edu), fcastrillon@ciis.edu

**Please note that this seminar is being run in conjunction with the *Foundation of California Psychoanalysis*.

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APPLYING LACANIAN THOUGHT TO THE NON-PROFIT AND PUBLIC CLINIC

Faculty: Roberto Lazcano, Ph.D.

Participation: Limited space available. If interested contact Dr. Lazcano at [510-479-2045](tel:510-479-2045)

Location: 2305 Ashby Avenue, Berkeley

Day and Time: Second Saturday of the Month 2-4pm, September-May 2020.

LSP WORKGROUP 2019-2020

PSYCHIC AND TECHNOLOGICAL APPARATUSES

When something comes to light, something which we are forced to consider as new, when another structural order emerges... it creates its own perspective within the past, and we say – *This can never not have been there, this has existed from the beginning...* isn't that a property which our own experience demonstrates?

--- Jacques Lacan (Seminar II, 5)

The ego is first and foremost a bodily ego; it is not merely a surface entity, but is itself the projection of a surface.

--- Sigmund Freud, *The Ego and the Id*

This workgroup seeks to initiate a clinical philosophical thought of contemporary technological reason and its specific forms of mediation with regard to the question of free association. As all aspects of existence are increasingly coming into the fold of technological systematization, how do we begin to articulate the relation between the digital and the symbolic, and render ourselves sensitive to the problems techno-capitalism poses to psychic life today?

The proposal is to start by returning (and renewing) the question of *technics* and *technological operation* that stood at the foundation of psychoanalysis and the theory of a psychic apparatus from Freud's *Entwurf* to *Beyond the Pleasure Principle*. Lacan himself utilized this as the conceptual framework, in conjunction with cybernetic information theory, to theorize the symbolic and reinvent the Freudian Ego. We will begin by discussing the work of the German media theorist Friedrich Kittler who has argued for just such a materialist origin of psychoanalysis, and read it alongside selected texts from Freud and Lacan.

Using Kittler's work as a launchpad, we will move on to consider a tradition of the philosophy of technology that started with Ernst Kapp, whose theory of "organic projection," while overlooked and widely misunderstood, provided the ground for many key subsequent reflections on modern technology, from Marx, Bergson, Canguilhem, to Leroi-Gourhan, Simondon and Steigler. A wager here is that, thought from this perspective, Freudian psychoanalytic concepts can better elucidate and also help to specify our present age of automation and universal computation.

In order to concretize our discussions, we may anchor them to two areas of clinical concern:

- 1) To what extent do we need to modify our idea of the Object given that objects of desire are increasingly today *digital* objects? Here the concern is twofold: a) What is a digital object? b) How do we conceive the kind of mediation the digital is with regard to the Other as a structuring function?
- 2) Relatedly, how can we understand the reality of networks “on the couch,” i.e. the lives of our patients as the mode of being of network.

Overall, the aim is to develop, out of our different clinical and theoretical resources, a working vocabulary for a psychoanalytically-grounded thought of technology that can contribute to the thought and practice of clinicians of the School.

As this is a workgroup, participation will be limited to 4 persons. Feel free to contact me by email about your interest.

A Provisional list of Texts we may read selections from:

The World of the Symbolic – A World of the Machine, Kittler
Project for a Scientific Psychology, Freud
Seminar II (The Ego in Freud’s Theory), Lacan
Seminar XIII (Object of Psychoanalysis), Lacan
The Information, Gleick
The Digital Age on the Couch, Lemma
Machine and Organism, Canguilhem
Elements of a Philosophy of Technology, Kapp
Logos and Techne, or Telegraphy, Lyotard
Technics and Time, Stiegler
On the Existence of Digital Objects, Hui
Arachnean and Other Texts, Deligny
The Technological System, Ellul
Technical Mentality, Simondon

Faculty: Jeremy Soh

Fee: a hefty charge of your cathexis

Date and Time: TBD, Monthly meetings, Saturday, beginning October 2019

Location: TBD, in person and/or online, depending on participant location and interest.

Contact: sjerem27@gmail.com

South Bay

SEMINAR VI: DESIRE AND ITS INTERPRETATION

We'll spend the year in a close reading of Bruce Fink's new translation of Lacan's 1958-9 seminar, centering on a structural analysis of Shakespeare's *Hamlet*, a play described by Lacan as a "tragedy of desire" elucidating the "bird-catcher's net" of clinical experience in which desire, "articulated according to the coordinates of Freud, Oedipus and castration," "becomes its own interpretation."

The seminar speaks directly to the salience of Lacanian practice in a milieu in which, as in that depicted in *Hamlet*, human subjects encounter the anguishing lack of a guarantor of truth in any Other and, in the words of Marcelle Marini, the "impossibility of finding solid identificatory bearings when the Law becomes seduction."

The group will meet biweekly on Wednesday afternoons from 5:00-7:00 p.m. on the Stanford University campus, beginning September 25.

For more information contact Ben Davidson (benjamdavidson@me.com).

Faculty: Benjamin Davidson, PhD

Meeting Dates and Time: Wednesdays 5:00-7:00 p.m., bi-weekly, starting September 25.

Location: Stanford University campus

Contact: Benjamin Davidson, PhD at benjamdavidson@me.com

Fees: free of charge

Los Angeles

THE GRAPHS OF DESIRE, DESIRE, AND ITS INTERPRETATION

This year's seminar builds upon last year's work on clinical cases and the graph of desire. While last year we referred primarily to Lacan's Seminar V, *Formations of the unconscious*, our readings will focus this year on Seminar VI, *Desire and its Interpretation* as our primary point of reference.

Our reading of Lacan's sixth seminar will focus on the relationship between desire and interpretation in the aftermath of Lacan's return to Freud. Lacan would define interpretation as falling somewhere between a "direct quote" (of the analysand's speech) and "an enigma." How are unconscious formations (dreams, symptoms, jokes or Witz, fantasy, failed acts/bungled actions, play, and fantasy) themselves modalities of interpretation for a radically censored unconscious? How does the analyst's act hold a place for working on and from unconscious formations? The enactment of unconscious fantasy in Lacan's reading of Hamlet in Seminar VI will help us get our bearings as we consider the "acts" the unconscious results in. As last year, this seminar will also function as a clinical cases seminar in which participants will have the opportunity to present case material during the course of their experience in seminar.

Faculty: Christopher Meyer, PhD, Analyst of the School

When: 4th Saturday per month, September 2019-July, 2020; First meeting, September 28, 2019

Dates: First Meeting, September 28, 2019

Day and Time: 4th Saturday of the month, 10am-12:30pm

Location: Los Angeles/Beverly Hills, online participation is considered upon request

The Maple Counseling Center

[9107 Wilshire Blvd.](#), LL

Beverly Hills, CA 90210

Contact: Christopher Meyer, PhD [\(323\) 930-9662](tel:3239309662), cmeyerwoeswar@gmail.com

Fees: \$60.00 per class/students \$40.00. (There is no charge for current interns and trainees of the Maple Center)

Faculty/Presenter Bio:

Christopher Meyer, PhD

Analyst of the School and Faculty of LSP, a member of the Freudian School of Quebec, a member of GIFRIC and member of the California Psychoanalytic Circle of the Freudian School of Quebec. He has a private practice in psychoanalysis and psychoanalytic psychotherapy located in Beverly Hills, CA and he is the Doctoral Program Director in the Individual Adult Psychotherapy Program at The Maple Counseling Center in Beverly Hills, CA.

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LACAN AT THE MOVIES: THE LACAN FILM SERIES, LOS ANGELES

Much of the early reception of the French analyst Jacques Lacan in the United States of the 1980's and 90's took place in the academic and creative art fields of film and art schools, literature and philosophy departments. The concept of the "gaze" as object (a), and the aesthetics of anamorphosis were especially salient in the cinematic and visual arts where they were employed to articulate the position of the subject of the unconscious, and a Real at stake within the fields of the visible and the audible. Unlike the "truth" conveyed in painting, the cinema functions as a frame of fantasy that since the advent of sound, incorporates sound, the image, and time as constitutive of its experience.

For this film series, the Lacan School invites a clinician or analyst to choose a film for screening and teach from it in a way that elucidates fundamental concepts of the analytic experience. Participants/spectators are invited to speak of the aesthetic experience the viewing of the film gives rise to, and the guest analyst/instructor will support this "speech" in order to help articulate a Real at work in the aesthetic experience, and link it to the didactic elements contained in the film.

Faculty: Christopher Meyer, PhD and guest speakers

When: TBA, Quarterly beginning Fall 2019

Where: TBA

Fee: \$20.00

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2019-2020 SPECIAL EVENTS

San Francisco

FRANCOISE DAVOINE: PRACTICING PSYCHOANALYSIS WITH PSYCHOSIS AND EXTREME STATES

This day-long conference will be dedicated to engaging with the work of Francoise Davoine, PhD on the topic of madness and the relevance of psychoanalysis to the treatment of psychosis and extreme states. There will be a morning and an afternoon session. In the morning session Dr. Davoine will discuss her conceptual and clinical approach to understanding and working with psychosis and extreme states. In the afternoon, we will hear the presentation of brief clinical vignettes by a panel of analysts with Dr. Davoine as the discussant.

Francoise Davoine is a psychoanalyst whose current work deals mainly with patients with psychosis, and trauma and also includes supervising trainees. She has worked for over 30 years as an analyst in public psychiatric hospitals and is also a faculty member of the Ecole Hautes Etudes in Paris, and institute of social sciences. For many years she led a weekly seminar entitled “Madness and the social link” together with her late husband Jean Max Gaudilliere. The seminar group focused on authors who had dealt directly with madness and traumas, like Wittgenstein, Cervantes, and Laurence Sterne’s Tristram Shandy. One of these publications was about the comparison between the “Theater of the Fools” in the Renaissance era and hospitalized patients today. It became the book “Mother Folly”, which Mieke Bal turned into a film with Michelle Gamaker: “A Long History of Madness.” This film shows Davoine’s way with working with “strangers in the city,” patients encountered at the very site of their exile, from cut out parts of history. Transference in such cases is an interference with analogous zones in the analyst’s story. Delusion is a search for another way to connect a broken social link at the crossroads of their story of abuses and with the catastrophes of history, which occurred in their family. The consequence of a new loyalty, stemming from the pitfalls of classical psychoanalysis, puts into motion a frozen in time experience “whereof one cannot speak,” but which does not stay silent for long. It shows what cannot be said, looking for a home.

Faculty: Francoise Davoine, with presentations by Bret Fimiani, Psy.D., Barri Belnap, MD., and Christopher Meyer, PhD

Day and Time: Friday, July 12th, 2019. 8:30am-5pm

Location: Psychoanalytic Institute of Northern California; 530 Bush St., Suite 700, San Francisco, CA 94108.

Fee: \$100, students/candidates \$40

For further information please contact Bret Fimiani, bretfimiani@gmail.com, 510-917-0541

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THE LATE LACAN, NARCISSISM AND POSTMODERNISM (CONTEMPORARY PSYCHOANALYSIS)

Over the last 50 years there have been enormous social changes in culture, politics, economics, sexual and family life, and, going along with all of this, the uses of language, emotion and attitudes in the public and private spheres. As therapists of individuals who are suffering, we are in the front lines of the effects of these changes; and, as Lacan said, as quoted by Colette Soler in a paper on the changing subjectivity of the times, “Psychoanalysis excludes those who cannot meet the subjectivity of their times.” And, implied by Lacan, “A psychoanalyst who finds nothing else to do than denounce his times would do best to resign his job.”

In the context of Lacanian psychoanalysis, some of the changes that have been noted are the lack of efficiency of the Symbolic, the privileging of narcissism and emotions, the changes in most frequently presenting symptoms, the increased emphasis on actual trauma, the demands or goals of treatment of patients/clients, and the desire and activities of the psychoanalyst. These can be discussed in the context of the cultural evolution from modernism to post-modernism, the political evolution from 20th century ideologies to 21st century ideologies, from feminism to post-feminism and transgenderism, and most especially, for us, from the earlier to the late Lacan, who seemed to have a premonition of what was to come and how to structure its results. In this presentation, these topics will be illustrated using clinical examples of “contemporary” patients, their presentations and the treatment strategies considered, hoping that this will lead to sharing of observations and discussion.

Faculty: Judith Hamilton

Date and Time: Friday, November 22, 2019, 1:00-4:00pm

Location: CIIS

Fee: \$100 with CEU, \$40.00 for students

Judith Hamilton is a Psychiatrist and Psychoanalyst, trained and working in private practice in Toronto, Canada. After twenty years of study and practice in the “Three Schools” of mainstream American and British psychoanalysis, she began her study of Lacan in 2000, and has concentrated in this area ever since. She has attended many international conferences, is a member of the Stockbridge Lacanian Clinical Forum, has presented and taught extensively a variety of Lacanian topics in Toronto settings, and is a co-founder (since 2012) and Co-ordinator of Lacan Toronto.

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WHAT CAN PSYCHOANALYSIS TEACH US ABOUT HATE?

While hate may be considered one of the most fundamental human emotions — according to Freud, it is ‘older than love’ — it is also one of the most mysterious. Given its ubiquity, why is it so poorly understood? Freud and his followers attempted to unravel some of the ancient enigmas surrounding hate: What is its relation to love? Is it an alloy of different emotions, or is it somehow singular? And what is its function for the human subject?

Although psychoanalytic theory might be accused of taking hate for granted, it also offers some great, under-explored, ideas about the structure of hate and its place in psychical life. This lecture will explore some of the Freudian and post-Freudian theories around this most difficult emotion.

Faculty: Anouchka Grose

Date and Time: Saturday, November 23, 2019, 1:00-4:00pm

Location: CIIS

Fees: \$100.00 with CEU, \$40.00 for students

Anouchka Grose is a psychoanalyst and writer practising in London. She is a member of The Centre for Freudian Research, where she regularly lectures. She has written non-fiction: *No More Silly Love Songs: a realist’s guide to romance* (Portobello, 2010), *Are you Considering Therapy* (Karnac, 2011), and *From Anxiety to Zoolander: notes on psychoanalysis* (Karnac, 2018) as well as writing fiction: *Ringling for You* (Harper Collins, 1999) and *Darling Daisy* (Harper Collins, 2000). She also writes about art and contributes to *The Guardian*, Radio 4, and Resonance FM.

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THE STRUCTURE OF INTERPRETATIONS

Gerardo Arenas
Buenos Aires, Argentina

Arenas will discuss the germinal work of Freud to examine interpretations in psychoanalysis, particularly to define why and when we should interpret and if the structure of interpretation varies depending on the structure (neurosis, psychosis) of the subject.

Date: Friday March 6, 2020

Time: 1:00-4:00 PM

Location: California Institute of Integral Studies, 1453 Mission, San Francisco

Faculty: Gerardo Arenas
Fee: \$100, \$40 for Students

THE ECONOMY OF *JOUISSANCES*

Gerardo Arenas
Buenos Aires, Argentina

Arenas will discuss the two senses of the term *economy* and the economic models proposed by Freud, alongside the mistake of supposing a pleasure principle, while mapping out the redistribution of *jouissances* as a function of the different types of interpretation.

Date: Saturday March 7, 2020
Time: 1:00-4:00 PM
Location: California Institute of Integral Studies, 1453 Mission, San Francisco
Faculty: Gerardo Arenas
Fee: \$100, \$40 for Students



Los Angeles

THE ANALYTIC ACT AND ITS EVIDENCE

“In the beginning was the act.” Sigmund Freud, *Totem and Taboo*

So concludes Sigmund Freud’s *Totem and Taboo*, bringing to term Freud’s fantasy of the murder of the father of the primal horde and the construction of the Totem as its signifier. This mythical act, represents the effraction constituted by the subjection of the human being to a symbolic order

that cuts the speaking being off from the enjoyment of total and immediate satisfaction. The speaking being is thereafter subject to the law of castration and the excess (jouissance) constituted by language and the signifier of the defect, lack, and absence of the barred Other. As a praxis, psychoanalysis is an act that transpires in the frame of speech. Freud's so-called "talking cure," which inaugurates psychoanalytic experience and the contemporary therapies that rely upon speech as their medium, is itself a specific kind of act. It is a speech act that results in effects, or evidence, that arise in relation to the act and stance the analyst adopts in the face of the patient's demand for cure. But the ethical act of the analyst results in an evidence that must be differentiated from other so-called "evidence based" approaches. While those approaches find their validity in experimental models of repeated measures, our practice results in the singularity of the case in which the analysand, invited through transference, moves from the position of patient to that of analysand. This transference moves beyond the transference Freud defined as a form of "resistance": it entails a shift from an address to the person of the analyst to the work of the unconscious itself, whose frame the analyst is takes responsibility for constituting case by case. The analyst's act aims at maintaining and sustaining that frame. Our work will focus on the question of the act in psychoanalysis, and most specifically the analytic act as opening up a space for speech.

In focusing on the analytic act the Analysts of the School will take stock of what Lacan's knowledge introduces into the theory and clinical practice of psychoanalysis. What is the effect of the cut in the so-called variable length session? How can we think about Lacan's dictum that the interpretation of the analyst falls somewhere between a "direct quote and an enigma" in terms of the analytic act?

This year's training weekend will focus on the analytic act as a speech act that results in effects: a response from the unconscious of the analysand. It is this response--itself a rupture from the ego's discourse—which serves as the evidentiary basis for analytic experience.

Faculty: Christopher Meyer, PhD, Raul Moncayo, PhD, Marcelo Estrada, Ben Davidson, PhD, Fernando Castrillon, PhD, Annie Rogers, PhD Bret Fimiani, PsyD, Stephanie Swales, PsyD (?)
When: Late February 21, 22, (possibly 23)
Day and Time: Friday, 2:00-6:00; Saturday, 9:30am-5pm, Possibly Sunday
Location: TBA, Los Angeles/Beverly Hills
Contact: Christopher Meyer, PhD ([323\) 930-9662](tel:3239309662), cmeyerwoeswar@gmail.com
Fees: \$180.00/students \$60.00.

This course is approved by the Medical Board of California to train Research Psychoanalysts and by the California Psychological Association to provide Continuing Education Units for Licensed Psychologists. This course is approved by the Board of Behavioral Sciences to provide Continuing Education Units for Marriage and Family Therapists and Psychiatric Social Workers. LSP maintains responsibility for this program and its content.

PHILIDELPHIA

BIOGRAPHIES OF PSYCHOSIS

Derek Hook
Annie Rogers
Patricia Gherovici

Lacan was not interested in applying psychoanalytic theory/method to biographical studies of people who were not in analysis- nor did he speculate about or 'psychoanalyze' biographical cases. We follow Lacan and will use biographical material to illustrate and develop psychoanalytic theory.

Derek Hook will present his study of John Nash, and Annie Rogers will offer a filmed conversation with John Devlin, two men who experienced psychosis over their life-times. Both presenters will also discuss Lacan's theory regarding the structure of psychosis and offer an exegesis of particular and singular routes through psychosis without psychoanalysis. Patricia Gherovici will respond to each the presentations and later join Hook and Rogers in a panel discussion of the day. CE credits may be available.

Date: April 4, 2020
Time: 9:00 AM-4:00 PM
Location: The Ethical Society, Philadelphia, PA
Faculty: Derek Hook, Annie Rogers, Patricia Gherovici
Fee: \$180, \$60 for Students/ or LSP School Tuition

An Event of the Lacanian School of Psychoanalysis in collaboration with Philadelphia Lacan Group.

Derek Hook, PhD, is Associate Professor of Psychology at Duquesne University. He is a scholar and a practitioner of psychoanalysis with expertise in the area of critical psychology and psychosocial studies. His research interests essentially converge on the theme of 'the psychic life of power', and his publications tend to take up psychoanalytic, postcolonial or discourse analytic perspectives on facets of contemporary post-apartheid South Africa.

Annie G. Rogers, PhD, is Professor of Psychoanalysis and Clinical Psychology at Hampshire College and directs the Psychoanalytic Studies program. She has a private practice in Amherst, Massachusetts. She is a teaching and supervising Analyst of the Lacanian School of Psychoanalysis. Her most recent scholarship concerns language and visual work made in psychosis (*Incandescent Alphabets: Psychosis and the Enigma of Language*).

Patricia Gherovici, PhD, is a Psychoanalyst and Supervisor at Apres-Coup New York, Director of the Philadelphia Lacan Group, and Associate Faculty, Psychoanalytic Studies Minor, UPENN. Her current research concerns how transgender issues are reorienting psychoanalytic practice while making us redefine notions of sexuality. She published *Lacan on Madness: Madness, Yes You Can't* (with Manya Steinkoler, 2015).

Faculty: Derek Hook, Annie Rogers, Patricia Gherovici
Fee: \$180, \$60 for Students/ or LSP School Tuition

FACULTY / PRESENTER BIOGRAPHIES

Gerardo Arenas, Ph.D.

Professor Arenas has a doctorate degree in nuclear physics, a master's in psychology and a degree in cinematography. He is a member of the *Escuela de la Orientación Lacaniana* (School

of the Lacanian orientation in psychoanalysis, where he teaches since 2007) and the World Association of Psychoanalysis. He also teaches at the Oscar Masotta institute and at the master's degree in Psychoanalytic Clinic of the University of San Martín. Arenas is the author of multiple books, most recently *Pasos hacia una economía de los goces* (Steps Towards an Economy of Jouissances, Grama 2017) and a translator of Lacan's work in Spanish, namely *Seminar VI* (Paidós 2014) and *Seminar XIX* (Paidós 2012) among others. Arenas is a psychoanalyst in a private practice in Buenos Aires, where he also serves as an external supervisor of four hospital services, and provides consultation to clinicians throughout South America, Mexico and Europe. 54911 3690 4980; grrdrns@gmail.com

Barri Belnap, MD

Peter A. Brown, Psy.D., MA, MBA,

Private practice in Crescent City, California. Clinical Psychologist with the State of California working in a Mental Health Crisis Bed Program. Trained at Mission Mental Health Clinic and the California Pacific Medical Center's Institute for Health and Healing in San Francisco. Attended the California Institute of Integral Studies in SF, the Universiteit NIMBAS / Bradford University in the Netherlands/Germany/UK, and the US Military Academy in New York. Web: www.drpabrown.com
Email: dr.peterabrown@gmail.com
Tel: 415.37 five .0096

Fernando Castrillon, Psy.D.

Dr. Castrillon is a psychoanalyst and analytic supervisor. He serves as faculty with the *Lacanian School of Psychoanalysis* in San Francisco and is a licensed clinical psychologist as well as a Professor in the Community Mental Health Program at CIIS and is the founding director of CIIS' *The Clinic Without Walls*. Dr. Castrillon serves as an Editor of *The European Journal of Psychoanalysis* and is a member of the *Institute of Advanced Studies in Psychoanalysis* based in Rome, Italy. His private psychoanalytic practice is based in Oakland, 510-295-4711, www.drcastrillon.com

Ali Chavoshian, Ph.D.

Dr. Chavoshian is a member and faculty of the Lacanian School of Psychoanalysis, clinical psychologist, private practice in Berkeley, California, professor at the City College of San Francisco, supervising and clinical faculty at the Wright Institute in Berkeley, California, visiting professor at the Guilan School of Medicine, Rasht, Iran, former Dean and Professor at the Graduate School of Psychology, New College of California in San Francisco.

Benjamin Davidson, Ph.D.

Dr. Davidson is a research psychoanalyst and member of the faculty of the Lacanian School of Psychoanalysis. An associate dean of Students at Stanford University, he maintains a private practice in Palo Alto and San Francisco, CA. (650) 704-8226; benjamndavidson@me.com.

Marcelo Estrada, M.A.

Psychoanalyst, Founding Member, and Faculty of the Lacanian School of Psychoanalysis.

Bret Fimiani, Psy.D.

Dr. Fimiani is a psychologist and psychoanalyst of the SF Bay Area Lacanian School of Psychoanalysis. He works with people experiencing psychosis and extreme states in his private practice and at Tenderloin Health Services in SF. He is the chairperson for the Northern California Chapter of the International Society for the Psychological and Social Approaches to Psychosis and he is a board member for the Bay Area Hearing Voices Network. His research interests include adapting the traditional analytic frame for the treatment of psychosis.

Patricia Gherovici, Ph.D.

Psychoanalyst and analytic supervisor. Her books include *The Puerto Rican Syndrome* (Other Press, 2003), which won the Gradiva Award and the Boyer Prize, and *Please Select Your Gender: From the Invention of Hysteria to the Democratizing of Transgenderism* (Routledge, 2010). She recently published with Manya Steinkoler, *Lacan On Madness: Madness, Yes You Can't* (Routledge, 2015). Also with Steinkoler, *Lacan, Psychoanalysis and Comedy* (Cambridge University Press, 2016). Gherovici's new book *Transgender Psychoanalysis: A Lacanian Perspective on Sexual Difference* was published by Routledge in 2017.

Derek Hook, Ph.D.

Associate Professor of Psychology at Duquesne University. He is a scholar and a practitioner of psychoanalysis with expertise in the area of critical psychology and psychosocial studies. His research interests essentially converge on the theme of 'the psychic life of power', and his publications tend to take up psychoanalytic, postcolonial or discourse analytic perspectives on facets of contemporary post-apartheid South Africa.

Cécile G. McKenna, Psy.D.

Psychoanalyst and faculty of the Lacanian School of Psychoanalysis. Member of the Philadelphia Lacan Group. Private practice in Philadelphia Center City.

Paul Kalken, LMFT

Paul is a licensed Marriage and Family Therapist with over seven years of experience working in multiple areas including community mental health, addiction medicine, and eating disorder non-acute inpatient as well as outpatient units. Paul supported his clinical development with extensive training in couples counseling, Gestalt therapy, and psychoanalytic case conceptualization. He earned his Master's Degree in Counseling Psychology at the California Institute of Integral Studies and continued with his clinical training at the Lacanian School of Psychoanalysis where he is currently in formation as a Candidate Analyst. Paul specializes in utilizing applied psychoanalysis for treating adults in various stages of crisis or recovery from eating disorder mental illnesses.

Dora Grisetti-Kohan, M.A. Psychoanalyst and Faculty of the Lacanian School of Psychoanalysis. Psychotherapist - Clinical Consultant at AIDS Clinic in San Francisco. Private practice, Psychotherapy-Lacanian Psychoanalysis, in San Francisco, CA. Background studies of

Biology and Psychology, UBA-Argentina.

Roberto Lazcano, Ph.D.

Psychoanalyst and Faculty of the Lacanian School of Psychoanalysis. Private practice of psychoanalysis, psychotherapy, and supervision. Together with Raul Moncayo he co-authored a paper on Lacan and Magritte that appeared in the Fall 2009 issue of *The Psychoanalytic Review*. Himself an artist, Dr. Lazcano has been interested in the field of Art and Psychoanalysis for many years.

Christopher Meyer, Ph.D.

Analyst of the School and Faculty of LSP, a member of the Freudian School of Quebec, a member of GIFRIC and member of the California Psychoanalytic Circle of the Freudian School of Quebec. He has a private practice in psychoanalysis and psychoanalytic psychotherapy located in Beverly Hills, CA and he is the Doctoral Program Director in the Individual Adult Psychotherapy Program at The Maple Counseling Center in Beverly Hills, CA.

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Raul Moncayo, Ph.D.

Psychoanalyst and supervising analyst of the School, Founding Member, and Faculty of the Lacanian School of Psychoanalysis. Private practice of psychoanalysis, psychotherapy, supervision and consultation. Dr. Moncayo has been a visiting professor and adjunct faculty in many universities over the years both in the US and abroad and has published book chapters and many papers in professional journals. He retired after training generations of clinicians as training director of a large psychiatric clinic of the City of San Francisco in the Mission district. He is the author of *Evolving Lacanian Perspectives for Clinical Psychoanalysis* (Karnac, 2008); *The Emptiness of Oedipus* (Routledge, 2012); *The Signifier Pointing at the Moon* (Karnac, 2012); *The Real Jouissance of Uncountable Numbers* with Magdalena Romanowicz (Karnac, 2015); and *Lalangue, Sinthome, Jouissance, and Nomination, A Reading Companion and Commentary on Lacan's Seminar XXIII* (Karnac, 2017). His latest book is "*Knowing, Not-knowing, and Jouissance. Levels, Symbols, and Codes of Experience in Psychoanalysis*" to be released in the Fall of 2018 by Palgrave Mcmillan.

André Patsalides, Ph.D.

Founding Member of the Lacanian School of Psychoanalysis. Did his training in Belgium and with Lacan in Paris. He is Emeritus Professor at the University of Louvain, Belgium and member of the Belgian School of Psychoanalysis. Currently in Paris and continues to teach.

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Annie Rogers, Ph.D.

Annie G. Rogers, Ph.D., is Professor of Psychoanalysis and Clinical Psychology at Hampshire College in Amherst, Massachusetts, and Co-Director of its Psychoanalytic Studies Program. She is a psychoanalyst of the Lacanian School of San Francisco and Associate Member of the Association for Psychoanalysis & Psychotherapy in Ireland. Dr. Rogers has a psychoanalytic practice in Amherst, Massachusetts. A recipient of a Fulbright Fellowship at Trinity College, Dublin, Ireland; a Radcliffe Fellowship at Harvard University; a Whiting Fellowship at Hampshire College; and an Erikson Scholar at Austen Riggs; she is the author of *A Shining Affliction* (Penguin Viking, 1995) and *The Unsayable* (Random House, 2006), in addition to numerous scholarly articles, short fiction, and poetry. Her most recent book is *Incandescent Alphabets: Psychosis and the Enigma of Language* (Karnac Books in 2016).

Stephanie Swales, Ph.D.

Assistant Professor of Psychology at the University of Dallas, Founder of the Dallas/Fort Worth-area Lacan Study Group, Candidate and Faculty of the Lacanian School of Psychoanalysis, Secretary of the Dallas Society for Psychoanalytic Psychology, member of the APA Division 39 Analytic Candidate Outreach Committee, and Licensed Clinical Psychologist in private practice in Dallas, TX. In 2012, Routledge published her book, *Perversion: A Lacanian Psychoanalytic Approach to the Subject*.

Jeremy Soh, Ph.D.

Jeremy Soh is a candidate research psychoanalyst and faculty at the Lacanian School of Psychoanalysis, with a professional background in Community Mental Health. He received his Ph.D. in Anthropology from the University of California, Berkeley, where he was a National Science Foundation Graduate Research Fellow. His clinical and research interests include the variable constitutions of subjectivity (human and nonhuman), technical and psychic individuation, anthropologies of nature and technology, the geology of media, cybernetics, biosemiotics, machine intelligence and distributed sensation, comparative metaphysics, indigenous cosmopolitics, non-modern ontologies, and the concept of organics and autopoiesis in German Idealism. In addition to research, he has lectured at UC Berkeley and the California Institute of Integral Studies. Currently, he also works in the field of conversational AI.

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Please print and complete the Registration Form below and mail it to:
Lacanian School of Psychoanalysis
1563 Solano Avenue, PMB 237
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