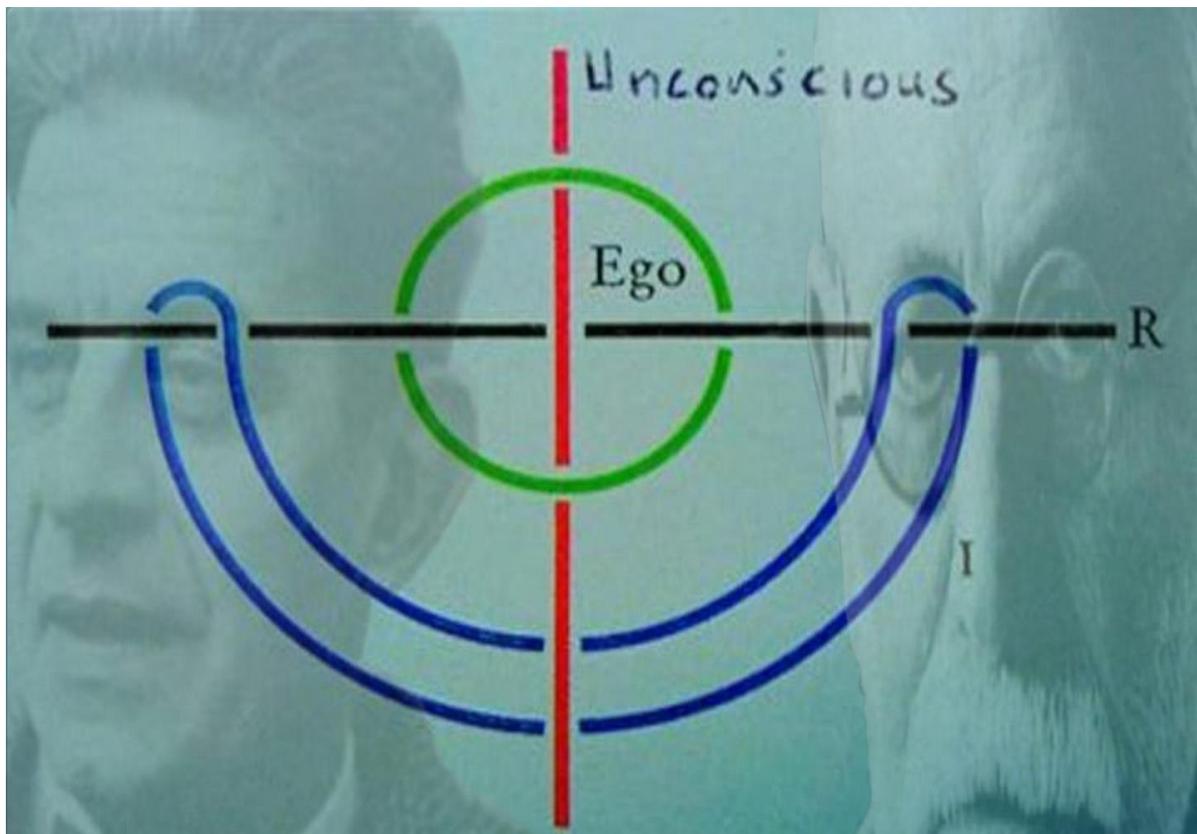


The School of Psychotherapy at St. Vincent's University Hospital
and
UCD School of Medicine
host

A Tribute to the Work of Cormac Gallagher

30 November 2018-1 December 2018
Astra Hall, UCD Student Centre, Belfield



**The symptom of the psychoanalytic group and
the transmission of psychoanalysis**



The Work of Cormac Gallagher: *un hommage*

The work of Jacques Lacan challenges.

It follows Sigmund Freud's launch of the discourse of psychoanalysis, a Copernican revolution for our approach to mental phenomena both normal and pathological. Lacan's own elaboration of practice and theory upsets complacencies and brooks no reductionism of the phenomena of the saying of subjectivity to objectified entities. However upsetting to our preferred notions, however surprising the paradigms and laws of mental functioning that are proposed, the work of Freud and of Lacan demands the attention of anyone who aspires to engage with the question of subjectivity and practise in the field of the mental. Furthermore, Lacan's work, characterised by fearless questioning, is essential for the psychoanalytic field itself to endure.

By the time Cormac Gallagher arrived in Paris in 1970 he already had a Jesuit formation in theology, philosophy and spirituality, a degree in science, a Masters in Psychology from Fordham University (New York) and Cork intercounty minor football on his *curriculum vitae*. He was in Paris to pursue further training in clinical psychological testing. In other words, he already had made significant inroads into established disciplines which, each in their own terms, propose solutions to the question of our being, with all its moments of joy and pain. His encounter with Jacques Lacan's Seminars and Case Presentations, through the intervention of Louis Beirnaert, changed the course of things to come. Cormac Gallagher chose to follow the work of Lacan. *Vous suivez* were Lacan's words to him.

He did this through a psychoanalysis with Christian Simatos – “the guts of forty years” as he wrote in 2008 -, clinical supervision with Claude Dumézil, a doctorate from the Paris VII with Jean Laplanche and cartel work with Bernard Burgoyne, Russell Grigg and Bill Richardson.

In 1974 Cormac returned to Ireland and took up a post as the clinical psychologist on the Multi-Disciplinary Team of the newly appointed Professor of Psychiatry in St. Vincent's Hospital, Noel Walsh. The work of Freud and of Lacan became co-ordinates for the Department of Psychiatry in clinical work that attended to the subjectivity of the mentally ill. Out of this was launched in 1984 the UCD MSc in Psychoanalytic Psychotherapy delivered by The School of Psychotherapy co-founded by Cormac, Professor Walsh and Consultant Psychiatrist Mary Darby.

His psychoanalytic practice, the work in the Department of Psychiatry, the requirements of the teaching in the School found Cormac take up the task of translating Lacan's work into English, particularly his teaching Seminar. The result is the most extensive, the most reliable English translation of Lacan. The website www.lacaninireland.com can only be described as *sans pareil* in providing access to Lacan's teaching for the English-speaking world.

Over twenty-two years as Director of The School of Psychotherapy he brought hundreds of

students into contact with the psychoanalytic field on the principle that there could be no possibility of an encounter with psychoanalysis unless the student enter their own psychoanalysis. This continues to be the fundamental principle of the psychoanalytic programme in the School of Psychotherapy: the transmission of psychoanalysis requires those in the field be in analysis. This programme has provided the possibility of a psychoanalytic underpinning for many psychiatrists, social workers, chaplains, psychologists and psychotherapists as well as the potential beginning of a psychoanalytic formation for some psychoanalysts. These fields of work in Ireland are indisputably the better for this encounter with the work of Freud and Lacan as taught by Cormac Gallagher.

His work also served as the basis for the launching of psychoanalytic and psychotherapy programmes in LSB College (now DBS School of Arts) where, uniquely, the many students of psychology can encounter a significant psychoanalytic content.

The Letter launched in 1994 has recently published its 67th Issue – true testament to the effects of Cormac Gallagher’s introduction and cultivation of Freudian-Lacanian work in Ireland. It serves as a rich archive of decades of seminal writing for psychoanalysis in Ireland and internationally.

Faced with the question of the psychoanalytic group and their role in supporting the transmission of psychoanalysis, in 2007 Cormac attended closely to, and, of course, translated Lacan’s texts on the ‘Founding Act’ from 1964. Out of this was launched the Irish School for Lacanian Psychoanalysis (ISLP), an enduring project set up in accordance with Lacan’s recommendations of a circular structure based on cartels of three to five people *PLUS ONE*, which permute.

This conference pays tribute to the work of Cormac Gallagher, work realised with tenacity and humour, in the face of inevitable adversities, work which has let there be Lacanian analysers in Ireland and has opened the Freudian field *go tír gan an teanga sin, ag an am, chun a anamacha a chur in iúl*.

Buíochas.

Conference Programme

Friday 30th November

8.15: Registration

9.00: Opening remarks: **Prof. Muiris FitzGerald**

Session 1: Chair: Dermot Hickey

9.10: **Barry O'Donnell:** *Refuse collection?*

9.35: **Malachi McCoy:** *The hole of the Hospital*

10.00: **Mary Cullen:** *Lacan's pursuit of the psychoanalytic discourse*

10.25: **Tony Hughes:** *A Borromean Approach to the Transmission of Psychoanalysis*

10.45: Discussion

10.55: Break

Session 2: Chair: Stephanie Metcalfe

11.25: **Helen Sheehan:** *The imagos of Freud and Lacan: towards understanding structure.*

11.50: **Peter Gunn:** *Writing Out of School*

12.15: **Brendan Staunton:** *Four Concluding Moments with Cormac*

12.40: Discussion

12.50: Lunch

Session 3: Chair: James O'Connor

2.10: **Gerard Moore:** *Come out from behind the Couch(s)*

2.35: **Ed Robins:** *Theatricality & The Perversion of Power: A Lacanian Key to Donald Trump*

3.00: **Terry Ball:** *Transmission, Transference and the Psychoanalytic Act*

3.25: Discussion

3.40: Break

Session 4: Chair: Donna Redmond

4.10: **Robert Levy:** *Existe-t-il un espace qui garantisse la transmission de la psychanalyse?*
[Does a space exist which guarantees the transmission of psychoanalysis?]

4.40: **Maria Belo:** *Seule ..? Le psychanalyste s'autorise de soi-même... et de quelques autres*
[Alone..? The psychoanalyst is authorised by himself ... and by some others.]

5.10: Discussion

6.00: Wine reception

Conference Programme

Saturday 1st December

Session 5: Chair: Mary Cullen

9.00: **Shay Ward:** *The Transmission of Psychoanalysis to Trainees and Consultant Psychiatrists. How Do We Show the Relevance of Psychoanalysis to Psychiatry?*

9.25: **Patricia McCarthy:** *Sursum Corda (Let us lift up our hearts)*

9.50: **Jean Allouch:** *Où il y a symptôme et sinthome* [Where there is symptom and sinthome]

10.40: Discussion

11.00: Break

Session 6: Chair: Barry O'Donnell

11.30: **Charles Melman:** *Qu'est-ce que la vérité pour un psychanalyste?* [What is the truth for a psychoanalyst?]

12.10: Discussion

12.30: Lunch

Session 7: Chair: Ros McCarthy

1.45: **Guy Le Gaufey:** *The logical basis of analytic solitude*

2.15: **Terence Larkin:** *Beyond Singularity: a Group Analytic Perspective*

2.40: **Marion Deane:** *Reality: from Indo-European to the Internet*

3.05: **Lionel Bailly:** *Doing to Lacan what he did to Freud*

3.30: Discussion

3.40: Break

Session 8: Chair: Malachi McCoy

4.10: **Gérard Amiel:** *An eternal love of paranoia*

4.40: **Donat Desmond:** *Working with Trauma - the pitfall of burnout*

5.05: **Christian Fierens:** *To move or not to move - From a group's symptom to a transmission through the sinthome*

5.35: Discussion

5.50: Closing remarks

6.00: End of conference

8.00: Conference Dinner (Beaufield Mews, Stillorgan; separate booking required; limited availability)

Speakers:

Barry O'Donnell (Dublin)
Malachi McCoy (Dublin)
Mary Cullen (Dublin)
Tony Hughes (Dublin)
Helen Sheehan (Dublin)
Peter Gunn (Melbourne)
Brendan Staunton (Dublin)
Gerard Moore (Dublin)
C. Edward Robins (New York)
Terry Ball (Dublin)
Robert Levy (Paris)
Maria Belo (Lisbon)
Shay Ward (Dublin)
Patricia McCarthy (Dublin)
Jean Allouch (Paris)
Charles Melman (Paris)
Guy Le Gaufey (Paris)
Terence Larkin (Dublin)
Marion Deane (Dublin)
Lionel Bailey (London)
Gérard Amiel (Grenoble)
Donat Desmond (Derry)
Christian Fierens (Brussels)

Opening Remarks & Chairs

Muiris FitzGerald
Dermot Hickey
Stephanie Metcalfe
James O'Connor
Donna Redmond
Mary Cullen
Barry O'Donnell
Ros McCarthy
Malachi McCoy

The symptom of the psychoanalytic group and the transmission of psychoanalysis

Sigmund Freud wrote in 1914 that for the first years in his practice of psychoanalysis and the transmission of its teaching, he was alone. Ever since the first group formed around Freud the transmission of psychoanalysis has been a matter for the group. It has been a difficult history.

In 1964 Lacan launched his 'Founding Act' describing himself "as alone as I have always been in my relation to the psychoanalytic cause ...". How can one not be alone in one's relation to psychoanalysis? So, how can practitioners in a field which privileges the singularity of the subjectivity of each, act as a collective to transmit the work of psychoanalysis? Because work together we must.

Can we identify a symptom of the psychoanalytic group? The group comprises psychoanalytic workers each with a singular symptom, the outward representation of which may be to nominate himself or herself as a psychoanalyst? What is the function of the psychoanalytic group in this act? Can the symptom of the psychoanalytic group be creative?

Freud learned that resistance accompanies the work of analysis step by step [1912]. Psychoanalysts are never off the hook regarding resistance. Repeating 'I don't want to know anything about it' Lacan began his Seminar *Encore* [1972 – 1973]. Do psychoanalytic groups form around collective resistance to the psychoanalytic field, to what Freud opened up? Lacan wrote in 'The direction of the treatment and the principles of its power': "I hope to show how the inability to sustain a praxis in an authentic manner, falls back, as is usually the case in man's history, on the exercise of power."

Such resistance operates unconsciously and is covered over with the impressive title *psychoanalyst*, with sophisticated vocabulary, with elaborate mechanisms for recognition, accreditation and status. With these structures and forms do we in fact distance the work of the group from the inevitable disorientation of the Freudian subject of the unconscious?

With contributions from psychoanalysts, psychiatrists, psychotherapists and group analysts the conference responds to these crucial questions which require our perennial attention.

Barry O'Donnell

November 2018

Speakers, titles, abstracts, biographical detail

Professor Muiris FitzGerald

Opening Remarks

Prof Muiris FitzGerald is an Emeritus Professor of Medicine and Therapeutics at University College Dublin, where he held the position of Dean of the Faculty of Medicine for five years.

A practicing Consultant Physician at St Vincent's University Hospital he was involved in leading specialist clinical care, medical education and translational multidisciplinary health research at St Vincent's and UCD.

He served two terms as Chairman of Ireland's national health research agency the Health Research Board (HRB) and in similar leadership roles in many national and international research organisations, health and education regulatory agencies, medical charities and editorial boards. He served for a number of years on the Editorial Board of The Letter Irish Journal for Lacanian Psychoanalysis.

Barry O'Donnell

Title: Refuse collection?

Abstract: This paper considers Freud's use of the term *Versagung*, refusal, a not-saying (even if usually translated frustration) as well Lacan's idea of work-transference. Should this term be invoked to provide direction for the symptom of the group?

Biographical: *Dr. Barry O'Donnell is Director of Psychotherapy Programmes in the School of Medicine, UCD and Director of the School of Psychotherapy at St. Vincent's University Hospital. He practises psychoanalysis and is a member of the Irish School for Lacanian Psychoanalysis (ISLP).*

Malachi McCoy

Title: The hole of the Hospital

Abstract: From real suffering and conflict the subject of psychoanalysis can mediate its absence and speak about desire. In this paper I hope to acknowledge the transmission of psychoanalysis with respect for Freud's discovery of the unconscious.

Biographical: *Malachi McCoy is a psychoanalyst and has taught psychoanalysis at the School of Psychotherapy at St. Vincent's University Hospital. He is a member of l'Association lacanienne internationale Rhône-Alpes and co-ordinates a resource centre for people with severe diagnoses with Shine (formerly Schizophrenia Ireland).*

Mary Cullen

Title: The Cartels, *L'Étourdit* and the rigour of the formation of an analyst

Abstract: In the promotion for this Conference the question is asked- *How can psychoanalytic practitioners and the psychoanalytic group carry out the task of transmitting the knowledge and experience of psychoanalysis to other practitioners in the field of the mental, as well as generally.....?* Therein lies the difficulty. Lacan is clear that it is not our task to convince. In *L'Étourdit*, Lacan's last great 'écrit', as described by Cormac Gallagher, Lacan addressed the role of the cartels in the formation of analysts. The training of analysts had been a pre-occupation of his for many years and his establishment of the cartel group was an experiment to consider how best the transmission of psychoanalysis might be achieved. In our cartel work over the past few years our excavation of *L'Étourdit* with the help of Christian Fierens' reading of it, alongside Lacan's Seminar XX Encore, has greatly contributed to our understanding of Lacan's pursuit of the psychoanalytic discourse. He pre-supposes that the subject of the unconscious knows how to become a reader of his own discourse and challenges our determination to know nothing about it, encouraging our stupidity. This paper explores some of his ideas.

Biographical: *Mary Cullen has a background in social work. She practices psychoanalysis and group analysis and is a member of the IFPP, IGAS and ISLP.*

Tony Hughes

Title: A Borromean Approach to the Transmission of Psychoanalysis

Abstract: Freud's reading of the group effect accounts for the identification with the **o** object, one aspect of which can be detrimental to the group transmission of psychoanalysis. The fragmented history of psychoanalysis echoes the Imaginary sundering of that link with the two other consistencies.

Is it possible to find a Borromean solution, as with Joyce, which would allow a *sinthomatic* knotting to occur which would overcome the symptom of the psychoanalytic organisation.

This paper will suggest that the toric organisation which is the basis of the cartel is an attempt to address the symptom of the Real in the psychoanalytic group. If the organisation of psychoanalysis is structured like the torus, is it possible to apply the Borromean torus in a way that can provide a certain type of solution which would aid the transmission of psychoanalysis? Or is our imbecility, as Lacan suggests, a barrier to grasping the Real.

Biographical: *Tony Hughes, psychoanalyst, former editor of The Letter Irish Journal for Lacanian Psychoanalysis (www.theletter.ie)*

Helen Sheehan

Title: The imagos of Freud and Lacan: towards understanding structure.

Abstract: *Imago* is a word in Latin: *image* in English, or, to be more precise, *form*. Lacan's reading of the term, particularly in his Seminar on *Identification* (1961 – 1962) leads him to ask why have we allowed the imagos of Freud and Lacan to be trivialised? Why have we permitted these “imperceptible traces” to serve for our amusement, even our derision?

He reminds us that their use is revelatory as a means of understanding structure. This paper aims to examine this issue.

Biographical: *Dr. Helen Sheehan is a psychoanalyst working in Dublin.*

Peter Gunn

Title: Writing Out of School

Abstract: In the third Rome discourse of 1974, Lacan addresses us, analysts, in the form of what is, now, a call from beyond: ‘Everything depends on whether the real insists.... Psychoanalysts who are not dead, letter to follow!’ The following year, in the course of the cartel study days of the *École freudienne de Paris*, Lacan said, in effect, that to the extent that it functions as a symptom of the psychoanalytic school, the cartel is sustained by writing that outside.

I am a member of *The Freudian School of Melbourne*, but I also convene a small group which, though not part of that school, has a strong relationship with it. One in this group is not a member of the school. Yet it was, at one point, my blunder which obliged her to insist on the function of writer, that function being irreducible, for psychoanalysis, to the individuality of an author.

Drawing on the work of Lacan, primarily from the 1970s, this paper will work the proposition that, whether or not such a group can be said to qualify as a cartel, it is only by writing the liminality of its own, singular, position that it can sustain the name it has been given. It is in this way that, functioning as supplement to the school, it, in turn, sustains the transmission of psychoanalysis.

Biographical: *Peter Gunn is a psychoanalyst, recognised as such by The Freudian School of Melbourne, School of Lacanian Psychoanalysis. In addition to his work in the School he convenes a seminar, My Barbaric Yawp, which seeks to extend the domain of the clinic to include practices, whether in literature or art more generally, which can be considered to also approach the borderland of the real.*

Brendan Staunton

Title: Four Concluding Moments with Cormac

Abstract: It is 1976, and I'm coming to the end of my Jesuit formation of 13 years. Ordination is on the horizon. Two roads are diverging. Decision is looming. I go to Cormac, who listens, as he only can. When my disjointed thoughts come to an end, he just says, "you're ready for analysis"

So off to London I go in the autumn instead of sunny California, to do some post-graduate work in theology and begin an analysis, that lasted for four full years, and four more during the school holidays.

Then Cormac established The School here, and the rest is history. Cormac's reading of Lacan lit a torch that not only made sense, eventually, but also combined theory and practice in such a clinical way. And sure there's nothing as practical as a good theory!

My second moment of light was reading an article Cormac wrote for the Jesuit Journal Studies. One sentence has stood the test of time and was on the button in a clarity so concise that it belies the complexity of Freud and Lacan:

Without denying the importance of biology and emotion, Lacan argues, after Freud, that biology and emotion are secondary to modes of identification unique to human subjects.

Wow! Such condensation still carries a metaphoric weight, that is like the unbearable lightness of Being.

The third moment: I'm recalling a dream with Cormac. An ice-cream features in a scene, and I hear Cormac repeating "ice-cream", but don't really hear the point. or the connection. Then one day, enjoying a round of golf, the "I scream" comes to me unbidden and unexpectedly. A repression lifted. The autonomy of the signifier. More about this later.

The fourth moment is a bit of an anti-climax: two throw away comments Cormac made during a Reading Group on our Monday nights: "Electricity was always in the Shannon"; "the unconscious will never become a tourist attraction"!

So much to unpack or unlock there. A truth about truth...

Biographical: *Brendan Staunton SJ is a graduate of the Psychoanalytic Psychotherapy programme in the School of Psychotherapy at St. Vincent's University Hospital and currently is working as chaplain in Dublin's Pro-Cathedral.*

Gerard Moore

Title: Come out from behind the Couch(s)

Abstract: The paper poses questions and possible solutions about the future of psychoanalysis in 21st century Ireland. It will explore the place of psychoanalysis in a place that has hitched a ride into consumerism and globalisation exemplified in the reduction of its cultural contribution to a repetition, a River dance? What relevance has the practice of psychoanalysis in Ireland? A practice which is more akin to the ancient form of individual Irish dance, sean-nós, than its popular offspring, the manualised synchronised hypnotic performance of Master discourses on what constitutes therapy. This paper explores what some psychoanalysts have done in the past to make their work accessible and understandable and what can be done now to ensure psychoanalysis is not consigned to the margins by regulation and lack of engagement with the discourses of science, the law and the hysteric. Psychoanalysis is sufficiently plastic to infiltrate and influence the health of the nation, this could be part of our overt work if we came out from behind the couch.

Biographical: *Gerard Moore, RPN., RGN., BA., MSc, PhD., is an Associate Professor in Dublin City University (DCU) where he lectures on the Masters and Doctorate in Psychotherapy and undergraduate Nursing and Psychology Programmes. He is an active researcher and is currently working on projects relating to social bonds in addition services, psychoanalytic supervision, elite athlete's mental health and the impact of CSA on adult couple relationships. He has presented at numerous conferences in Europe, the USA and Ireland and published articles and book chapters on transference, addiction, psychotherapy research, dual diagnosis, harm reduction. Prison based counselling, suicide interventions, mental health services and psychotherapy regulation. He is an accredited psychoanalytic psychotherapy practitioner and former chair of APPI. He is the clinical lead for DCU's Healthy Living Centre's psychotherapy service and also works in private practice. Previously he worked in various clinical and management roles in mental health and addiction services in Ireland and the UK.*

Ed Robins

Title: Theatricality & The Perversion of Power: A Lacanian Key to Donald Trump

Abstract: From the centrality of “theatricality” as the stage of perversion (*Anxiety Seminar X*) to the masochistic and sadistic “power reversals” (Paul Verhaege, *On Being Normal & Other Disorders*), Donald Trump comes into focus under this psychoanalytic lens as a dangerous bully, especially in his wanton traumatization of women and children. His life experience will be examined, including his conscious identification with his hero, Mussolini. Finally, two examples of abuse of power in psychoanalysis (one from Freud's practice and one from Lacan's) will culminate the presentation.

Biographical: *C. Edward Robins, STD, PhD, is Clinical Director of Dr. Robins Trauma & Treatment Center (NYC & Bronx, NY). He has taught and supervised at Columbia, Fordham, Long Island, and Beijing Medical Universities, and published over 25 articles including the book New York Voices: The Trauma of 9/11 (Int'l University Press, 2003) and his most recent article “Staging The Crucifixion of the Father: Flight 9525's Game of the Gaze” in Caine, D. Perversion Now! (London, Palgrave, 2017).*

Terry Ball

Title: Transmission, Transference and the Psychoanalytic Act

Abstract: Firmly based on the premise that the *sine qua non* of the transmission of psychoanalysis is engagement in an analysis, this paper takes as its starting point Lacan's opening statement in his summary of the 1967-1968 seminar, *The Psychoanalytic Act*, prepared for the yearbook of the *Ecole Pratique des Hautes Etudes*. It reads, "The psychoanalytic act, neither seen nor heard of before me, namely, never mapped out, much less put in question, we suppose here to be something belonging to the *elective moment when psychoanalysis passes to the analyst*" [Trans. C. Gallagher - my italics]. This presentation will focus on the functioning of the transference in the so called *elective moment* of transmission, while also speculating on the transference in the psychoanalytic group.

Biographical: Terry Ball is a practising psychoanalyst, Subject Leader of Psychoanalysis in Dublin Business School and also a lecturer in psychoanalysis. She is a member of the *Irish School for Lacanian Psychoanalysis (ISLP)*, a registered practitioner member of the *Association for Psychoanalysis and Psychotherapy in Ireland (APPI)* and an *analyst member* of the *Association lacanienne internationale (ALI)*.

Robert Levy

Titre: Existe-t-il un espace qui garantit la transmission de la psychanalyse?

Title : Does a space exist which guarantees the transmission of psychoanalysis

Résumé: Toute la difficulté de ce type d'expérience réside dans ce qui concerne l'irréductible singularité de l'acte qui s'oppose forcément à la vérité générale, universelle donc. Autant dire que la transmission ne peut s'entendre dans l'école de psychanalyse que comme une vérité au un par un. C'est dire si la dimension du réel s'oppose à toute velléité d'universalisation. Par ailleurs, la notion même d'école en psychanalyse pose une question délicate. En effet, considérer une école serait avoir résolu par avance un a priori d'éléments constitutifs d'une transmission qui assurerait la réalisation de cette transmission de façon universalisable pour tous. Or la dimension de la perte et de l'incertitude de ce qui se transmet au un par un ne permet d'envisager la notion d'école que dans l'après coup de ce qui a pu ou non faire transmission pour un sujet donné. Nous essaierons de nouer ces dimensions de façon à interroger les termes d'école et de transmission face à une vérité qui ne peut pas s'envisager comme toute.

Abstract: All the difficulty of this type of experience lies in what is involved in the irreducible singularity of the act which necessarily opposes the general truth, the universal therefore. In other words, transmission can only be understood in the school of psychoanalysis as a truth to one by one. This is to say if the dimension of the real opposes any hint of universalization. Moreover, the very notion of a school in psychoanalysis poses a delicate question. Indeed, to consider a school would be to have resolved in advance an *a priori* of constitutive elements of a transmission that would ensure the realization of this transmission in a way that would be universalizable for all. But the dimension of the loss and uncertainty of what is transmitted to one by one makes it possible to envisage the notion of school only in the aftermath (*l'après coup*) of what may or may not have been a transmission for a given subject. We will try to build

these dimensions so as to question the terms of *school* and *transmission* in the face of a truth that can not be considered as an *all*.

Biographique: *Dr. Robert Levy: Docteur en Psychologie Clinique, Psychanalyste, Chercheur associé au laboratoire de Psychanalyse et Psychopathologie Clinique, Université de Provence; Membre de l'ex école Freudienne de Paris; Co fondateur de l'Association ANALYSE FREUDIENNE et actuellement président de cette même association. Directeur de la publication de la revue, Analyse freudienne presse, Editions érès. Il est auteur de: Un deseo contrariado (Sept. 1998, Buenos-Aires, Editorial Kliné), Le désir contrarié, Essai sur l'impossible transmission en psychanalyse (Novembre 1998, Ed. Eres-Point Hors Ligne), O desejo contrariado; Ensaio sobre a impossivel transmissao em psicanalise (ED Companhia de Freud en portugais, Rio de Janeiro, , Brésil, 2004), L'infantile en psychanalyse (Edition Arcanes - Eres. Hors, 2008), O Infantil na Psicanálise (Coleção, Psicanálise e Educação sobre a coordenação de Leandro de Lajonquière Editora Vozes Ltda, cidade de Petrópolis.Bresil Juin 2008)*

Biographical: *Dr. Robert Levy: Doctor of Clinical Psychology, Psychoanalyst, Associate Researcher to the Laboratory of Psychoanalysis and Clinical Psychopathology, University of Provence; member of the former École Freudienne de Paris; co-founder of the Association Analyse Freudienne and currently President of this same association. Director of the publication of the journal Analyse Freudienne presse, published by Editions érès. He is the author of: Un deseo contrariado (Sept. 1998, Buenos-Aires, Editorial Kliné), Le désir contrarié, Essai sur l'impossible transmission en psychanalyse (Novembre 1998, Ed. Eres-Point Hors Ligne), O desejo contrariado; Ensaio sobre a impossivel transmissao em psicanalise (ED Companhia de Freud en portugais, Rio de Janeiro, , Brésil, 2004), L'infantile en psychanalyse (Edition Arcanes - Eres. Hors, 2008), O Infantil na Psicanálise (Coleção, Psicanálise e Educação sobre a coordenação de Leandro de Lajonquière Editora Vozes Ltda, cidade de Petrópolis.Bresil Juin 2008)*

Maria Belo

Titre: Seule...? Le psychanalyste s'autorise de soi-même... et de quelques autres.

Title: Alone...? The psychoanalyst is authorised by himself ... and by some others.

Resumé: Qui sont ces quelques autres? Que pouvons-nous attendre de nos groupes? Un collectif qui nous conforte dans le monde réel? Ou qu'il nous confronte avec notre solitude? Est-ce que tant qu'on cherchera un Maître il sera seul comme Freud et Lacan et nous pouvons oublier notre ex-sistence de sujets seuls, séparés à jamais? C'est quoi le transfert de travail? Le vrai amour aussi? Limitons nous à transmettre ce qu'on croit savoir ou à penser ensemble? solitaires? solidaires?

Abstract: Who are these others? What can we expect from our groups? A collective that strengthens us in the real world? Or that confronts us with our solitude? As long as we seek a Master will he be alone like Freud and Lacan and we can forget our ex-sistence as subjects alone, separate forever? What is work transference? True love too? Let us limit ourselves to transmit what we think we know or think together? lonely? solidarity? [trans: BOD]

Biographique : *Dr. Maria Belo: Née à Lisbonne, Nationalité portugaise. Profession: psychanalyste (clinique en cabinet), Enseignante à la Faculté de sciences sociales et humaines (FCSH), au Département d'Études Portugaises. (à la retraite depuis 2006) Formation: Licenciée en Psychologie et Sciences de l'Éducation à l'Université Catholique de Louvain (1964) Thèse sur le developement psico-moteur des*

enfants «» (Angola) de 0 à 3 ans. Épreuves scientifiques et pédagogiques en culture portugaise (1984). Doctorat: En Culture Portugais. Formation psychanalytique à Louvain et à Paris.

Biographical: *Dr. Maria Belo: Born in Lisbon, Portuguese. Profession: Psychoanalyst (Private Practice), Professor at the Faculty of Social Sciences and Humanities (FCSH), Department of Portuguese Studies. (Retired since 2006) Formation: Bachelor's degree in Psychology and Education Sciences at the Catholic University of Louvain (1964) - thesis on the psycho-motor development of "muilas" children (Angola) from 0 to 3 years old. Scientific and educational tests in Portuguese culture (1984). PhD: In Portuguese Culture. Psychoanalytic formation in Leuven and Paris*

Shay Ward

Title: The Transmission of Psychoanalysis to Trainees and Consultant Psychiatrists.

How Do We Show the Relevance of Psychoanalysis to Psychiatry?

Abstract: How do we as committed people to the psychoanalytic method show the relevance of psychoanalysis to psychiatry today? How do we bring our recognition of subjectivity and at times dense theory, which demands one's attention and time, from our lecture halls and clinics to the duty doctor in the emergency room or busy outpatient department? How should we, as foot soldiers in the field, transmit this message?

Freud wrote, in the General Theory of the Neuroses, about Psychoanalysis and Psychiatry (1917). Freud did not see the work of psychiatry as being in opposition to psychoanalysis but rather it was the psychiatrists themselves who opposed it. Freud tells us that the relationship between psychoanalysis and psychiatry should be seen as "histology to anatomy." Yet we, who bring the two together in our daily work, are met with resistance from others when we reveal our hand.

In all of nature, in all of man's achievements, it is co-operation that is shown to bring advance and harmony rather than destructive competition.

Biographical: *Dr Shay Ward (BA, MSc, MB, BCh, BAO) is a Registrar in Psychiatry in his final year of a four year basic specialist training with the Irish College of Psychiatrists. He is an alumnus of both the School of Psychotherapy at St. Vincent's University Hospital (under the directorship of Dr. Cormac Gallagher) and the School of Medicine at University College Dublin. Shay has a special interest the promotion and use of psychoanalytic principles in the work of psychiatry. He also has a special interest in the diagnosis, treatment and management of addiction, emotionally unstable personality disorder and psychosis. Before his medical training he worked as a psychoanalytic psychotherapist in a general medical practice and also at two community based counselling centres in West Dublin. Shay began his formal study of the work of Sigmund Freud and Jacques Lacan in 2001 at the DBS School of Arts from which he graduated with his degree major in anthropology, philosophy and psychoanalysis in 2004.*

Patricia McCarthy

Title: *Sursum Corda* (Let us lift up our hearts)

Abstract: Our experience of analysis is transformative. 'It realizes a performance, a transformation from top to bottom of structure; and this transformation implies not only the cutting of the stuff, but moreover the creation of the stuff including its effacing. It is done, it is indisputable.' (Fierens).

As Freud proposes to his patient: in a successful analysis there is much to be gained 'in transforming your hysterical misery into ordinary unhappiness'. One might well respond 'does that leave us with much of a choice?' '...ou pire ...or worse', Lacan enigmatically reminds us. Let us not delude ourselves. The '...or worse' alternative is much, much worse. Cormac Gallagher, we remember, likens hysteria (and its misery) to a cancer in our relationships.

In *Encore*, Lacan, playing on the homophony between *il/elle hait* (he/she hates) and *il/elle est* (he/she is) tells us that the more we are in being, the more we hate. Having a distance from being is the work of analysis and the rest will follow.

Therefore, let us lift up our hearts...

My contribution will touch on Lacan's far-reaching engagement in *Encore*, with the question of being and its challenges.

Biographical: *Dr Patricia McCarthy is a practising psychoanalyst. She trained as a psychiatrist, was a Lecturer in the UCD School of Medicine, Director of the School of Psychotherapy at SVUH and Editor of The Letter. She has participated in the cartel structure of ISLP since its inception in 2007.*

Jean Allouch

Titre: Où il y a symptôme et sinthome

Title: Where there is symptom and sinthome

Résumé: La distinction du symptôme et du sinthome n'aurait pas été envisageable si Lacan n'avait, il est vrai discrètement, isolé deux différentes analytiques du sexe, l'une centrée sur l'objet a, l'autre sur l'inexistant rapport sexuel. On montrera que la première accueille le symptôme, la seconde le sinthome. Autrement dit que ces deux termes renvoient à deux différentes entités.

Abstract: The distinction between the symptom and the *sinthome* would not have been possible if Lacan did not discreetly isolate two different analytics of sex, one centered on the object a, the other on the non-existent sexual relationship. We will show that the first receives the symptom, the second the *sinthome*. In other words, these two terms refer to two different entities.

Biographique: *Jean Allouch exerce la psychanalyse à Paris. Dès 1962, il suit les séminaires de Jacques Lacan (qui fut aussi son analyste) ; après la dissolution de l'École freudienne de Paris, il contribue aux*

premiers pas de la revue Littoral puis à la fondation de l'École lacanienne de psychanalyse. Avec la collection Les grands classiques de l'érotologie moderne, qu'il dirige chez Epel, il s'emploie à faire connaître en France les travaux érudits issus du champ gai et lesbien.

Biographical: *Jean Allouch practices psychoanalysis in Paris. From 1962 he followed the seminars of Jacques Lacan (who was also his analyst); after the dissolution of the École freudienne de Paris, he contributed to the first steps of the Littoral review and then to the founding of the École lacanienne de psychanalyse. With the collection The great classics of modern erotology, which he directs at Epel, he works to make known in France the scholarly works from the gay and lesbian field.*

Charles Melman

Titre: Qu'est-ce que la vérité pour un psychanalyste?

Title: What is the truth for a psychoanalyst?

Biographical: *Dr. Charles Melman is a leading psychoanalyst and psychiatrist in France. He is a co-founder of Association Lacanienne Internationale (ALI), Paris. Dr. Melman has published extensively and contributed very influentially to the elaboration of Lacanian psychoanalysis internationally. He has been a very strong support to psychoanalysis in Ireland over the decades. He worked with Jacques Lacan in Paris.*

Guy Le Gaufey

Abstract: Torn between solitude and associative gregariousness, the analyst is trapped into a powerful paradox that Lacan described when he wrote: “The analysts are the scientists of a knowledge they cannot share”. When one gets a clue about that, the ocean of clinical vignettes (most of them, not all) can be seen as a decoy that is beneficial only to the psycho(patho)logist or the doctor. “Not-all” of the analyst is a clinician.

Biographical: *Guy Le Gaufey has been member of the Ecole Freudienne de Paris from 1974 to its dissolution in 1980. He then co-founded the Lacanian review Littoral (1981) and the École lacanienne de psychanalyse in 1985. He has written a great number of papers (available at legaufey.fr), and published many books at epel (www.epel-edition.com). His books include *Le pastout de Lacan*, translated by Cormac Gallagher in *The Letter* (www.theletter.ie) and on www.lacaninireland.com. He is also translator from English to French of some books including the poetry of Philip Larkin and on *Gender Studies*.*

Terence Larkin

Title: Beyond Singularity: a Group Analytic Perspective

Abstract: This paper will use aspects of group analytic thinking in an attempt to ‘diagnose’ the so called ‘symptom’ in psychoanalytic organisations.

Speculative thoughts will be outlined concerning some possible causes of the ‘symptom’, its impact on the history of psychoanalysis and the obstacles it may pose for the transmission and survival of psychoanalytic theory and its therapeutic application.

The paper will also record my own experience of how that transmission took place both to serve as a model of how it can be done but also as a fitting tribute to the work and influence which Cormac Gallagher has had directly and indirectly on generations of individuals in Ireland.

Biographical: *Dr Terence Larkin: One year after Graduation from the Faculty of Medicine in University College Dublin in 1977, I commenced postgraduate training in Psychiatry at St Vincent’s University Hospital with Professor Noel Walsh and Dr Mary Darby. It was there that I first came into contact with Dr Cormac Gallagher who was the Clinical Psychologist in the service at that time.*

I completed my basic training in St John of God Hospital becoming a Member of the Royal College of Psychiatrists in 1982. I then pursued higher training at the University of Toronto specialising in Eating Disorders and different modalities of Psychotherapy including Individual, Family and Group. I also worked for 2 years on a long-term, residential programme for young adults with Borderline Personality Disorder.

In Oxford, England I gained further experience in the Professorial Unit and worked with Dr Sidney Bloch in establishing a Family Therapy Clinic for Adults.

In 1988 I returned to Dublin to take up a Consultant Post at St John of God Hospital where I have maintained the model of psychodynamic psychiatry in a hospital setting and established a group based Eating Disorder Recovery Programme.

I undertook the International Training of the Institute of Group Analysis (London) in the School of Psychotherapy here completing it in 2001.

Marion Deane

Title: Reality: from Indo-European to the Internet

Abstract: Informed by Lacan’s *Encore*, this paper will offer a brief exploration of how the concepts of being and existence have been expressed in Irish throughout the ages.

Biographical: *Marion Deane is an alumna of universities in both Northern Ireland and in the Republic of Ireland. She holds a Ph.D. from Magee College, University of Ulster, in Celtic Studies with special reference to Early Irish Mythology and Law. Atlantic Philanthropies, an organisation dedicated to promoting the ideals of the Northern Irish Peace Process through education and scholarship, awarded Marion a doctoral bursary on the basis of her track record of relevant scholarship, in the fields of English Literature and Early Irish Literature and Language. Marion has taught at several second and third level institutions across the island of Ireland.*

Lionel Bailly

Title: Doing to Lacan what he did to Freud

Abstract: The complexity of Lacan's model and the format of his seminars meant that his pupils and his followers engaged in a necessary work of elucidation, which over the years seems to have unfortunately become for some analysts an end in itself. These appear reluctant to use Lacan's theory like Lacan used Freud's and only go on commenting on previous comments in a curiously Talmudic way. Worse, some authors seem to have moved from exegesis to eisegesis, in the sense of "importing" or "drawing in" his or her own purely subjective interpretations into the text, unsupported by the text itself. There is also a curious tendency in some Lacanian analysts to identify with the master in such a way that they seem to seek rejection, as if being excluded from an institution was a necessary initial step and a guaranty of quality. It is time to do to Lacan what he did to Freud and use him to move on. I will briefly present my work on the Maternal Metonymy as an example of a Lacanian work not to be found in Lacan.

Biographical: *Dr. Lionel Bailly: Psychoanalyst and a Child and Adolescent Psychiatrist. He is a Practicing Analyst of the Association lacanienne internationale (ALI) and a Clinical Associate of the British Psychoanalytical Society. He is Honorary Senior Lecturer at University College London Psychoanalysis Unit where he is particularly involved in the doctoral school. He trained in medicine and psychiatry at the Salpêtrière Hospital in Paris. After a long collaboration with Jean Bergès he became head of Sainte-Anne's Biopsychopathology Unit, which he led until moving to London in 2000. He is the author of several books, one on Psychotrauma in Children (in French), Lacan the Beginner's Guide Series (One World Press) in English and co-edited The Lacan Tradition for Karnac.*

Gérard Amiel

Title : An eternal love of paranoia

Abstract: Since the beginning of the history of psychoanalysis, the scissions for imaginary reasons prevailed in the groups. This shows that for many psychoanalysts, conversion to the symbolic order has failed for themselves. Yet Lacan's Writings give us all the necessary elements to escape from narcissism, rivalry, envy and jealousy. Few have actually considered these texts, because they prefer the exhilaration to go to war against each other rather than the rigor of advancing the psychoanalytic discourse. Yet a successful analysis is an analysis that has made an act of cessation with the empire of the imaginary. They are extremely rare...

Biographical: *Dr. Gérard Amiel is a Psychiatrist and psychoanalyst of Association lacanienne internationale (ALI); Former assistant of the University Hospital and Head of clinic of Universities; Graduated in philosophy; Former president of l'Association lacanienne internationale Rhône-Alpes (ALI Rhône-Alpes).*

Donat Desmond

Title: Working with Trauma - the pitfall of burnout

Abstract: While the analyst occupies the position of agency in the analytic discourse as pure desire to the others position as speaking subject, it is crucial that in high anxiety clients that the analyst while not actively working with countertransference, nevertheless acknowledges and polices the possibility of material triggering or flooding their position in such a way as to contaminate and undermine the direction of the treatment. This presentation is a response to the phenomenon of 'burnout' observed across mental health professionals and exhorts practitioners to protect themselves with a regime of personal analysis from the deleterious effects of being triggered, flooded or numbed by the clients narrative.

Biographical: *Donat Desmond is a graduate of the psychoanalytic Masters (2010) and SMT (2012) programs at SVUH. He is an accredited member of the BACP and has actively participated in ISLP cartel work for 5 years. Donat has a background in lobbying regarding corporate manslaughter and has worked with PTSD affected groups with London based Disaster Action, and the former Air Safety Action Group. He lectured on the Management of Disasters and Civil Emergencies (MODACE) at the Senior Police Officer training college Bramshill for a number of years, and has contributed to numerous research studies, programs and publications regarding trauma. Donat is based in Dublin and Derry where he works with an addiction charity and private practice.*

Christian Fierens

Title: To move or not to move: from a group's symptom to a transmission through the *sinthome*

Abstract: The transmission of psychoanalysis is impossible through the group, which always implies identification to an ideal. It is only possible through the motions of what we presume to be true. The Lacanian topology has to cope with these motions. The motionless Freudian symptom becomes then the constantly moving *sinthome*. There is the true transmission of psychoanalysis.

Biographical: *Dr Christian Fierens practices psychoanalysis in Belgium. He is a psychiatrist, a doctor of psychology; he is a member of the Questionnement psychanalytique, and of the Association freudienne de Belgique and of the Association lacanienne internationale (ALI). He has published a number of books, including Logique de l'inconscient (1999), Lecture de l'Étourdit (2002, translated by Cormac Gallagher on www.lacaninireland.com as Reading L'Étourdit), Penser la folie (2005), La relance du phallus(2008), Le discours psychanalytique (2012, translated by Cormac Gallagher on www.lacaninireland.com as The Psychoanalytic Discourse), L'âme du narcissisme (2016), Les pièges du réalisme [The traps of realism] (2017), co-authored with Frank Pierobon, and Lecture du sinthome [Reading the sinthome] (2018). He has been presenting lectures on Freud and Lacan for over 20 years and leads a seminar on psychoanalysis and philosophy.*

Chairs

Mary Cullen has a background in social work. She practices psychoanalysis and group analysis and is a member of the IFPP, IGAS and ISLP.

Dermot Hickey is a Social Worker based in Dublin; Member of Irish School for Lacanian Psychoanalysis (ISLP) cartel reading Lacan's Seminar *Encore*.

Dr. James O'Connor is a psychoanalyst who practices publicly with HSE Dublin North Mental Health Services at St. Francis Clinic, Raheny, Dublin 5 and privately at Cashel, Co. Tipperary where he resides. He is a member of the Irish School of Lacanian Psychoanalysis since its foundation.

Ros McCarthy is a practising psychoanalyst in Kildare and Dublin. She worked for over 40 years in the Public Health system in Ireland and England as a social worker with a special interest in parent - child discourse.

Malachi McCoy is a psychoanalyst and has taught psychoanalysis at the School of Psychotherapy, St. Vincent's University Hospital. He is a member of *l'Association lacanienne internationale Rhône-Alpes* and co-ordinates a resource centre for people with severe diagnoses with Shine (formerly Schizophrenia Ireland).

Stephanie Metcalfe is a Psychoanalytic Psychotherapist working in private practice in Dublin. She lectures on the MSc in psychoanalytic psychotherapy in St. Vincent's University Hospital and is a Clinical Supervisor on the MA in psychoanalysis in Dublin Business School. Stephanie has published in the Letter and on the EPHEP website. As well as psychoanalytic experience, she has also worked in the disability sector and in the area of mental health. She has been a member of the group 'New Studies on Hysteria' that have been working on translating works by Dr. Charles Melman since 2015.

Dr. Barry O'Donnell is Director of the School of Psychotherapy at St. Vincent's University Hospital and Director of Psychotherapy Programmes in the School of Medicine, UCD. He practises psychoanalysis and is a member of the cartels of the Irish School for Lacanian Psychoanalysis (ISLP).

Donna Redmond practices as a psychoanalyst in Dublin. She is a member of the Irish School of Lacanian Psychoanalysis (ISLP), a registered practitioner member and supervisor with the Association of Psychoanalysis and Psychotherapy in Ireland (APPI) and an executive member of the Irish Forum of Psychoanalytic Psychotherapy (IFPP) and a member of *Analyse Freudienne*, Paris.



The School of Psychotherapy at St. Vincent's University Hospital
and
UCD School of Medicine

www.tsop.ie

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Conference Proceedings to be published in The Letter Irish Journal for Lacanian
Psychoanalysis

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