

Local Structure of PLACE

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1. - The Triad of the Analyst/Analysand/Non-Analyst

There is a difference between the *being* and the *act* of the analyst that creates a problem for any analytic association or institution that mis-recognizes it. Similarly, there is a difference between *the desire to be an analyst* and the *desire of the analyst*, or again, the *professional analyst* and the *act* upon which he/she depends. In each case, to disregard this fundamental difference is sufficient to send any collective organization into a incoherence in its programs and policies.

It is the position of PLACE that if you want 'to be' something or someone, become an *analysand*, not an *analyst*, since the *analyst* is an *effect*, not a professional identity or ontology.

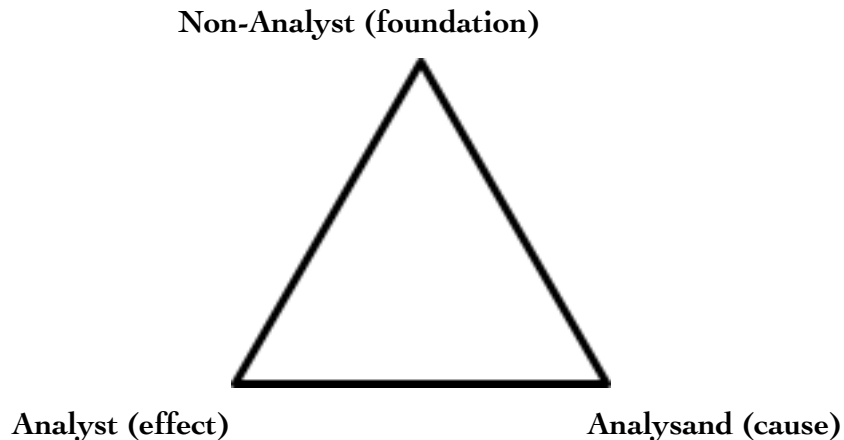
Moreover, it is not the *analyst*, but the *analysand* who is the *cause* of analysis in so far as an analysis only starts with the transfer.

Indeed, it will be remarked historically that from the beginning, unlike most if not all of their colleagues, Freud and Lacan called themselves *analysands*. Yet, the more people tried to learn analytic theory to become *analysts*, the more and more the practice of such people became tied to forms of authority and power having little to do with anything pertaining to analysis.

It should also be remarked neither the term *analyst* nor its *act* need be instituted or licensed to refer to someone who can work with everyone.¹ On the contrary, an *analyst* requires a more singular denomination referring only to *each*: someone who may have produced an *effect* of analysis with someone somewhere, does not necessarily produce the same *effect* with another somewhere else.

As a consequence, it is important not only to construct the conditions for the *analyst-effect* and the *analysand-cause*, but the conditions for the assumption of this *effect* and *cause* in *act*. Thus, the use of the term *non-analyst* was first invented by Lacan to account for this *act* explicitly: it refers to the fallacious character of what is satisfied with the identity of the *analyst-analysand* in avoiding the *effect-cause* of analysis and its *act* by assimilating them to a professional and commercial framework. In this respect,

the condition for analysis is not the binary relation between patient/doctor, client/therapist, or even analysand/analyst, but since Lacan the triadic relation of *analyst/non-analyst/analysand*.



This section will detail this triad, its function and field at PLACE. We begin by listing Lacan's introduction of the term and giving an English translation.

III. 2. Introductory Citations From Lacan

The use of the term 'non-analyst' first emerged in in the writings of Lacan in 1967 in his *Discours à l' École Freudienne de Paris* that was later redacted in 1970, then included posthumously in the collection *L'Autres écrits* by the Édition du Seuil. An English translation of each paragraph in which there is an occurrence of the word **non-analyst** is found below.

1) Would it still not be from this field [that of institutionalized psychoanalysis] that comes the word **non-analyst** for a position that I recognize to reappear each time that my discourse makes an act in its practical effects this word pricks those who can hear it. (*L'Autres écrits*, *Discours à l' École Freudienne de Paris*; p.269)

2) To re-become analyst, there is, however, another means that I will indicate later because it counts for each person, and not only for those who owe me their mis-step (*mauvais pas*), such as a certain Mobius-band, a true bunch of **non-analysts**. [Footnote #1: This is the bunch who committed themselves to the first edition of *Scilicet*, whose release was to become the object of curious maneuvers that for certain was only a scandal in their divulgation.] p.270

3) When it comes to writing that my proposition would have for its goal to put the control

of the school in the hands of the **non-analysts**, I will have no objections (*je n'irai pas à moins qu'à relever le gant*). p.270.

4) And it is claiming it is very well in effect this sense: I want to put the control of the psychoanalytic act in the hands of the **non-analysts**, if it must be understood by that in the current situation the status of the analyst not only comes to elude this act, but degrades the production of what it would depend upon for science. p.270

5) The **non-analyst** is not the non-analysed, if one were to take the term of analyst in the sense where a so and so can impute themselves to be lacking an ungraspable condition of a professional standard [...] p.270

6) It is not even the non-practitioner that will be put in cause, though admissible at this place. Let us say that I put there a **non-analyst** in faith that one can seize before one is precipitated into the experience, s/he confirms, it seems in the rule, as an amnesia of her/his act. p.270-71

7) And if one can not even say how, without falling back into the muddy use of the personal and didactic, what a psychoanalysis is that introduces its proper act, how can we hope to get rid of this handicap that creates a short-circuit, that in no respects distinguishes the psychoanalytic act from the professional conditions that covers over it? Must we wait for the existence of my **non-analyst** to support this distinction so that a psychoanalysis (one day) would be demanded for didactically without the situation becoming in itself the establishment of something that loses this goal at each instant? p.271

8) But to pose it [the desire of the analyst] as I have done, introduces the dimension where the analyst depends upon his/her act to isolate what is fallacious of what satisfies it, by assuring it to not be what is done there. It is in this sense that the attribute of **non-psychoanalyst** is the guarantee of psychoanalysis, and that I wish in effect the **non-analysts**, which are distinguished in any case from the current psychoanalysts, to be those that pay with their status of forgetting that act which founds it. p.271

III.3 The Field and Function of the Non-Analyst

To avoid confusing the act of the analyst with the professional being, the place for a *non-analyst* must be made room for and written into the by-laws of the association in advance and not simply left as a retroactive figure of an analyst or analysand who is always already beyond or never living up to expectations.

For example, in the exhortations of a consumer of analysis (psychotherapy) the *non-*

analyst is left implicit: either the client is enthralled or deceived with an analyst qua therapist who is never what one imagines. One often hears, 'Oh, my therapist was so good' or inversely, 'She was not all what I imagined, my analysis was a waste of time'. But these types of evaluations are evidence that the person involved came in through the commercial door and confused the professional being with the analytic *act*. Taking our indications from Lacan, PLACE proposes another door: from the beginning it should be stated that one merits both the analyst they choose and the analysis they have. And if one can always do an analyst with anybody, why do so? Or rather one should take the time and effort to inform oneself on exactly what and how analysis works, before simply choosing someone on the basis of a referral or in response to an advert. Moreover, once the responsibility for the analysis itself is put in the hands not of the analyst, but the analysand, then any retroactive complaints or compliments say more about the analysand than the analyst. Since once written explicitly, the *non-analyst* designates not only the fact that an analyst never lives up to one's expectation or an identity, but that it is precisely this difference that makes room for the analysand to create his/her own analyst in a more singular way.

A similar problem occurs on the side of the *analysand*: a therapist can always speak of their client/patient a bit like school teachers can come together in the teacher's lounge and talk of their bad and good students, while all the while such evaluations go beyond and/or fall short of any singularity of the students themselves.

To counter-act these resistances of the analyst, Lacan proposed making a place for the *non-analyst* in explicitly writing the retroactive act of analysis that always already falls short or goes beyond the transfer i.e., the preconceived identities and professional standards of the doctor/patient or therapist/client relation. In leaving a place for non-identity and writing the retroaction of the analytic *act*, room is made for a more dynamic structure of an analytic association. A bit like when playing certain games, Scrabble, for instance, blank tiles and places are included on the board and referred to, often negatively and in retrospect, as an effective condition for the rules of play.

What the denomination of *non-analyst* accomplishes is a writing of the conditions for an analytic association on the basis of the laws of discourse, not the norms of institutions. Recall with Saussure that the condition for the existence of language is both something is opposed to nothing [*Course in General Linguistics*, English Translation; p.124] and that this opposition and nothing would receive a signification in the language itself. Then writing this 'non-relation' and 'non-entity' is crucial to any endeavor that would not trivialize the structural laws of an association to mere conventions and institutional norms. For to avoid writing the conditions for the *non-analyst*, displaces the problem of

structure onto a *mystery* or *power* of an institutional organization. It is common for an analytic institute to speak, for instance, of the rich diversity of psychoanalytic theory and practice, the spirit of its tradition, the open-mindedness of its school, the democratic values of its institution, dynamism of its student body, the charitable relations to others, the commitment to excellence, etc., etc.² All of these social qualities may very well be indicative of certain institutional transfers and counter-transfers onto analysis, but none guarantee that analysis itself ever takes place.

Here, then, counter the prevailing boasting, we follow Lacan in defining the structural denomination of the *non-analyst* as a guarantee for:

- 1) the analytic act (citation #1 above)
- 2) the desire of the analyst (#8)
- 3) the analytic school (#3)
- 4) psychoanalysis (#8)

Contrary to what may be expected, the *non-analyst* is not the non-analyzed (#5) nor the non-practitioner, even if the latter would be admissible at its place (#6) and require a certain courage to forget the very the act which it founds. (#6, 8)

In the first instance, it may seem contradictory to propose the *non-analyst* as a guarantee of analysis, but with a second look, this condition can be constructed in a more refined logic of a *topology of the subject* (see *section VI*).

III. 4. The Titles at PLACE

Currently, there are four functional titles, two structural titles, and one foundational place left open for the *Non-Analyst*, which is not a title, but only a place-holder for anyone working as at the adherent or guest level.

1. Four titles describe the function that a person maintains within the association as:

- 1) trustee, 2) adherent, 3) guest, or 4) auditor.

An *adherent* is anyone who works full time at PLACE (participates in both seminar + cartels); a *guest* is anyone who only works part time (just one cartel or seminar); an *auditor* is someone who is attending on a first time basis (both seminar + cartels, or just one). A *trustee* is anyone who has participated at PLACE for at least three years and is an adherent. The various projects, motions, and regulations of PLACE may be voted upon by the trustees. *Note: the denomination of trustee is largely a conventional title required by*

the rules and regulations for the incorporation of a 501.c3 nonprofit in the State of California. The current director/founder under this convention is Robert Groome.

2. Two structural titles are used to denominate certain adherents who have effectively used the structures of PLACE – cartels, seminars, and intensive analysis – to engage the pass and make a presentation.

a) The first title belongs to someone whose presentation is recognized by the procedure as supportable: *Analytically Supportable Presentation* (A. S. P.).

b) The second title belongs to someone who has been recognized by the procedure as producing a notable presentation of psychoanalysis: *Analytically Mentionable Presentation* (A.M.P.).

The difference between an A.S.P. and an A.M.P. is that the former received a passing judgment from the majority of the jury, while the latter is left in-decidable as to whether it passes or not.

c) Anyone who makes neither a supportable nor mentionable presentation will simply be recognized as a non-analyst having the courage to engage the Pass. It may be engaged up to twice yearly (see II.3 - *Procedures of the Pass*).

Commentary

i/ The Pass in no way functions like a jury for an academic thesis or professional exam: it is not a question of pass or fail, or receiving the title of Phd or License, etc., rather it is a question of using the procedure to gage whether analysis has taken place or not. Before asking what is the goal of analysis, what is the cure, etc., the question should be posed, in the first instance, what are the conditions for analysis to take place beyond the various transfers that are always *possible* in the city. The Pass is a way to get beyond a mere *possible* analysis qua therapy to a *necessary* analysis as such.

ii/ The recognition of a structural title is a way for the non-analyst to effectively achieve a formation in analysis. Analytic training does not occur by following a master around or being ‘super-vised’ like a nanny, but to the degree the non-analyst develops a practice with others in a cartel, seminar, pass, and intensive analysis.

iii/ The structural titles are in no respect static, i.e., someone may make a mentionable presentation one year and receive the title A.M.P., then the next year receive an A. S. P. denomination; or vice versa. The title, date, time, and year of each denomination is recorded in the log-book and made available to the public on the PLACE website. If the bearer of such titles requests neither the titles nor the names be included on the website, then there will be no publication or recording of their name in the PLACE logbook.

¹This would be psychotherapy and as such, psychotherapists in the State of California are controlled and licensed. It should be noted also that in the U.S., it is only in the state of Massachusetts and New York the denomination of psychoanalyst is regulated by the State.

²In a well-known critique of Marcel's Mauss's theory of the *Force* (Mana) and *Spirit* (Hau) of the Gift, Levi-Strauss proposed a re-reading of the 'total social fact' in terms of the categories of language and a logic of relations. Thus, replacing the psycho-social mysteries of Force and Spirit with the more neutral structural term from linguistics of the zero-phoneme. For a critique and further generalization of this Straussian conception of structure, see section I - *The Sclenic I. Conditions of Association on the basis of Discourse, not Institutional Norms*