

School meeting of the 3rd European Convention

First Preludes, Bernard Toboul

1. Lacan announced, in the 1970's, the return of religion in force and cruelty. To the astonishment of his listeners in an era which instead wanted to be atheistic and subversive!

The French Revolution had carried the dream of a rupture with the discourse of the most accomplished master, feudalism. To a world based in the past, adorned with Tradition's values, was opposed a society directed toward the future under the banner of Progress. The moment of truth for historical reverie will be the repetition of the cycles and crises of capitalism.

Whereas Lacan's announcement shifted away from the effects and damages of the technological society that marries science and capitalism, which could only engender a nostalgia for political and moral Tradition. The social link at the center of the debate, therefore.

This is what the Lacanian thesis of the return of the religious uncovered so early on.

2. At the time of this announcement, Lacan appealed to a psychoanalysis that would not be religious.

To the fascination with meaning—always religious, he said—he opposed knowledge and jouissance.

In fact, the discourse of the psychoanalyst implies:

- A knowledge that derails the common meaning deposited in philosophies of consciousness and in theories of representation (logical, aesthetic, etc.).
- A singularity free of the illusions of subjectivity and aware that it "enjoys itself" taking note of the real.

Hence, a question: does the unprecedented social link established by the discourse of psychoanalysis move beyond the organizational mechanisms of groups of a religious type?