

# CENTRE FOR LACANIAN ANALYSIS

## 2<sup>nd</sup> ANNUAL CONFERENCE

### The Pathologies of Enjoyment

*The paradox of jouissance includes the problematic into that dialectics of happiness which we analysts have perhaps rashly set out to explore. Jacques Lacan. Seminar VII*

**The University of Auckland. 12 - 15 February 2009**

The Centre for Lacanian Analysis conference aims to bring together those broadly engaged in approaches to psychoanalysis that are clinical and critical, both philosophical and cultural; and those particularly engaged with the works of Jacques Lacan.

Thursday February 12

**Federation of University Women's Suite, Building 102  
Old Government House, University of Auckland**

9.30am-10.00am

**Opening Address**

**Gustavo Restivo, Director, Centre for Lacanian Analysis**

10.00am-10.50am

**Laurence Simmons**

*The Lady with the Yellow Alligator Purse*

Marnie (Dir. Alfred Hitchcock, 1964). Marnie does not want to be touched; the desire to touch the human being who does not want to be touched animates a system of looking. Throughout the film there is a need for Hitchcock's camera to possess Marnie, to offer her up as 'something' that can not only be viewed but also physically touched. Marnie's stealing is a symptom of something she does not know or understand. Marnie's *jouissance* is almost excessive. What is the nature of her enjoyment and why do we retain our sympathy with the character of Mark Rutland when he rapes her? His relationship duplicates Marnie's relationship with her mother (Mark=Marnie Marnie=Mother). He is not simply her antagonist but a double in terms of the film's motif of touch and desire. Mark wants to touch Marnie who wants to touch her mother, a prostitute, who makes her living from the touch of men.

Slavoj Žižek explores how the Lacanian concept of *jouissance* provides for a re-reading of the *femme fatale* (Marnie). In the traditional reading the *femme fatale* is the embodiment of the fear of emancipated femininity perceived as a threat to male identity. But this misses the point. All the features denounced as the result of male paranoia (woman as inherently evil, as the seductress whose hate and destruction of men express, in a perverted way, her awareness of how her identity depends on the male gaze, and who therefore longs for her own annihilation) account for the figure's charm, as if the theorizing provides an alibi for our enjoyment of the *femme fatale*. This makes sense of Lacan's pun *jouis-sense* (enjoy-meant).

10.50am-11.10am

**Morning Tea**

11.10am-12.50pm

**Panel Session: Cherie Lacey & Irene Hee-Seung Lee**

*Psycho-culturalism and its Vicissitudes*

The purpose of this panel is to focus attention on the intersecting discourses of psychoanalysis and cultural studies, asking what might be achieved (or lost) in using a discourse of the individual psyche in the analysis of culture. In the first panel, attention will be paid to the role of cultural narratives in the development of psychoanalysis in the 20<sup>th</sup> century. The second paper will situate this thinking in one specific example: the manner in which Lacanian psychoanalysis has operated in relation to the fields of postcolonial studies and film theory.

**Irene Hee-Seung Lee**

*Psychoanalysing Jouissance in Psychoanalysing Culture*

One of the most radical claims that explore and theorise human mind is the Freudian reading of the ancient story of Oedipus. While seeking ways of investigating the unconscious from a clinical perspective, Freud developed his theoretical framework on the basis of the Greek tragedy depicting the misfortune of the king Oedipus who had to unwittingly confront the hidden layer of human desire. Following Freud's frequent visits to the field of culture, Lacan freely weaves paths crossing the gap between the clinical study of human psyche and the study of cultural texts and psychoanalyses them as recognition or manifestation of what belongs to the realm of the unknown. By using the Oedipus complex as a central metaphor, the paper will attempt to draw out the ways in which Freud's methodology that uses cultural texts as a theoretical ground for psychoanalysis is measured and re-interpreted in Lacan's teaching. In so doing, the paper aims to suggest the secret pleasure in psychoanalysing culture as the inevitable connection between psychoanalysis and cultural studies, which are seemingly remote yet sharing the fundamental interest in the wealth of human mind as well as the complexity of relation between subjects.

**Cherie K. Lacey**

*Anxiety of the Image: A Psycho-colonial Analysis of Michael Black's Pictures (1981)*

Following Irene Lee's consideration of the meta-processes at work in the relationship between psychoanalysis and cultural studies, this paper will attempt to anchor these ideas in a concrete, local example. Psychoanalysis has long been considered an avenue for exploring what, on the surface, may appear to be quite dissimilar discursive fields: (Post)colonialism and film studies. In the first part of this paper, I will consider psychoanalysis as a tool for the analysis of the post-colonial – in particular, New Zealand – society, and how a national film industry might provide a route into the understanding of psychical manifestations of colonial phenomena. The second part of this paper will provide a psycho-colonial reading of the film *Pictures* (Michael Black, 1981), paying particular attention to the manifestation of 'settler anxiety' and jouissance.

12.50 am – 1.50 pm      **Lunch**

1.50 pm- 2.40 pm

**Eluned Summers-Bremner**

*Anxiety & Overstimulation: Samuel Johnson's Insomnia and Ours*

Both the twenty-first century and the eighteenth evince an anxiety about overstimulation that produces a sense of fatigue that can be insistent, needling, in its lack of focus. The great overachiever and insomniac Samuel Johnson felt

deeply implicated in the world in which he found himself, that of eighteenth-century London, with its increasing pace and many newly available stimulations. What, then, might he have to say to the faster, continually wrought-to-fatigue-point world that we inherit? Since Johnson's writings display sleeplessness as a personal, spiritual and culturally mandated cause, it could be useful to ask to what extent this cause has been transmitted to us and what remains of it.

Under the headings Impasse, Debt, Drive and Cause, then, my paper will draw on Johnson's writings in order to track a process of historical transmission. In Lacanian terms such transmission occurs via unavoidable material impasses that open onto the question of our lives with others. Johnson's writings form chains--certainly he felt himself to be in chains, chains formed by his own words not least--that force up sites of material troubledness that belong to his time yet also, in the way they hook up bits and pieces of the drive to know in earlier times than his, to ours. For we inherit the overstimulation of the night hours of Johnson's era just as we inherit the inability to see how global financial real-time is borne on the backs of slave labour (once slave traffic), sugar (now alcopops and CocaCola), coffee (which we still have as itself, though we seldom recall its history), and death. At the end of the paper I will link this process of historical transmission briefly to the wiles and perils of the contemporary love affair with neurotransmission, which uses impasse to license an ever-proliferating array of fantasies and ethical conundra instead.

2.40pm-3.30pm

**Bill Kaye-Blake**

*Economics, Lacan, and Food*

New Zealand, like other industrialized societies, is afflicted with food anxiety that manifests as an obesity epidemic, fixation on specific food issues (transfats, antioxidants), and self-imposed food regimes. For the field of economics, this is a perverse result: consumption is supposed to produce satisfaction, not anxiety.

Lacanian psychoanalytical theory provides a framework for investigating consumption and anxiety in the market for food. The market is a place of Lacanian desire, in which individuals achieve intersubjective relations mediated by the objects of their desire exchanged in markets. However, the central relation is not between a subject and an object -- an individual and food -- but between the subject and the social/symbolic order. This relationship produces desire for objects, but is also the source of anxiety. The anxiety is the result of individuals' incomplete identification with the order that structures their consumption. This paper constructs a theory of the food consumer based on Lacanian concepts of the symbolic order, the split subject, and desire. It demonstrates the differences between the Lacanian food consumer and the economic one, and draws out the implications of these differences for food consumption. Finally, it proposes a research programme that can help economics move beyond its Benthamite calculus of pleasure and pain to a more complete understanding of food behaviours.

3.30pm-3.50pm

**Afternoon Tea**

3.50pm-4.40pm

**Maria O'Connor**

*Theories of Practice: An Ethics of Film Analysis*

With film theory the "text" that is film has at times encountered diverse readings that account for potential relations to and of the subject. Marxism, feminism, formalism, structuralism, phenomenology and psychoanalysis have all offered positions of the subject (both film and its viewer) in relation to their discrete

disciplinary borders. However, it may be that in terms of a film's relation between theory and practice, the discipline of psychoanalysis has the most unresolved dispute. Clinically speaking, psychoanalysis treats the human subject and not a film text, and while it has been argued that there exists the possibility for film to be either analyst or analysand, a deeper ethical question is opened around practice. A clinical ethics of the subject suggests that in transference the analyst keeps her unconscious out of the session. This paper probes the possibility of such a reading of the textual filmic encounter that keeps open this ethical domain of psychoanalytic practice. Is it possible to encounter a film, to produce its reading, via the ethics of psychoanalytic practice? What would it mean to do an 'analysis' of film where one's unconscious is kept professionally at bay? Does it even make sense to treat an engagement with film as if it were a clinical experience?

This strategy brings into proximity questions of theory and practice, ethics and psychoanalysis in relation to the work of Joan Copjec on psychoanalysis, ethics and film. Her work on sublimation in relation to ethics and readings of filmic space will offer a register for my reading of P.T. Anderson's *There Will Be Blood*. Her position that gathers together sublimation and invention will develop on from Lacan's insistence on a difference between objects and themselves. In addressing the thematic of the conference *Pathologies of Enjoyment* this paper suggests a new pathological engagement with film and the subject through the absented unconscious of analysis itself. In doing so, this 'reading' aims at another ethical direction where the film / its unconscious speaks for itself.

4.40pm-6.00pm  
**Keynote address: Leonardo Rodriguez**  
*Love and the pathologies of enjoyment*

What is the status of love in our era, dominated by the commandment to enjoy and be happy? The paper discusses testimonies extracted from the psychoanalytic experience and some reflections on the contemporary pathologies of enjoyment, their links with love and its own pathologies and their incidence on the orientation and manifestation of desire.

6.00pm-6.30pm  
**Chair: Gustavo Restivo**  
*Summing up and general discussion*

6.00pm-7.00pm      **Welcome Drinks**

Friday February 13  
**Federation of University Women's Suite, Building 102,  
Old Government House, University of Auckland**

9.30am-10.20am  
**Gustavo Restivo**  
*Sore and happy / So un-happy*

*At all the more important moments while he was telling his story his face took on a very strange, composite expression. I could only interpret it as one of horror at pleasure of his own of which he himself was unaware. S. Freud. A Case of Obsessional Neurosis*

Enjoyment/*jouissance* is one the most fundamental issues faced by the analyst in clinical practice, since it exposes the paradox of the patient's fixation to a painful enjoyment, which constitutes the heart of the neurotic complaint. Lacan, in his Seminar *The Ethics of Psychoanalysis*, presented the idea of the opposition of *jouissance* and pleasure. Within that context, the pleasure principle functions as a limit to our enjoyment, as a law that commands the subject to "enjoy as little as possible," but at the same time the subject keeps trying to transgress those prohibitions, going beyond the limit imposed by the pleasure principle. The result of that transgression of the pleasure principle is paradoxically not more pleasure, but *jouissance*. This paper explores some of the meanings of *jouissance* in Lacan's work, and includes a clinical vignette which allows us to address the hidden aspect of enjoyment of a neurotic symptom.

10.20am-11.10am  
**Dr. Peter Gunn**  
*The New Perversion of Psychoanalysis*

*There is no 'pathology' of pleasure. There is no 'abnormal' pleasure. It is an event 'outside the subject' or at the limit of the subject, taking place in that something which is neither of the body nor of the soul, which is neither inside nor outside. Michel Foucault  
[Freud] never succeeded in conceiving of the said sexuality otherwise than as perverse. Jacques Lacan*

Foucault did not reject psychoanalysis *tout court*. He did veer away from Freud's theory of sexuality and, in particular, of perversion, by which category, as he saw it, polymorphic pleasure came to be codified according to the sexual order denominated by the father. But Foucault was compelled by the logic of the unconscious which Freud invented, albeit that this was a sexual unconscious. Speaking in the terms of that logic we have with perversion, so-called, indications of an enjoyment which is disturbingly difficult to situate. Lacan regretted that psychoanalysis had not been able to invent a new perversion. But was it not this of which, in his later work, Lacan spoke, albeit indirectly, with coinages such as *père-version*, *plus-de-jouir* and *lalangue*? Do not these indicate a *jouissance* which, borne by the sexual logic of the unconscious, exceeds any such saying?

By an articulation of Foucault with Lacan, and having regard to the discordance which pleasure maintains with *jouissance*, this paper questions whether today there is a need for psychoanalysis to, if not invent, then at least give voice to a new perversion, and whether, if so, Lacan might yet provide the tongue.

11.10am-11.30am      **Morning Tea**

11.30am-12.20pm  
**Megan Williams**  
*Too close to see*

*In the child [women] bear, a part of their own body confronts them like an extraneous object, to which, starting out from their narcissism, they can then give complete object-love. S. Freud, 'On Narcissism: An Introduction', SE XIV, 89-90  
Loving in itself, in so far as it involves longing and deprivation, lowers self-regard; whereas being loved, having one's love returned, and possessing the loved object, raises it once more (99). In an epoch where the reigning ideal is that *jouissance* not be lost in order that narcissism remains whole and perfect, a child's place in plugging such loss is supported under the rubric of love. In this*

pathology of enjoyment, so ubiquitous that we no longer see it, the symptom is regarded as anything but the Mother-child relation.

12.20pm-1.20pm      **Lunch**

1.20pm-2.10pm  
**Victoria Grace**  
*Signifiers, Desire and Disease*

*For the human being the word or the concept is nothing other than the word in its materiality. It is the thing itself. It is not just a shadow, a breath, a virtual illusion of the thing, it is the thing itself. Lacan, Seminar I, p. 178.*

A biomedical approach to pain or other suffering experienced in the body is grounded in a view of physiological pathology that relegates the patient's discourse to nothing more than an expression of phenomenological experience and interpretation, ontologically distinct from the originating pathology. The field of psychosomatics, concerned to engage with that experience from a critical ontology and epistemology rejecting the mind / body dualism, has a rather tortuous history and has always been tangential to pathological medicine. A focus on the role of personal experience and meaning-making in the genesis and evolution of bodily symptoms has led to the development of 'narrative medicine' and language-based therapies. A Lacanian approach, however, suggests radically different ways of understanding meaning and embodiment. This paper is offered as a 'workshop' to firstly introduce a research project investigating how a critical, language-based therapy might be 'working' to engage the patient in transformative somatic processes and, secondly, to raise a series of questions related to the prospects for Lacanian psychoanalytic concepts and processes to be engaged as a basis for this investigation. For example, *how* might this research 'analyse' the materiality of the signifier, processes of transference and counter-transference, and unconscious desires, drives, symptoms, as these are observed by the researcher in the encounter of patient and therapist?

2.10pm-3.00pm  
**Andrew Dickson**  
*The Jouissance of the Lard(er)*

I understand *jouissance* to represent that which occupies the limits of my tolerance; it is not specific to any act but instead is complicit in all acts. It certainly does not only relate to physically experienced pleasure/pain of our bodies but also, and more importantly for my reading, the pleasure/pain of our symbolic embodied experiences – the significance of being inside this sack of blood, flesh and bone. *Jouissance* as a concept is useful to me as within it resides detail and gore, something that, for me at least, resides in the lard(er). There is something pleasurable and repulsive about food, eating and fatness; something that we as a society find both fascinating and revolting about enormous people eating enormous amounts of food. Is it the enormous people or the enormous quantities of food that feed our appetite for this exhibition? Where is the symbolic line between morality and conformity when it comes to food consumption? What I explore in this paper is the rampant desire of society to lose weight and the spectacle of the fat bastard – is this a new symptom or a new object of *jouissance* – or perhaps both? I use my own experience, elicited through autoethnographic methods, to explore these notions, utilising Lacanian discourse theory and the pursuit-negation dialectic inherent in symbolic *jouissance* to try and understand the hunt for weight loss that resonates in the dominant voice of the Other captured within our society's immense preoccupation with the lard(er).

3.00pm-3.50pm  
**Chantal Degril**  
*New symptoms, new practice?*

The contemporary clinic is marked by the proliferation of symptoms that are often qualified as "endemic" because they seem to frequently appear in society. Anxiety, depression, eating disorders and addictions, with or without the use of toxic substances, are not really new symptoms. They have existed for a long time. What is new is the quantity of people affected by them. It seems that human subjectivity is changing. What is changing is also the way these symptoms are being treated. They are mainly considered as deficits that need to be to be compensated for or pathologies to be eradicated. This movement is correlative to the development of a new myth of "normality" highly corroborated by science.

Symptoms are now treated as general, uniform categories, as if all subjects had only one way of suffering/enjoying the same symptom. This paper proposes a reflection on the way the different forms of *jouissance* discussed by Lacan affect the subject, from a clinical point of view. It also proposes, on the psychoanalyst's side, a reflection on the implications of these presentations on psychoanalytic practice itself.

3.50pm-4.10pm  
**Afternoon Tea**

4.10pm-5.30pm  
**Keynote address: Esther Faye**  
*A solid hatred ... addressed to being (Lacan 1998, 99)*

With this paper, I address the question of the relationship of the passion of hatred to a particularly monstrous mode of *jouissance* unleashed during the period that has come to be known as 'The Holocaust.' The Italian philosopher Giorgio Agamben has mounted a compelling thesis in his book *Remnants of Auschwitz* that 'Auschwitz' was fundamentally an experiment to make the impossible possible. With the help of Lacan's ideas about hatred and sacrifice, I will review Agamben's thesis to show how 'the Jew' came to incarnate the Nazi's *objet a*, not as cause-of-desire but as that most hated and extimate object of *jouissance* which had to be eliminated.

5.30 pm-6.00pm  
**Chaired: Gustavo Restivo**  
*Summing up and general discussion*

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Saturday February 14  
**Room WS114, Level 1, WS Building, 24 St Paul St.**  
**AUT University**

**Clinical Workshop: Leonardo Rodriguez**  
*The direction of the treatment and the function of Interpretation*

**Session I**  
9.30am-10.45am  
*Theories and practices of interpretation in psychoanalysis*

10.45am-11.15am  
**Morning Tea**

**Session II**  
11.15am-12.45pm.  
(i) *Interpretation and transference*  
(ii) *Interpretation and construction*

12.45pm-1.45pm  
**Lunch**

**Session III**  
1.45pm-3.00pm  
(i) *Interpretation and act*  
(ii) *Interpretation and truth*

3.00pm-3.30pm  
**Afternoon Tea**

**Session IV**  
3.30pm-4.45pm  
(i) *Desire, love, jouissance*  
(ii) *The ethics of psychoanalytic interpretation*

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Sunday February 15  
**Room WS114, Level 1, WS Building, 24 St Paul St.**  
**AUT University**

**Clinical Workshop: Esther Faye**  
*The depressive state is a mode of jouissance (Soler 2006)*

Sadness, the chief affect of depressive states, is not as commonly thought the symptom of any singular entity, but the sure sign of the subject's particular subjective state in which the object-cause-of-desire is suspended or put aside. No wonder then, as Soler remarks, that depressive states are often experienced as bodily inertia and lifelessness, as a loss of animation, and not just as an affect of sadness. For Lacan it was the sure sign that the subject had rejected their unconscious, had in fact recoiled from "the duty to be Well-spoken, to find one's way in dealing with the unconscious" (Lacan 1973, 22). Such a subject has, in other words, solved the problem of "the pain of existence by *giving in* to *jouissance* and *giving up* on desire, has taken the life-denying path of plugging his/her constitutive lack with consumable objects of *jouissance*, be they drugs, food, alcohol, sex, etc., and given up on the requirement to symbolise the *jouissance* of the Other as a lack that can be assumed as the subject's own castration, or loss of *jouissance*, as a loss that then can be mourned.

**Session I**  
9.30am-10.45am  
In the first session of the workshop I will consider generally this question of depressive states in their relation to desire and *jouissance*, as well as use some clinical material in order to map the "singular coordinates" (Soler 2006) operating in each case of 'depression.'

10.45am-11.15am  
**Morning Tea**

**Session II**  
11.15am-12.45pm  
In this session I will be looking further into the passion of hatred which was raised in my lecture. Here I want to show how important this passion is in keeping a subject imprisoned in his/her depressive state, and thus within the field of *jouissance* rather than in the field of desire. I will use a combination of clinical and literary material to both elucidate and illustrate how hatred is bound up with a failure to mourn, preventing the subject from being able to move into the path of desire and life again, especially after a significant loss.

12.45pm-1.45pm  
**Lunch**

**Session III**  
1.45pm-4.00pm  
In this session I will use a combination of clinical, historical and literary material to explore the links between depressive states and the non-symbolisation of loss, where a loss is not able for a variety of reasons to be represented by its representative (*Vorstellungsrepräsentanz*) and thus remains traumatic. Darian Leader's useful elaboration of the fundamental differences between mourning and melancholia are of interest here, as is the question of the transmission of traumatic losses, described by Leader as the haunting of subsequent generations by what could not be symbolised in previous generations.

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## Notes on presenters

**Andrew Dickson** is a PhD candidate in Organisation Studies from Massey University in Palmerston North. I am pursuing a Lacanian autoethnography looking into men's weight and body image issues and the institutions and industries that they associate with. In particular I am interested in how men's weight associated desires and anxieties are 'worked over' in the weight loss industry and in public health anti-obesity campaigns. I have previously completed a BSc (Biochemistry) a BBS (Management) and a MBS (Organisation Studies). On a slightly more personal note I lived most of my teenage and adult life as a fat bloke – weighing up to 130kgs, in 2006 I lost about 40kgs. I also work as a weight management trainer/coach specialising in men.

**Bill Kaye-Blake**, BA (Wm & Mary) MS (UC Davis), PhD (Lincoln) is member of the American Economic Association; American Agricultural Economics Association; Australian Agricultural and Resource Economics Society; New Zealand Agricultural and Resource Economics Society; New Zealand Association of Economists. His Current Research and Publications includes: Consumption, particularly how consumers make decisions and how goods are perceived, Modelling trade impacts biotechnologies and biofuels; Economics of advanced technology, such as biopharming and nanotechnology; Ontologies underpinning economics, including postmodernism and semiology.

**Chantal Degril** obtained a PhD in Psychology at the University of Provence (France). She trained as a psychologist and psychotherapist and worked in the field of child and adult psychiatry. She now lives and works in private practice in Central Otago, and is currently training as a psychoanalyst with the Australian Centre for Psychoanalysis, Melbourne. She is a member of the ACP and the Centre for Lacanian Analysis.

**Cherie Lacey** is currently a PhD candidate in the department of Film, Television and Media Studies at the University of Auckland. Her research investigates the psychic manifestations of colonial phenomena through New Zealand history films. She is an executive member of the CLA.

**Eluned Summers-Bremner**, Senior Lecturer in English at the University of Auckland, New Zealand, and Research Fellow at the Institute for the Humanities, Birkbeck College, University of London, has published *Insomnia: A Cultural History* (Reaktion Books, 2008), *Ian McEwan: Sex, Death and History* (Cambria Press, 2009), and is currently working on *A History of Wandering* (Reaktion Books) along with other projects on trauma, affect and reading, and the literature of the Second World War.

**Esther Faye** is a psychoanalyst in private practice and a member of the Australian Centre for Psychoanalysis Register of Practising Analysts. She is a member of the ACP's Institute for training where she lectures in its Master of Psychoanalysis program, conducted in conjunction with Victoria University, as well as in its Introductory Course; a member of the ACP's Committee for Training; and is review editor of the ACP's journal *Analysis*. She is also a member of the International Forums of the Lacanian Field. As well, she is an Honorary Research Fellow with the School of Historical Studies at the University of Melbourne where she supervises postgraduate students. She has published locally and internationally in the fields of psychoanalysis and history. She is currently researching the topic of 'hate' in its manifestations in the clinic and in history.

**Gustavo Restivo** is a founding member and current director of the Centre for Lacanian Analysis; Registered Clinical Psychologist, member of the New Zealand Psychological Society; Member of the New Zealand Institute of Psychoanalytic Psychotherapy, member of the Psychoanalytic Psychotherapy Association of Australasian, provisional member of the New Zealand Association of Psychotherapists. He is an Argentinean-born Lacanian psychoanalyst who has established a clinical practice in Auckland over the past ten years.

**Laurence Simmons** teaches film and television studies at the University of Auckland. He has published in the fields of poststructuralist theory (in particular the work of Jacques Derrida), psychoanalytical theory (Jacques Lacan) and is the author of a book on contemporary New Zealand photography and painting. He has just completed a book on Freud's papers on art and aesthetics and his relationship with Italy entitled *Freud's Italian Journey* (Rodopi 2006) and two edited collections *Speaking Truth to Power: Public Intellectuals Rethink New Zealand* (AUP 2007), and with Philip Armstrong, *Knowing Animals* (Brill 2007).

**Leonardo S. Rodríguez**, PhD, is a psychoanalyst; founding member of the Australian Centre for Psychoanalysis; Analyst Member of the School of Psychoanalysis of the Lacanian Field; Senior Lecturer at the Department of Psychological Medicine, Monash University; Senior Academic Associate in charge of the Master of Psychoanalysis program, Victoria University; Honorary member of the Centre for Lacanian Analysis, author of *Psychoanalysis with Children* (London: Free Association Books, 1999) and numerous articles and book chapters on psychoanalytic theory and practice.

**Maria O'Connor** is a Senior Lecturer in the School of Art & Design, AUT University, where she lectures in Spatial Design's theoretical studies programme

and supervises postgraduate candidates engaged primarily in temporal-based art and design projects. Her PhD, completed in 2007, focused on texts by Jacques Derrida that have addressed directly the theme of sexual difference. Her fields of research include literature, continental philosophy, psychoanalysis, film and film theory, feminism, art and architecture.

**Megan Williams** is a psychoanalyst practising in Melbourne and Ballarat, and teaching psychoanalysis at Victoria University. She is a registered practising analyst with the Australian Centre of Psychoanalysis and Analyst Member of the School of Psychoanalysis of the Lacanian Field. Over the past decade she has presented and published her work in Australia and internationally.

**Irene Hee-Seung Lee** is currently completing her PhD at the University of Auckland, under the supervision of Laurence Simmons and Misha Kavka. Her PhD research explores the field of film adaptation of literary text from psychoanalytic perspectives in an attempt to shed light on the incessant desire and inescapable discontent in transforming letter to image.

**Peter Gunn** is a Melbourne-based psychoanalyst with over fifteen years clinical experience as a counsellor and psychoanalyst in both public and private settings. His formation as an analyst was with The Freudian School of Melbourne, a school of Lacanian psychoanalysis. He is an Analyst Member of that School and regularly presents seminars and papers at its various forums. He currently occupies the position of Secretary of the School. Peter's attraction to psychoanalysis, and to Lacanian psychoanalysis in particular, has a long history. Initially he worked as a computer programmer and then undertook research in pure mathematics. It was when studying sociology and Marxism in the 1970s that he first encountered Freud and psychoanalysis. He went on to train as a social worker and then undertook doctoral research in social policy where he made use of Foucauldian discourse theory and ethnographic methodology. In the end however it was what insisted in the rigour and authenticity of Lacanian psychoanalysis which drew him to becoming an analyst.

**Victoria Grace** is Professor of Sociology and Gender Studies in the Department of Sociology, University of Canterbury. She has published empirical and theoretical research on experiential narratives of chronic pain, the use of sexopharmaceuticals, understandings of genetics, and has a particular interest in the critique of medical ontology and psychosomatics. She is author of *"Baudrillard's Challenge: A Feminist Reading"* (Routledge, London, 2000), co-editor with Renee Heberle of *"Theorizing Sexual Violence"* (forthcoming with Routledge, New York) and is currently writing *"Victims, Gender and Jouissance"* (contract with Routledge, New York).