Lacan's
"Guiding Remarks for a Convention on Female Sexuality"
(1958-1960)
A close reading and a 2024 update

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EXTENDED TABLE OF CONTENTS

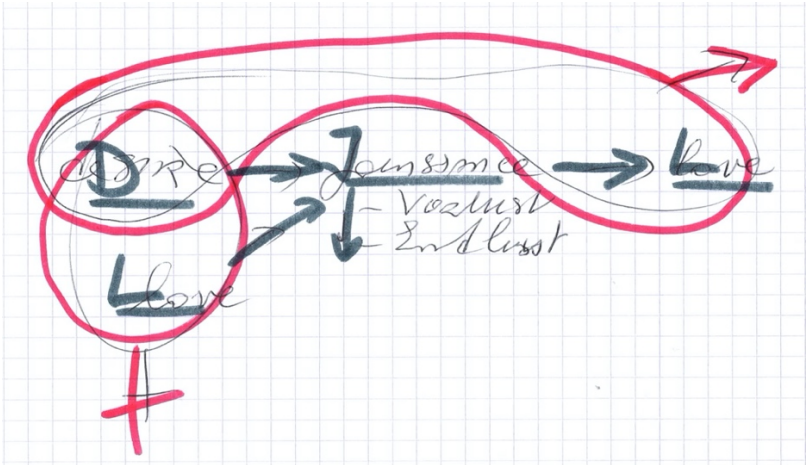
INTRODUCTION

history of this writing

1. instant of the gaze = signification of the phallus (1958)
2. time for comprehending = congress Amsterdam & APA on female sexuality (frigidity) (1962)
3. moment co conclude = SemXVIII Other jouissance (1970)

title of this writing

- female sexuality
  - sexuality = relations between love/desire/jouissance and …
    - in terms of the Freudian structure
      love (*Zärtlichkeit*) // desire (*Sinnlichkeit*) > jouissance(*Trieb*)
    - in terms of the Lacanian topology
      Borromean knot of love/desire/jouissance …
      … but not without a 4th element = sinthom – is frigidity the sinthom of female jouissance?
  - Chapter III (E726)
    - the avenues and act of coitus=jouissance
    - the subordination of these avenues and act of coitus to the desires
    - the afferent and efferent effects of this avenues and act of coitus on love



- guiding remarks = orientation
  - Lacan versus Jones
  - Lacan versus Freud

FREUD ON FEMALE JOUISSANCE

Freud develops a structural approach of female jouissance ruled by the oedipal father and the castration=phallus

the transfer of phallic jouissance transforms phallic jouissance into female jouissance as a complement of phallic jouissance

sexual development is *schwieriger und komplizierter* for woman

clash anatomy <> jouissance

- *Anatomie ist Schicksal*
  - cf. Napoleon : *la géographie c'est le destin*
  - "to have a penis or no to have a penis: that is the question"

- three problems with anatomy

- three problems with anatomy
  1. the Big Other of language = medical discourse
     identifies you sexually, as man or woman
     based on your body showing a penis or not
  2. the penis
     is not seen/lived by the subject itself as an integral part of its body
     but as a detachable epidermic outgrowth = *phanère (phanie)*
  3. phallic jouissance – as a special problem for women
     a woman has to get rid of phallic jouissance after the phallic phase
     - phallic phase = discovery jouissance penis
       - woman = small man (*kleiner Mann*) – clitoris = penis
         without (oral=Kleinian) fantasies
       - vagina remains undiscovered (*unentdeckt*)
         vaginal sensations are only displaced anal sensations
     - castration as the effect of discovering of phallic jouissance
       - double trauma of discovery phallic clitoris
         too much jouissance & too small
       - 2 opposite effects of *Anblick* penis
         - acknowledgment of castration > stop jouissance clitoris + *Penisneid*
         - exaggerating phallic jouissance clitoris > homosexuality
     - Oedipus complex as *Wendung zur Weiblichkeit*
       - change of object: from mother to father
       - *Übertragung*: from phallic clitoris to the *benachbarte* vagina
         a double transfer
         - transfer 'symbolic' *Bedeutung*
         - transfer jouissance = 'real' *Empfindlichkeit*
           - metaphor: *Span Kienholz setzt härtere Brennholz in Brand*
           - 2 problems with transfer jouissance
             - jouissance *Vagina war durch lange Jahre so gut wie nicht*
             - jouissance clitoris has been too intensive
     - repression of Oedipus complex > preservation basis femininity in the unconscious
       - no radical repression of Oedipus
       - many problems with *reife Weiblichkeit*
         - bodily *Eitelkeit* of women
         - hysterical turns in love life of women
           - narcissistic choice of a man
           - oedipal choice of a man > alterations in the *Wesen* of a woman
             - initial hostility because that other-man-than-the-father has deflowered her
             - final hostility because that man finally has become her mother
         - pre-oedipally based attractiveness of women for males
           Liebe Mann & Frau um eine psychologische Phasendifferenz auseinander
           - a woman looks for the oedipal father in a man
           - but a man looks for the preoedipal mother in a woman
         - lack of socio-cultural contributions of women
           - no law – no superego
           - disscocial – less *Fähigkeit zur Triebsublimierung*

           as if the difficult and complicated path to femininity had exhausted woman
           a kind of burnout intrinsic to mature femininity

but Freud also tries to approach female jouissance beyond the oedipal father and castration=phallus
female jouissance as a supplement to phallic jouissance?

Freud: ne pas réduire le supplément du féminin au masculin au complément du passif à l'actif

Vorlesung XXXIII 1933 "On Femininity"

- Freud tries to get rid of the philosophic opposition man=active <> woman=passive
  - language and the binary linguistic opposition man <> woman
    Freud: distinction man//woman is only linguistic > binary opposition
    - first distinction we make between people *mit unbedenklicher Sicherheit*
    - Other and subject take over this linguistic opposition
      - the Other of language, in the medical discourse
      - the subject, in its infantile sexual theories)
  - science and the philosophical opposition man=active <> woman=passive
    - scholasticism
      distinction: active live / contemplative live
    - convention
      opposition active=positive <> passive=negative
      konventionelle Gleichstellung of 2 oppositions: man=active <> woman= passive
    - science
      - real science = anatomy
        - man=active sperm/penis <> woman= passive egg/vagina
        - but anatomical bisexuality …
      - fake behavioral science = psychology
        - man=active behavior/feeling <> woman= passive behavior/feeling
        - myth of psychic bisexuality

- towards a psychoanalytic distinction between being a man and becoming a woman starting from mythical"The One Male Libido"
  - the question is not "what is a woman" but "how to become a woman"
    "wo Mann war soll Weib werden" (*wo Es war soll Ich werden*)
  - "there's only one libido and this libido is male"
    - Lacan's 'grammatical' interpretation of Freud
      - Freud: there's only one libido – this libido is *maybe* male
      - Lacan: there's *maybe* only one libido – this libido is male
    - consequence of 'only one male libido' > no sexual relationship
      rivalry *tenants du désir* (phallic jouissance) and *appelants du sexe* (Other jouissance)

Freud does anticipate a woman's Other jouissance,
but he ultimately cannot handle female jouissance in his form of psychoanalysis
(because he continues to view female jouissance as passive compared to male phallic jouissance as active)

- Freud's final verdict
  - clinical impasse: "Analysis interminable (*unendlich*)" 1937
    gesetzmässige Ablehnung der Weiblichkeit as *Passivität*
    - no end for Freudian analysis – because of the convergence of several factors
      - analyst: desire (*Eigenart Persönlichkeit*) = X
      - analysant: nature of drive, ego and femininity (sex difference)
    - man and woman must foreclose femininity because of its supposed passivity
      - Freud's geological imagery for the real of femininity
        female jouissance as *gewachsener Fels*
      - foreclosure of femininity as passivity as ultimate resistance in the transference
        love
        - man = castration anxiety in the transference > negative therapeutic reaction
        - woman = penis envy in the transference > *schwere Depression*
      - a final deadlock for Freudian cures?
        - Freud: *überprüfen Einstellung* towards the sexual difference
        - Lacan: passivity of female jouissance, is not a real 'biological rock', but the artefact of the dominance of the symbolic and the dominance of the phallus in the symbolic
  - theory of psychosexual development remains fragmented and contradictory
    because a woman does not tell Freud what she really wants
    - "*Was will das Weib*?"
      - Marie Bonaparte's radical cure for her frigidity (08/12/1925)
      - The lies of Freud's young homosexual woman (1920)
    - "we do not know whether a woman knows what she wants"

- Lacan's criticism on Freud's desire: inhibition (*Hemmung*) in the face of female jouissance
  each time Lacan takes a step beyond Freud in his exploration of female jouissance
  - Lacan becomes critical of the melancholic inhibition of Freud's desire as a man
    in the face of female jouissance
    > cf. Jacob Freud and Martha Bernays
  - Lacan gets lyrical about the manic flight of women's jouissance
    in forging new language amongst each other
    > cf. *Précieuses*

POSTFREUDIANS ON FEMALE JOUISSANCE

The Quarrel of the Phallus
Ernest Jones and women analysts

- Freud
  "Psychic consequences of the anatomical distinction" 1923 = phallocentrism

- Lacan
  understands Freud's phallocentric dialectic
  via a linguistic reading of the Oedipus- and castration complex = father metaphor
  - "the Name-of-the-Father comes in the place symbolized by the mother's absence
    the Name-of-the-Father substitutes the Mother's Desire"
  - as the effect of this metaphor
    "the signification of the phallus is evoked in the imaginary,
    calling into question one's sex by the castration complex"

- postfreudians
  - The Quarrel of the Phallus
    is phallic jouissance primary for woman? or is there a hidden primary vaginal jouissance?
    - dissident women analysts
      - Karen Horney 1922
      - Jeanne Lampl – de Groot 1927
      - Joan Rivière 1929
      - Helene Deutsch 1930
      - Marie Bonaparte 1935
    - the Kleinian Mother Breast substitutes the Freudian Father Phallus
  - One Man, Ernest Jones, ends The Quarrel of the Phallus
    Jones reconciles all these Kleinian female analysts with Freud – and thus …
    - … becomes the champion of British Feminists
    - … makes further contributions on female jouissance impossible
    - … paves the way for the biopsychosocial model of university psychology

postfreudian biologism, psychologism and sociologism as constituent components of today's biopsychosocial delusion on female jouissance

- Introduction
  - today's biopsychosocial model of university psychology = a delusion as the new answer to Freud's phallocentrism
    1st answer was Klein's Breast
  - postfreudian biologism, psychologism and sociologism = countertransferential biases (*préjugés*)
    - "Intervention on Transference" (1951)
    - "Guiding Remarks" (1960)
      "The analyst is just as liable as anyone else to have a *préjugé* regarding sex, *passé* what the unconscious reveals to him"
      1. images and symbols of the woman (de la femme) = *préjugé* (eg drives as *dégrossi*)
      2. images and symbols in the woman (chez la femme)
      3. acting out??

- postfreudian biologism
  - Freud's biologism?
    - scientist Freud: one fine day biology will have the final say regarding sexuality
    - meanwhile, with psychoanalysis, Freud paved himself a radical new path through sexualtiy
      - he never relied on some biological theory about sexuality
      - psychoanalysis can show biology new ways in the field of sexuality
    - 1905 = 3 major approaches of sexuality emerge – but still no integrated view of sexuality
      - Nettie Stevens and Edmund Beecher Wilson discover sex chromosomes
      - Ernest Starling coins the word 'hormone' (to arouse, to excite)
      - Sigmund Freud discovers infantile perverse sexuality ("3 essays on sexuality")
  - postfreudians: 3 basic biological biases regarding human sexuality in general
    - "the instinct guarantees the sexual relationship between man and woman"
      - biology: *Innenwelt* > *Umwelt* …
        … backed by God (Genesis 1:27: "God created man as male and female")
      - Lacan: there is no sexual relationship
    - "dividing lines (*coupure*) & between the inseparable somatic/psychic/social"
      Lacan's dividing line between organism (biopsychosocial) // subject of the Unconscious
    - "psychic sexuality is based on anatomical bisexuality"
      - Psychology > LGBTQIA+: 'psychic' bisexuality is on the level of 'object choice'
        Freud: 'psychic' bisexuality is more of an 'identity' thing
      - But for Freud the basis of this 'psychic bisexuality' remains unclear
        postfreudians return to Fliess:
        - feelings/behaviors not in accordance with primary sexual characteristics are automatically repressed
        - non repressed feelings/behaviors of the other sex account for psychic bisexuality

- postfreudians: 3 specific biological biases regarding female jouissance
  - "the biological basis of vaginal orgasm"
    - biology: are vaginal sensations possible at all?
      - Lacan SemX: the vagina is non-sensitive
      - The Quarrel of The G-Spot (Gräfenberg & Skene) & The Female Ejaculation (squirting) > final scientific verdict: non-existent
    - postfreudians: The Quarrel of the Vagina
      does a woman have a primary *connaissance* of her vagina
      not by seeing the vagina but by feeling its jouissance?
      - Freud & his women advocates
        woman does NOT have a primary *connaissance* of the vagina via jouissance
        - Freud:
          it is as if, at the beginning of sexual development, a woman only knows of the existence of the phallus, through her clitoris, and therefore not of the vagina
        - women advocates
          document the late, accidental discovery of vaginal jouissance
          – as the result of a transfer of jouissance from another erogenous zone
          - Helene Deutsch: oral *connaissance* of the vagina
          - Lou Salomé: anal *connaissance* of the vagina
          - Marie Bonaparte: clitoral *connaissance* of the vagina
      - Jones & his women advocates
        woman does have a primary *connaissance* of the vagina via jouissance
        - reasoning Jones
          - primary vaginal jouissance
          - anxiety before a primary vaginal jouissance
          - flight back to the phallic clitoris
            - phobic towards her own penis=clitoris
            - fetishistic towards the father's big penis (penis envy)
        - women advocates
          fail to prove the original *connaissance* of vaginal jouissance
          - lofty metaphors about vaginal jouissance (ideal) > hysterical *inquiétude*
          - Josine Müller: primary *connaissance* vagina always via trauma
    - Lacan on vaginal jouissance
      - conclusion for the postfreudians on vaginal jouissance
        - Jones: more darkness on vaginal jouissance
        - women analysts: *motus* on vaginal jouissance
      - proposal to (male) analysts regarding vaginal jouissance
        passe as the way of Tiresias
      - there is no original *connaissance* of the vagina via jouissance
        – because it comes about *nach Art der Hysterie* (Ferenczi)
        - transfer of phallic clitoral jouissance to the vagina via hysterical conversion
        - creating the lack (*manque*) necessary for desire

- "the biological basis of vaginismus
  - psychiatric definition of vaginismus
    spasms out of fear for pain due to penetration
  - postfreudian imaginary view on vaginismus
    woman is a bubble that resists rupture > anxious fantasies about bubble rupture
  - Lacan's Freudian symbolic view on vaginismus – based on "Taboo Virginity" (1918)
    - Freud: oedipal love of the daughter for her father > hostility towards any other-man-than-the-father who deflowers her > frigidity
    - Lacan: vaginismus = immediate refusal of a woman towards any other-than-the-father-man > vaginismus easily yields to suggestion
  - today's woke 'social' or 'ideological' use of vaginismus
    as the basis for yet another new identity cf. Lidewij Nuitten's Virgin Club
- "the biological basis of women's masochism"
  - Freud: *femininer Masochismus* = male perversion
    a man enjoys being treated like a woman
    not by a man – but by a flesh-and-blood woman who acts like a man towards women
  - postfreudians: masochism as expression of woman's fundamental passivity
    - idealization of regression
    - Helene Deutsch 1930 on the fundamental masochism of woman
      - pathological neurotic frigidity
        woman has suppressed her fundamental masochism
      - normal frigidity of the mother as the pinnacle of femininity
        women has sublimated and assumed her fundamental masochism
  - Lacan: "female masochism is a fantasy of male desire"
    - women readily participate in this male fantasy of their masochism (when they are in love) and even idealize it (when they have become an analyst) …
    - … in order to hide the real of femininity

- postfreudian sociologism
  - classical postfreudian sociologism: Karen Horney's 'American' feminism and culturalism
    - Karen Horney (Danielsen) in Berlin > Karen Horney in the USA
    - Karen Horney about female jouissance in Berlin (1926)
      - anticipation of her American culturalism … and feminism?
      - anticipation of her American Selfpsychology
        primary loss of the mother's womb (Rank birth trauma 1923)
        > woman's penis envy = social jealousy
        > man's womb envy = jealousy about woman being herself by becoming a mother
  - woke as hypermodern sociologism: Patricia Gherovici's 'Lacanian' diversity ideology

- postfreudian psychologism
  - on what loss should a 'psychoanalytically inspired' developmental psychology be based?
    - a first loss in time (breast)
    - an ungendered loss (feces)
    - a structural loss (penis)
      - not the first in time
      - gendered > anatomical man and woman in a different starting position
  - typical postfreudian developmental psychology
    based on the mythical loss of the breast – as "the first loss in time"
    - psychology at is best: frustration (*carence*) > regression > aggression
    - Ernest Jones = prime example
      Freud's Phallocentrism is unfair to women
      - returns to a religiously backed biologism: "a woman is born"
      - substitutes Melanie Klein' Breast to Freud's Phallus
        because Klein's Mammocentrism is fair to everyone
        all following stages of the libido are travesties of the original loss of the breast
        - anal
        - phallic: father's phallus caught in the mother's body
          = fantasies about the combined parent (Caillois *psychasténie légendaire*)
          - bad object > phallophagy
          - good object
  - a kind of 'postlacanian' developmental psychology
    based on the mythical loss of the feces – as "the only ungendered loss"
    - ideology at its best: the original loss should not be gendered
    - 2 random examples
      - Patricia Gherovici
        "Transgender Psychoanalysis. A Lacanian Perspective on Gender Difference" (2017)
      - Paul Preciado
        "Manifiesto contrasexual" (2002)
        "Orlando: ma biographie politique" (2023)

LACAN ON FEMALE JOUISSANCE

three periods in Lacan's approach of female jouissance
with JAM

"Guiding Remarks" is written in the first period
but the following two periods are already clearly anticipated in "Guiding Remarks"

1. Seminar IV-V (1956-1958)
   structural approach of female jouissance – starting from the precedence of the Symbolic
   female jouissance in relation to the signifier = phallic jouissance
   "Guiding Remarks" is written in this first period
   - return to Freud's phallocentrism
     in order to deconstruct postfreudian biologism, psychologism and sociologism
   - distinction between the imaginary phallus and the symbolic phallus
     - imaginary phallus
       - the phallus a woman desires from the oedipal father (penis envy)
         mirror stage = child identifies with this imaginary phallus of the mother
       - the body of a woman to a man is like his phallus
         Fenichel: *Mädchen* = *Phallus* (1936) & – Nabokov – "Lolita" (1955)
     - symbolic phallus
       - the phallus as a lack (*manque*) …
       - … where oral and anal object can become objects of desire
         - phallus precipitates and sexualizes objects of desire
           récupération
         - Seminar V (1958) phallus as equivalent for objects of desire (Marx)
           - *Wert / Mehrwert*
           - "How much phallic lack is the breast worth?
             the phallus is the signifier (or equivalent) for the value of any object of desire
         - Seminar XI (1964) the phallus organizes all stages of libidinal development
           - same lack in all stages …
           - … makes these stages 'consistent
         - JAM: (a) as metaphor for non-phi
     - ambiguity of the symbolic phallus
       - "Question Preliminary Treatment psychosis" (1957-1958)
         the phallus = imaginary signification, calling into question one's sex via castration
       - "Signification Phallus" (1958)
         the phallus = signifier that designates all the *effets de signifié* generated by the signifier

2. Seminar X (1962)
   topological approach of female jouissance – starting from the loss of the object
   female jouissance in relation to the object (a) = fantasmatic jouissance
   anticipated in "Guiding Remarks" (1958-1960)
   the topology of surfaces, not the topology of knot (last Lacan)
   - woman has a fundamental fantasy in which she treasures an object (a)
     - typical female fantasies?
       - Freud: "A child is being beaten" (1919)
         in female obsessional neurosis
       - Lacan: "The Invisible Man" (1958)
         "Guiding Remarks" introduces another fundamental female fantasy
         which I will refer to myself as the fantasy of "The Invisible Man"
         (SemX (1962) the fantasy of "Don Juan" is a variation on it)
         - "The Invisible Man" is an oedipal fantasy
           in female jouissance the oedipal father is always present in the background
         - the fantasy of "The Invisible Man" plays a key role in the 2 phenomena
           that, according to Lacan, seem to be intrinsic to female jouissance
           - frigidity
           - homosexuality (on the model of male courtly love)
             Lacan gives 2 explanations for these 2 phenomena
           - "Guiding Remarks" (1960)
             a woman's jouissance of the fantasy of "The Invisible Man"
           - but later also, in SemXX Encore (1973)
             a woman's Other jouissance of her own body
             already clearly anticipated in "Guiding Remarks"
     - woman's relation with the object in female fantasy
       - much looser than in male fantasy
       - but steady when her child becomes the object of her fantasy
         SémXII 03/02/65 & Note Aubry (1969)
   - woman can easily play the role of object (a) in man's fantasy
     cf. male fantasy of female masochism

3. Seminar XX (1973)
   logical approach of female jouissance – starting from writing (*écriture*)
   female jouissance in relation to her own body as Other = Other jouissance
   anticipated in "Guiding Remarks" (1958-1960)
   - phallus does not drain (*drainer*) all of female jouissance > there is an Other jouissance
   - the 2 phenomena that are intrinsic to female jouissance, attest to this Other Jouissance
     - frigidity
     - homosexuality (on the model of male courtly love)

frigidity
the *via regia* to female jouissance!

- definition of frigidity
  no vaginal jouissance due to, thanks to or during male penetration
  - popular belief XVI°-XVII°
    - first: female evil eye > male 'frigidity'
    - reversal: female frigidity > male impotence
  - medical definition 1900
    absence of vaginal orgasm

- Freud on *Frigidität* = sexual *Anästhesie*
  woman sticks to phallic clitoral jouissance and the oedipal father
  - 1903 "Three Essays on Sexuality"
    - transfer(*weiterleiten=übertragen*) of jouissance (*Erregung*)
      from the phallic clitoris to the neighboring (*benachbart*) vagina
      metaphor: *Span Kienholz setzt härtere Brennholz in Brand*
    - frigidity if too much clitoral jouissance
  - 1912 "Male Debasement of Women as Sex Object"
    - frigidity much better tolerated by woman than impotence by man
    - unfavorable behavior of man (impotence + debasing woman) > frigidity
    - unfavorable starting point for woman > *Spaltung* love life in woman > frigidity
  - 1917 "Virginity as a Taboo (for man)"
    frigidity towards the deflowerer
    - immediate 'normal' frigidity
    - delayed 'hysterical' frigidity = compromise between
      - sexual jouissance > sexual *Hörigkeit* towards the deflowerer
      - RSI negative experiences > sexual hostility towards the deflowerer
        - R *Schmerz*
        - I narcissistic *Kränkung*
        - S deflowerer usurped the place of the loved oedipal father

      > no more frigidity in second marriage!!
  - 1933 "Femininity"
    - frigidity is structural
    - frigidity is oedipal > accessible to interpretation

- postfreudians on frigidity
  postfreudian construction of frigidity is a machine in the style of Tinguely
  - Marie Bonaparte (Princess of Greece)
    accidental frigidity explained by an accidental anatomical defect
    - 1924 Paris = experimental study
      Narjani / *téléclitoridienne*
    - 1927/1930/1931 Vienna = 3 operations on her own clitoris&vagina
      as acting out in the transference on Freud > Freud sighs: "*was will das Weib*!"
  - Helene Deutsch (Rosenbach)
    intrinsic frigidity explained form the fundamental masochism of women
    - 1930 Vienna = 2 mutually exclusive forms of frigidity
      - a pathological, neurotic frigidity
        result of repression of masochistic jouissance
      - the normal frigidity which according to Deutsch is intrinsic in motherhood
        result of sublimation of masochistic jouissance – cf. syllogism:
        - masochism is the essence of womanhood
        - motherhood offers the best opportunities to fully experience masochism
        - therefore, motherhood is the pinnacle of womanhood
    - 1960 USA Panel "Frigidity" by the American Psychoanalytic Association
      - 1960s Frigidity is in the air
      - the vagina is but a reproductive organ > it quietly sucks and relaxes to draw in the seed
        do not expect hysteric sphincter-like orgastic activity from the vagina
      - growing obsession of man and woman with vaginal orgasm – that does not exist

- sexology and psychiatric DSM5 (2013) on frigidity
  disorders in the Sexual Response Cycle of woman (Master & Johnson 1966)
  1. Sexual Desire <> Hypoactive Sexual Desire Disorder
     > asexuality as a new identity
  2. Sexual Arousal <> Genito Pelvic Pain/Penetration Disorder GPPPD
     - Dyspareunia = pain
     - Vaginismus = spasms
       > vaginismus as a new identity (virgin
  3. Orgasm <> Anorgasmia
     > can frigidity also become a new identity?!!??
  4. Resolution <> Hostility of woman
     > #metoo & new laws regarding Sex Crimes

- Lacan's first approach of frigidity as psychic or oedipal frigidity
  as a reaction to woman's jouissance of the oedipal fantasy of 'The Invisible Man'
  - introduction: 2 sources & no JAM orientation
    - 2 sources
      "Signification of the phallus" (1958) > "Guiding Remarks" (1958-1960)
      introduction of the fantasy of "The Invisible Man"
      in *le canevas du problème de la frigidité et la structure subjective*
    - no JAM orientation?
      - Geneviève Morel – "Conditions féminines de jouissance" (Cause freudienne 24, 1993)
      - Jean-Pierre Deffieux – "La prétendue frigidité" (Ironik 43, 2020)
  - the basic Freudian pattern (*canevas*): tension love // desire > jouissance/frigidity
    - tension or irreconcilability love/desire
      - at first sight love&desire converge on The One Man
        - a woman loves a man – because of his symbolic or imaginary castration
          donne ce qu'il n'a pas
          - SemVI (160): *l'homme est châtré d'être parlant*
          - *servitude/Hörigkeit*
        - a woman desires the same man – in a fetishistic way: *elle chérit ses attributs*
      - upon closer inspection love // desire diverge (*dédoublement, duplicité*)
        but this split is masked
        - the other man remains almost invisible, in the *recul*=backcourt
        - allusion, in "Signification", to the fantasy of "The Invisible Man", introduced in"Guiding Remarks"
    - effects on jouissance
      - faithfulness
        woman is very faithful to The One Man she loves&desires …
        … but insistently demands that he be as faithful to her
      - frigidity
        by masquerading as The Woman, a woman seems to be the phallus …
        … but also becomes frigid
        - time1: woman does not have the phallus
        - time2: woman acts as if she is the phallus (*elle paraît être le phallus*) for a man
          through a masquerade as The Woman for that man
          = collage of female attributes = secondary sexual characteristics + accessories
          elle rejette tous ces attributs féminins dans la mascarade
          (Joan Rivière's "womanliness as masquerade" (1929)
        - time3: what does masquerading as The Woman aim at, or achieve?
          - woman is prepared to trigger any man's fantasy, and to take a place in it
            l'à-tout-hasard de se préparer pour que le fantasme de l'homme en elle trouve son heure de vérité (Television 1970)
          - she can become the imaginary phallus in a man's fantasy
            identification imaginaire à l'étalon phallique qui supporte le fantasme
        - time4: and this is where frigidity comes in …

- Lacan introduces a woman's jouissance of the fantasy of "The Invisible Man"
  - components of the fantasy of "The Invisible Man"
    an Other Man behind The One Man
    - "The Invisible Man" = castrated lover or dead man (or the two in one)
      - castrated lover = *alte, zur realen Liebe ungeeignete Person*
      - dead man = a procession of women who cling to *l'homme achevé*
        - SémVI: western obsessional women cling to Jesus on the cross
        - SémVII: Sophocles' Antigone clings to a dead brother
        - SémVIII: Claudel's Pensée clings to the dead brother-in-law
        - SémXVI: Spanish queen Joanna The Mad clings to her dead husband
        - today women still cling to Victor Noir's *gisant* (Père Lachaise)
      - castrated lover and dead man in one
        SémXXIII Oshima – "L'empire des sens"
    - the castrated lover or dead man is hidden behind a veil
      - screen of fantasy (veil & loincloth)
      - feminine clothing … refers to the mother
    - erotomaniacal love of woman towards castrated lover / dead man behind the veil
      - man's love is fetishistic
      - woman's love is erotomaniacal
  - unveiling of the castrated or dead man > massive jouissance … and massive anxiety
    "The Invisible Man" emerges as an ideal incubus > with 2 faces and effects:
    - opaque jouissance
      - incubus imposes on woman its massive jouissance …
      - … as a *réceptivité d'étreinte*
      - = jouissance of being held in a suffocating stranglehold
    - opaque signifier = riddle
      incubus is a nightmarish experience (Fuseli / Jones) – it causes massive anxiety
  - at this point, woman faces the challenge of the 'vaginal orgasm' …or not
    - the question of transfer of jouissance:
      - from woman's jouissance of her body being crushed by the incubus …
        (*réceptivité d'étreinte*)
      - … to the vaginal jouissance of being penetrated by a man
        (*sensibilité de gaine*)
    - frigidity = this transfer of jouissance does not happen
      two (hysterical) factors hinder this transfer and favor frigidity
      - woman tries to look like the phallus (*paraître*) = womanlinesss as a masquerade
      - woman tries to maintain the lack of desire (JAM)
  - consequences for any possible treatment of frigidity
    - no somatic cure via medicine
      - man: Viagra – for erection retention only
      - woman: Flibanserin – for desire arousal, maybe
    - no sexological cure via bodywork&suggestion
      - bodywork: tantra & yoni – by some obscure expert
      - suggestion: "Open Sesame!" – by a loving & caring partner or coach
    - preliminary question to any possible psychoanalytic treatment of frigidity
      - mobilization of frigidity in the transference …
        cf. Freud's *Übertragungsneurose* (1914)
      - … via the unveiling of the Other (castrated lover / dead man)

- Lacan's last approach of frigidity as real frigidity
  via a woman's jouissance of her own body as Other to herself (Other jouissance)
  - "Guiding Remarks" anticipates the link of real frigidity with the Other jouissance
    - anticipation of a woman's Other jouissance
      - "Guiding Remarks" (1958-1960)
        a man serves to make a woman become the Other to herself
        l'homme sert de relais, pour que la femme devienne cet Autre pour elle-même, comme elle l'est pour lui
      - « Etourdit » (1972)
        a man serves to make a woman achieve the Other jouissance
        l'homme sert à lui rendre cette jouissance sienne qui ne la fait pas toute à lui: il resuscite cette jouissance en elle
    - suggestion that frigidity is woman losing herself in that Other jouissance
      - "frigidity presupposes the unconscious structure that determines neurosis" but appears outside of the web (*trame*) of symptoms"
      - "frigidity is almost generic if one takes into account its transitory form"
  - real frigidity in SemXX (1973)
    - does a woman know about this Other jouissance of hers?
      - a woman knows when the Other jouissance *arrive* …
      - … but she cannot say anything about this Other jouissance
    - how is this Other jouissance of woman received?
      - in the phallic discourse (hysterics > Freud)
        reduces the Other jouissance to *prétendue frigidité*
      - in the non-phallic discourse (mystics > Lacan)
        elevates the Other jouissance to a mystical experience of God

female homosexuality (on the model of male courtly love)
a second *via regia* to female jouissance?

- introduction
  - do female perversions exist at all?
  - different forms of female homosexuality
    - Jones: homosexuality
      - obsessional neurosis!
      - identification with the father
    - Lacan: Freud's young and courtly homosexual woman (1920)
      - perversion?
      - disidentification with the father?
        father is sidelined in the fantasy – as an 'impotent' third party, as an Invisible Witness

- Lacan's first approach of female homosexuality (on the model of male courtly love)
  via a woman's jouissance of the oedipal fantasy of 'The Invisible Man'
  - oedipal problem for the daughter = scorning (*Verschmähung*) by the father
  - fantasmatic answer/solution = courtly homosexual love
    - the daughter accepts the challenge of taking over the relation to the object from the father
      elle relève le défi = se donne les gants – de la relève de l'objet
      – and in doing so, defies her father her
    - through the fantasy of "The Invisible Man" all parties can relay each other in a permutation game over 3 positions
      - subject = the young homosexual relays the father as castrated, but with natural ease
      - object = the Other woman's jouissance arouses the young homosexual
      - Other = the father is sidelined as "The Invisible Man"
        – and unveiled as an ideal witness

- Lacan's last approach of female homosexuality (on the model of male courtly love)
  via a woman's jouissance of her own body as Other to herself (Other jouissance)
  as anticipated in "Guiding remarks"
  - female homosexuality is "an effort of a jouissance enveloped in its own contiguity"
    sexualité feminine = effort d'une jouissance enveloppée dans sa propre contiguïté
    (circoncision = rupture symbolique van die jouissance) pour se réaliser à l'envi
    du désir que la castration libère chez le mâle en lui donnant son signifiant dans le phallus
    - jouissance symbolically ruptured by castration = phallic jouissance or desire
    - *jouissance enveloppée dans sa propre contiguïté* = Other jouissance
  - female homosexuals are "appelants of sex"
    les tenants du désir et les appelants du sex s'exercent en rivaux
    - *tenants* of desire = phallic jouissance
    - *appelants* of sex = Other jouissance

For myself also an Update 2024

Some 15 years ago, in 2009, I studied this writing by Lacan for the first time

- together with my lovely and loyal colleague Anne Lysy
- in the context of a Seminar for the Kring voor Psychoanalyse van de New Lacanian School

almost all of the lessons of this seminar have been published somewhere in a transcription

So it's time for a second round
you have to read Lacan in a number of rounds – just like in a boxing match
When you are not knocked out, you can continue – and that's what I will do today, with you

INTRODUCTION

A QUICK HISTORICAL SETTING OF THIS WRITING

like each of Lacan's writings, this writing also has its history
which means that it is subject to the 3 scansions of logical time according to Lacan

- time 1 the instant of the gaze (*instant du regard – Augenblick*)
  written September 1958
  - in between two Seminars = writing between speaking !!
    - Seminar V "Formations of the Unconscious"
    - Seminar VI "Desire and its interpretation"
  - based on the immediately preceding writing "The signification of the Phallus
    in "Signifcation" Lacan for the first time explicitly tries to conceptualize the Phallus
    - the Phallus is Lacan's conceptualization of Freud's idea of castration as
      Phallus = the penis that can be lacking on its place
      we will see that this conceptualization means two things
      - the distinction between the imaginary and the symbolic phallus
      - the symbolic phallus as the result of the metaphor of the father,
        of the Name-of-the-Father
    - In Sém IX 09-05-1962 Lacan reveals that he only got interested in developing
      Freud's idea of the castration into the concept of the phallus
      because of the lingering problems of psychoanalysis with female jouissance
      the question is whether castration conceptualized as the Phallus can differentiate
      female jouissance from male jouissance
      you hear it:
      - for me sexuality = *jouissance*
      - and just like Fink, I will not translate *jouissance* as 'enjoyment'
        cf. note Fink: "the kind of enjoyment beyond the pleasure principle (including
        orgasm) denoted by the French *jouissance* is well enough known by now to the
        English-reading public to require no translation"

- time2 the time for comprehending/understanding (*temps pour comprendre*)
  "Guiding Remarks" was presented at an International Convention of Psychoanalysis Amsterdam 1960
  organized by the Society Lacan himself belonged to at that moment,
  the *Société française de Psychanalyse*, founded 1953, not by Lacan, but where Lacan very quickly became the leading figure
  - In the Amsterdam Convention 1960 Lacan engages in a dialogue
    about female jouissance
    check the list of contributions to this congress & postfreudian references
    as published in 1962, in "La Psychanalyse"
    - original contributions by Lacan's own pupils = still very rare at that moment
      - Granoff & Perrier on female perversion
      - Françoise Dolto on (normal !!) female genital libido
    - translations of classical postfreudian references on female jouissance
      - a whole series of postfreudian women analysts
        Helene Deutsch, Marie Bonaparte, Karen Horney, Joan Rivière
      - and of course, The One Man, who desperately tried to reconcile
        all these women analysts with Freud: Ernest Jones
  - it is worth mentioning that in 1960, the year of the Amsterdam Convention,
    female sexuality was in the air, if I may say so
    - in 1960 the American Psychoanalytic Association also organized a convention on female sexuality – with among other things a Panel about "Frigidity", presided by its leading lady on that matter, Helene Deutsch
    - we will see that frigidity is the focal point of Lacan's approach of female jouissance
      for Lacan frigidity is the main problem of female jouissance
      paraphrasing Freud, we could say that
      for Lacan frigidity is the *via regia* to the mystery of female jouissance

- time 3 moment to conclude (*moment de conclure*)
  Lacan himself says it always takes 10 years to understand what he said
  that applies not only to his audience, to us – but also to himself
  - so the discussion with women analysts, and Jones, raged for 10 years
  - after 10 years, Lacan begins to realize
    - what was the real problem, or the essence of his approach of female jouissance in "Guiding Remarks" 1959-1960
    - why frigidity is and remains the basic problem of and *via regia* to female jouissance
    indeed, in SemXVIII (1970-1971) "D'un discours qui ne serait pas du semblant"
    (lesson IX: un homme, une femme et la PA)
    Lacan begins to develop the notion that woman also has another jouissance than man
    - a jouissance beyond the castration, beyond the *semblant* of the Phallus
    - a jouissance of "her own body, as being the Other to herself"
      with an expression I will have to comment on
    - this is the so-called Other Jouissance (*Autre jouissance*) of a woman
    an idea that he would fully develop in SemXX "Encore" (One More) (1973)

TITLE OF THIS WRITING

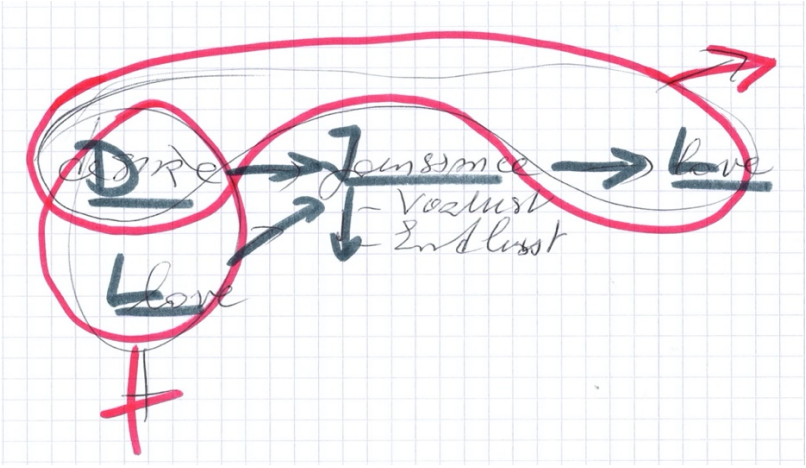
Let's get to the text now

first some remarks on the title
"Guiding remarks for a convention on female sexuality"

Female sexuality = female jouissance

- Basic idea about sexuality
  sexuality = relations between love/desire/jouissance and …???
  - in terms of Freudian structure
    sexuality is …
    - … the tension, even the irreconcilability irreconcilability zonder cilia in het E between tender love (*Zärtlichkeit*) & sexual desire (*Sinnlichkeit*)
      - divergence towards two different objects
      - convergence upon a single object
    - and the impact of this tension on sexuality or *jouissance* (*Trieb*)
      jouissance or no jouissance (impotence or frigidity) – that's the question
  - in terms of Lacanian topology
    sexuality is …
    … a Borromean knot of love/desire/jouissance
    - indeed, I could make the following simplifying equations
      - love = imaginary faces or surfaces of sexuality
      - desire = symbolic structure of sexuality
      - jouissance = real bit of sexuality
    - is it a Borromean knot with 3? No! it must always be a Borromean knot with 4
      - a 4th element is needed, the sinthom
        for the Freudian structure (I love & S desire > R jouissance) to get knotted
      - what can this 4th element be, in the case of female sexuality?
        that is the question underlying my comments on Lacan's "Guiding Remarks"
        is frigidity the sinthom par excellence of female jouissance?
        cf. paradigm Joyce
        rings of love and desire are linked > only ring of jouissance stays 'free'
        > jouissance can drop out > deduplication of the ring of jouissance (phallic jouissance – and Other jouissance or frigidity)

- right at the beginning of "Guiding Remarks", Lacan already hints at sexuality as a knot of love, desire and jouissance (E726 – chapter III) take the text
  - he will "review the phenomena attested to by women in psychoanalysis"
    - the avenues and act of coitus=jouissance
    - the subordination of these avenues and act of coitus to the desires
    - the afferent or efferent effects of this avenues and act of coitus on love
  - what do women say about love, desire and jouissance
    - time1 = desire leads to coitus=jouissance
      Lacan immediately distinguishes 2 forms of jouissance – as Freud already did:
      - the *Endlust* of the final jouissance or orgasm – at the end of the act of coitus
        more of a male thing
      - the *Vorlust* or preliminary jouissance – in the avenues leading towards the coitus
        more of a female thing
    - time2: the effect of jouissance=coitus on love
      - efferent effects of coitus jouissance on love
        - jouissance > love = love after coitus, love resulting from jouissance
        - more of a male thing
          cf. Freud's sexual *Hörigkeit* or serfdom of man to woman after coitus
          - once cured from the depression after coitus
            post coitum omnis animal triste
          - man blindly falls in love with the woman that allowed him to come
      - afferent effect of coitus jouissance on love
        - love > jouissance = love before coitus, love leading to jouissance
        - more of a female thing
          - out of love, a woman takes the coitus with it
          - cf. the French prostitute excuse for having sex with men,
            in Dostojewski's "Brothers Karamazov": "it gives them so much pleasure and me so little grief" (*ça lui fait tant de plaisir et à moi si peu de peine*)



Guiding remarks

why does psychoanalytic theory about female jouissance need guidance?

- according to Lacan, after Freud, theory about female jouissance completely went astray
  as we will see Lacan mainly blames Ernest Jones for that
  so in "Guiding Remarks" it is very explicitly Lacan against Jones

- Lacan thinks that he can get the PA theory about female jouissance back on the track
  the question, however, is whether that would be the Freud track or not
  indeed, according to Lacan, what Freud managed to say about female jouissance
  is also quite problematic
  so "Guiding Remarks" it is also, but not so explicitly, to some extent Lacan against Freud

let's start with a quick overview of what Freud managed to say about woman and her jouissance

FREUD
ON FEMALE JOUISSANCE

FREUD DEVELOPS A STRUCTURAL APPROACH OF FEMALE JOUISSANCE RULED BY THE OEDIPAL FATHER AND THE CASTRATION=PHALLUS

THE TRANSFER OF PHALLIC JOUISSANCE TRANSFORMS PHALLIC JOUISSANCE INTO FEMALE JOUISSANCE AS A COMPLEMENT OF PHALLIC JOUISSANCE

Sexualentwicklung schwieriger und komplizer for woman
sexual development is more tuff and more complicated for woman than for man

this has to do with an clash between several elements

- several elements that take a different form in the case of a woman than in the case of a man
- and which therefore combine, or rather clash in a different way

penis or no penis: anatomy is destiny

to start with, there is what Freud calls 'anatomy'
anatomy is the organization of the body, the body as seen, as observed 'from the outside'
as seen from the outside the boy has a penis and the girl has none

for Freud this anatomy, having or not a penis, is decisive in the psychosexual
the famous saying "Anatomy is destiny" (*Anatomie ist Schicksal*)

- this is a paraphrase of a saying by Napoleon, the greatest military strategist ever, who is told to have claimed that "geography is destiny" (*la géographie c'est le destin*)
  - which means that the properties of the battlefield determine the outcome of the battle
  - so, pick your battlefield – you have to lure the enemy into a battelgroudn where you yourself have an advantage
- unfortunately, in the case of sexual development man and woman cannot pick their battlefield, the battlefield is given, is a pre-given thing: man has a penis and woman has none this means that woman has been lured into a battlefield in which the man is at an advantage and she is at a disadvantage, simply because the main strategic point in that battlefield of sexual development is on the side of man, the penis

there are several problems with this anatomy of having a penis or not
– that make it a complicated form of destiny, for both sexes
and even more complicated for woman than for man

1. to start with the Big Other of language identifies your sex based on you having a penis or not
2. however, as a speaking subject one very quickly comes to see the penis
   - as not being a real part of anatomy
   - but rather as a kind of detachable epidermic outgrowth of the body
3. woman does not have this detachable epidermic outgrowth, at first sight, nevertheless she has to discover – via the intimate experience of jouissance – that she does have a kind of rudiment of it, under the form of the clitoris

first problem: The Big Other of language
language identifies you as man or woman,
based on your body showing a penis or not

- If your body shows a penis, the Big Other of language calls you a man
- If your body does not show a penis, the Big Other of language calls you a woman

That is what doctors do, that is what the medical discourse does

- the moment you are born
- and even months before you are born, nowadays

In any case, your first identification by the Big Other of language is your sexual identification as a man or woman – based on the primary sexual difference of your body showing a penis or not

So the question for you, as a speaking being, will become whether you will be able to resign to this fateful identification, will you be able to assume this sexual identification by the Big Other, will you be able to identify with your sexual identification by the Other?

Second problem: the penis
the penis is not seen/lived by the subject as an integral part of its body
but as a detachable epidermic outgrowth

this fateful anatomy of the primary sexual difference is called by Lacan
les phanères anatomiques de différenciation sexuelle
this has, for once, rather poorly been translated by Fink as
"the anatomically visible signs of sexual differentiation"
– which means that the word *phanères* is not really translated but only described

what is a *phanère*?

- something 'appears', even 'pops up' (*phanie*) at the surface of the body
  something grows on the epidermis of the body, as a kind of epidermal outgrowth
- but *phanère* also implies that these epidermal outgrowths are detachable from the body
  without really mutilating it, because they can always grow back

classical examples are: hair, nails, horns, scale, even teeth

According to Lacan, for man, the penis is also such a *phanère*

- this means that the penis also can be considered as not being an integral part of the body,
  but as an added piece of anatomy, as stuck or affixed to the body
  you could say the penis as such is but a phallophanie (a term Lacan used in Seminar VI 419,
  albeit in a very different sense)
- more importantly this also implies that, prior to any possible idea or threat of castration,
  the penis is immediately perceived as a detachable piece

So the question whether you will be able to identify with your sexual identification as man or woman by the Big Other of language already becomes slightly more complicated,
because it is no longer based on the penis as an integral part of the body
but as something that is seen, and lived as a detachable epidermic outgrowth

for woman this is even much more difficult than for man
because of a third complication: the so called preoedipal phallic phase in sexual development
– with the discovery of the jouissance of the penis

third problem: phallic=male jouissance
woman has to get rid of phallic=male jouissance

- phallic phase = discovery of the jouissance of the penis
  - the boy discovers the jouissance of his penis
  - but the girl also discovers the jouissance of her own penis
    - in the phallic phase woman is but a small man (*ein kleiner Mann*), says Freud
      in the sense that the clitoris functions as a small penis (*ein kleiner Penis*)
      just like the little boy draws jouissance from his penis, the little girl also spontaneously draws jouissance from her small penis, her clitoris
      (*lustvolle Sensationen* in *Organbetätigung*)
      - children typically discover phallic jouissance of the penis and the clitoris at the occasion of the body care by the mother, at the hands of the mother
      - at its moment of discovery phallic jouissance is not yet associated with any representations or fantasies (*Inhalt*) – this is what Freud says
        Melanie Klein on the contrary claims that the child at this stage already has developed oral phantasies regarding the mother's breast and that it recycles these oral fantasies as the basis for phallic jouissance
    - in the phallic phase the vagina remains undiscovered (*unentdeckt*), says Freud
      - the boy has no clue of the existence of the vagina
        he sees only the absence of 'his' penis
      - in the case of the girl this means that she has not yet experienced her vagina as the seat of a proper form of jouissance, which would be different from the phallic jouissance of the clitoris – there is thus no sign of vaginal pleasure yet
        - according to Freud the earliest vaginal sensations (*frühzeitigen vaginalen Sensationen*) are probably displaced anal sensations
        - we will see that the existence or no-existence of a primal vaginal jouissance, at the same level or even earlier than the phallic jouissance of the clitoris, has been the focus of a heated quarrel among postfreudians
          however that may be: neither for Freud nor Lacan can there be vaginal jouissance

- after this discovery of phallic jouissance
  sexual development becomes much more trying and complex for the girl than for the boy
  with the so-called Oedipus- and castrationcomplex
  from here on I will limit myself to the case of the girl

- castration as the effect of this discovery or confrontation with phallic jouissance is completely different in boys and girls
  - for a girl the discovery of her clitoris is traumatic – in a double sense
    - not only is her clitoris much too small, it is nearly inexistent – compared with the male penis
    - however, that clitoris is also the source of far too much jouissance – compared with other forms of pleasure she knows
  - from that moment on, according to Freud, at the sight (*Anblick*) of the penis a girl can react in 2 opposite ways:
    - she can jump to the conclusion that in her case the phallic element, the clitoris, means nothing – which means that she acknowledges her castration
      this acknowledgment of the castration has a double consequence
      - she stops drawing phallic jouissance from her own penis, her clitoris
      - she starts longing for the real penis, and the jouissance drawn from it – as embodied in the father's penis
        this is the infamous penis envy (*Penisneid*)

      this seems to lay the foundations for the real, mature femininity
    - but a girl can also choose not to interpret her small penis as castration exaggerating frenetically the phallic jouissance she draws from it and becoming more of a man than a biological man
      this lays the foundations of female homosexuality

- the Oedipus complex has to operate the turn to femininity
  - based on the suspension of the phallic jouissance of the clitoris and the apparition of the penis envy, the Oedipus complex has to operate a turn to femininity (*Wendung zur Weiblichkeit*)
  - this oedipal turn to femininity implies 2 radical shifts or transfers:
    - a change of object
      from the mother to the father
    - *a transfer (übertragen/weiterleiten/abtreten) of jouissance*
      from the phallic clitoris to the neighboring (*benachbart*) vagina, as Freud says
      - 2 things have to be transferred from the phallic clitoris to the vagina
        - the 'real' sensitivity (*Empfindlichkeit*)
          - Freud compares clitoral jouissance with pine shavings that can be kindledaansteken in order to set the log of harder firewood of vaginal jouissance on fire
            Span Kienholzgrenen setzt härtere Brennholz in Brand
          - in my own combination of comparisons and mythical references,
            - clitoris = tinderbox, contains a mix of easily inflammable materials, which must be kept well dry at all times
              (cf. 5300-year-old ice mummy Ötzi)
            - transfer of jouissance from clitoris to vagina = theft of the fire by Prometheus, who hid the fire in a hollow cane, the penis
            - vagina = chamber where the stolen fire of clitoral pleasure is brought to safety and has to be guarded by women
              (men cannot do that, as the temptation to urinate out the licking flames and smouldering fire is too great)
        - the 'symbolic' significance (*Bedeutung*)
      - there are 2 problems with this transfer from the phallic clitoris to the vagina
        - until that moment the vagina has been unavailable for the girl
          (*die Vagina war durch lange Jahre so gut wie nicht vorhanden* (sic))
          so a girl tends to recoil in horror before the black continent of her vagina and falls back on the trusted phallic jouissance of her small penis, the clitoris
        - this is especially the case where clitoral jouissance has been so intensive that it had to be repressed – in that case the clitoris will refuse to transfer its jouissance to the vagina

- finally the Oedipus complex has to be repressed
  in order to preserve the base of femininity in the unconscious
  – and to 'make mature femininity happen'
  - In the case of the girl, castration is at the start of the Oedipus complex
    castration is already accomplished
    therefore there is ultimately no radical threat to the girl that would require her to repress her Oedipus complex and the femininity based on it
  - to Freud, this explains the many flaws that are part and parcel of mature femininity (*reife Weiblichkeit*)
    at this point Freud has passed some of his most controversial judgments about women
    - Freud's macho judgment on the bodily narcissism or vanity of women
      körperlichen Eitelkeit
    - Freud's resigned judgment on the hysterical turns in a woman's love live
      a hysterical woman chooses a man as love object because he is a phallus-bearer
      In doing so, she can go in two directions
      - a woman can choose a man on a narcissistic basis
        - she chooses the man she herself would have liked to be
        - the standard-complication is that she will become jealous of this man
          "who can allow himself everything just because he is a man – and I cannot simply because I am not a man"
          to me, this rings a woke bel
      - a woman can choose a man on an oedipal basis
        - she chooses a man like her father
        - in this case there is a whole slew of standard-complications
          which Freud calls alterations in the essence (*Wesen*) of a woman
          - to start with a woman can be very happy with her fatherlike man
            nevertheless the seeds for hostility towards this man are already present if he has deflowered her
            - her oedipal love requires that the father should be the One to do so
            - so she secretly develops a hostility towards this other- than-the-Father-deflowerer, however fatherlike he may be
              and she becomes frigid towards this man
              (we'll come back to the problem of frigidity)
          - becoming a mother is classically a turning point
            to the extent that a woman at that point regresses to the relationship with her own mother
            - a woman can identify with her mother:
              with her own fatherlike man she starts repeating her mother's unhappy marriage
            - nut a woman can also transfer her hostility towards her mother to her man: the fatherlike man becomes a motherlike man
          - according to Freud the only way out of this deadlock is a New Man
            with this secondhand Man a woman finally can develop a sexually satisfying relationship – after having acted out her oedipal hostilities towards the first fatherlike man
            - initial hostility because he, and not the father, has deflowered her
            - final hostility because he has become her mother

- Freud's astonishing judgment on woman's attractiveness for men
  for Freud there is no sexual relation between man and woman
  because their choice of the other sex is not based in the same developmental phase
  die Liebe des Mannes und die der Frau sind um eine psychologische Phasen-differenz auseinander
  - a woman looks for the oedipal father in a man
  - a man looks for the preoedipal mother in a woman
    - a man is not attracted to a woman who identifies with the oedipal mother
      this is not attractive because this identification is too ambivalent
      she only identifies with the mother in order to take her place with the father
    - but a man is attracted to a woman who is still in touch with her preoedipal identification with the mother
      - this identification is not ambivalent
        - it is not based on a rivalry with the mother
        - it is based on tender attachment (*zärtlichen Bindung*), >
          taking the mother as example
      - this positive preoedipal identification with the mother lays the foundations for characteristics
        - which make a woman attractive (*Anziehung*) for a man
        - and which consequently can set his oedipal motherfixation afire
          as infatuation

        die Anziehung für den Mann entfacht dessen ödipale Mutterbindung zur Verliebtheit
      - when treating the question of frigidity, we will stumble across the fundamental function of masquerade (*mascarade*) in female jouissance
        could this masquerade be based on this preoedipal identification of a woman with her mother?
- and finally Freud's most controversial judgments about
  women's lack of sociocultural contribution
  I formulate these judgements slightly more judgmentally than Freud himself does
  - in relation to law
    - woman shows but little abstract sense of justice (*Sinn für Gerechtigkeit*)
      to the extent that she's not able to master her personal envy, penis envy
    - woman's superego is too weak to have a cultural importance (*Bedeutung*)
  - in relation to the social
    - woman attaches too much importance to individual love and the family life
    - which means that she is fundamentally dissocial
  - in relation to culture
    woman has less capacity for sublimation of her drives (
    Fähigkeit zur Triebsublimierung)

  but according to Freud woman has a perfect excuse for not being able to sublimate, to submit to the law and to be social to the same extent as man
  as if the difficult & complicated path to femininity had exhausted woman, says Freud – a kind of burnout that would be intrinsic to mature femininity
  for a woman, her development is so difficult that it alone exhausts her
  a man only becomes exhausted afterwards, by everything he his development forces him to dot: his superego exhausts him, being social exhausts him, sublimation exhausts him

FREUD TRIES TO APPROACH FEMALE JOUISSANCE
BEYOND THE OEDIPAL FATHER AND THE CASTRATION=PHALLUS

FEMALE JOUISSANCE AS A SUPPLEMENT TO PHALLIC JOUISSANCE ?

My lead for Freud's attempt to approach female jouissance beyond oedipal father and castration is Lacan's reference to "Freud's oft-repeated advice not to reduce the supplement of the feminine with respect to the masculine to the complement of the passive with respect to the active" (615)
Freud répète souvent de ne pas réduire le supplément du féminin au masculin au complément du passif à l'actif

- female jouissance is not a passive jouissance (the postfreudian idea of vaginal orgasm) that complements the active phallic jouissance of man
- female jouissance is a supplement of jouissance (Lacans concept of Other jouissance) with respect to the phallic jouissance of man

what does Freud himself say about the nature of the differentiation (*Natur der Differenzierung*) between Man and Woman, between male and female jouissance?

for Freud's final view on female jouissance we turn to
Vorlesung XXXIII 1933 "On Femininity"

Freud tries to get rid of the philosophic opposition man=active <> woman=passive?

- language and the binary linguistic opposition man <> woman
  - for Freud everything starts with language as pre-given
    the distinction man/ woman is given – as two signifiers without content, as a pure difference
    it's important to remark that language as pre-given is binary with respect to the sexes
  - this linguistic distinction between man and woman
    is the first distinction we make between people
    - we do so 'spontaneously'
      without thinking and with certainty, says Freud (mit unbedenklicher Sicherheit)
      I add: we do so based on the presence or not of the penis, as a detachable epidermic outgrowth
    - this is what the Other of language does and what the speaking subject does
      - the Other of language, in the medical discourse
        immediately labels us as male or female, the first time he 'sees' us
        or rather the first time he sees this detachable epidermic outgrowth on our body or not
      - the subject, in its infantile sexual theories
        this linguistic distinction between man and woman is also the first distinction we, as subjects or speakbeings, make and name – in the so-called infantile sexual theories,
        when we 'see' mothers and fathers, brothers and sisters
        once again: based on the presence or non-presence of the penis

- science and the philosophical opposition man=active <> woman=passive
  - according to Freud for the moment being, there still is no other distinction between man and woman than this pre-given linguistic distinction based the penis
    because there is not yet any scientific knowledge about what makes up the real difference between man and woman
    Freud says this in 1933
  - science wants to get rid of this dominance of language in matters of sexual differentiation and therefore science falls back on the 'philosophical' opposition activity/passivity
    - this opposition activity/passivity is based on the 'scholastic' distinction
      - active life – in the world, with other people
      - contemplative life – alone, in a monastery, with God

      so originally contemplative life was seen as superior to active life
    - due to the denigration of contemplation, the distinction acting/contemplating gradually degenerated into the opposition activity/passivity
      and from then on, the scale of values could be inverted
      leading to what Freud calls the conventional equation (*konventionelle Gleichstellung*
      - superior man = active – in the world, in relation to others?
      - inferior woman = passive – in her seclusion, in relation to God?
    - this is the opposition science falls back on
      this applies to the real science of anatomy and the behavioral science of psychology
      - anatomy
        - man = active <> woman = passive – at 2 levels
          - the sperm cell is behaving actively and the egg is behaving passively
          - the penis is behaving actively and the vagina is behaving passively
        - but there is also a form of anatomical bisexuality
          both sexes have parts of the sexual apparatus of the other sex
          this implies that the opposition active/passive does not fully coincide with the distinction male/female
      - the behavioral science of psychology
        mirrors the anatomical hypotheses in the behavior and soul
        > repeats the same deadlock
        - observing that men can behave/feel as passively as women and women as actively as men, psychology immediately and explicitly postulates a 'mental' bisexuality
        - to Freud this signal that psychology surreptitiously has adopted the active/passive opposition
          - sexually man behaves/feels as actively as a sperm cell or penis
          - sexually woman behaves/feels as passively as an egg or a vagina

  in Sém XI 1964 (175) Lacan stresses that, for Freud, the opposition activity/passivity is but a metaphor, an always failing metaphor, for something real in the sex difference that remains unfathomable for science (anatomy or psychology)

towards a psychoanalytic distinction between being man and becoming a woman starting from the mythical "One Male Libido"

- Freud's starting point: the question is not "what is a woman" but "how to become a woman"
  - psychoanalysis does not have to describe (anatomy) or to guess (psychology) what the essence of what a man and especially woman is
    – because this will make us fall back once again in the conventional equation man=activity and consequently woman=non-activity=passivity
  - psychoanalysis has to explore how a woman becomes a woman
    - given the anatomically bisexual child …
      the child has anatomical elements of both sexes, the most important element, in the case of woman, being the fact that she also has a penis, in the guise of her clitoris
    - … how does this anatomically bisexual child become a woman = *wie wird das Weib*
      - this expression reminds of Freud's famous *wo Es war soll Ich werden*
        "where Id was Ego should come into being or happen"
      - paraphrasing this aphorism, we could say *wo Mann war soll Weib werden*
        "where man was woman should come into being or happen"
        – because, according to Freud, a woman has to get rid off her male part
    - according to Freud, the big problem of becoming a woman, sexually, is the fact that there is only One Libido and that this Libido seems to be male

- Freud on The One Libido as Male – and Lacans interpretation of it
  "Freud aims at the privilege of the signifier when he suggests that there is perhaps but one libido and that it is marked with the male sign"
  - there's only one libido and this libido is male: Lacan versus Freud
    Lacan makes an exemplary grammatical interpretation of this saying of Freud,
    by simply displacing the word 'maybe
    Freud says: there is only one libido – maybe this libido is male
    Lacan says: maybe there is only one libido – this libido is male
    - Freud
      - Freud is quite adamant, in stating that there is only one Libido
        es gibt nur eine Libido, die in den Dienst der männlichen wie der weiblichen Sexualfunktion gestellt wird
      - but Freud remains rather hesitant about the sex of this one libido
        - we cannot attribute a sex (*Geschlecht*) to the Libido
          - we only call the libido male, because the libido is active and conventionally active equals male
          - in any case Freud sees no reason to suppose a female libido

          so the libido is more likely to be male than female
        - a kind of proof *a contrario* for this 'conventional' maleness of the Libido, for Freud, is the near 'normality' of female frigidity – it signals that the libido is done more injustice, is pressurized more when pressed into the service of womanliness
        - but as Freud does not really have a psychoanalytic explanation for the maleness of the libido, he falls back on some rather delusional biological teleology: the libido is more male than female because reproduction must start with man aggressing woman sexually without her consent
    - Lacan
      - Lacan is rather hesitant to declare that there is only one libido
        "maybe there's only one libido" (*il n'y a peut-être qu'une libido*)
        is this an allusion to female jouissance as Other Jouissance??
      - but Lacan is quite adamant about Freud's libido being male
        the libido is marked with the male sign (*marquée du signe mâle* – ironically the word *libido* is female in French!)
        this has to do with the fact that according to Lacan Libido has passed through language and therefore got 'castrated' – the lack in the subject, in its Libido, is orchestrated, plotted by language dominated by the phallus (*le manque est concerté dans le sujet par le langage*
        Libido = Phallus??

- consequence of there being only One Male libido:
  "no sexual relation between man and woman"
  "the lack in the subject orchestrated by language is such that desire's supporters and the appellants of the fairer sex act there as rivals"
  the absence of sexual relation is formulated here as a rivalry between man and woman for once poorly translated by Fink, losing sight of the concepts and the legal metaphor
  - man = *tenant du désir*
    - translation
      - *désir* = desire – ok!
      - *tenant*
        - Fink: supporter – no!
        - me: someone who legally rents or leases a property > tenant
    - *tenant du désir* = man rents or leases desire legally, via the castration or phallus
      rechtmatige pachters van het verlangen middels de castratie
  - woman = *appelant du sexe*
    - translation
      - *appelant* = appellant – ok! someone who gives notice of appeal in court
      - *sexe*
        - Fink: fairer sex – not wrong, but misses the opposition with desire
        - me: jouissance
    - *appelants du sexe* = here Lacan anticipates on what he will conceptualize later, in Seminar XX, about the two sides of woman
      - on the one hand, just like man
        she legally rents or leases desire via the castration or phallus
      - but on the other hand, she does not
        and thus she has to give notice of (an) appeal for her own sex, for her Other Jouissance – an appeal to be legally recognized as desire, via castration or the phallus castratie – but this will irrevocably fail
        in hoger beroep om buiten de fallus vallende Autre *jouissance* alsnog te laten erkennen, via de fallus – maar dat mislukt altijd

FREUD DOES ANTICIPATE A WOMAN'S OTHER JOUISSANCE
BUT HE ULTIMATELY CANNOT HANDLE FEMALE JOUISSANCE
(BECAUSE HE CONTINUES TO VIEW FEMALE JOUISSANCE AS PASSIVE COMPARED TO MALE PHALLIC JOUISSANCE AS ACTIVE)

Freud's final verdict

- clinical impasse of "Analysis Interminable" (*unendlich*) 1937
  due to the 'normal' foreclosure of femininity because of its supposed passivity
  It is impossible for Freud to bring an analytical cure to a logical conclusion
  because man and woman cannot get beyond what the calls
  die gesetzmässige Ablehnung der Weiblichkeit als *Passivität*
  normal, systematic, regular, inevitable foreclosure of femininity because of its supposed passivity
  that, however, is only one of the factors in a complex of factors that make an analysis with Freud not terminable
  - based on the theory he had been developing up to that point (1937),
    Freud cannot figure out how a psychoanalytic cure could come to a logical end
    – which means that a cure would yield up something new
    several factors play a role
    - along the side of the analyst one factor affects the end of a cure in unforeseeable ways = an X-factor
      - which Freud never theorized
        and which he vaguely refers to as "the singularity of the personality of the analyst
        Eigenart Persönlichkeit
      - Lacan will tackle this X with his concept of "the desire of the analyst"
        and the conception of the end of a psychoanalysis as a "pass"
        - a 'pass' in the cure, in the transference on the analyst
        - but also a 'pass' in relation to a new type of psychoanalytic community called the School (*école*)
    - along the side of the analysant
      three metapsychological factors make the end of a cure virtually impossible
      in his theory of these three factors, Freud had to conclude that their analysis does not the ability to control them as well – on the contrary!
      - the 'nature' of the drive (*Trieb*)
        - in Freud's first metapsychology the sexual drive always wins it from the Ego
        - in Freud's last metapsychology the death drive always wins it from the Eros
      - the 'nature' of the Ego (*Ich*)
        while the Ego is repressing the drive, it irremediably gets distorted (*verrenkt*)
      - the 'nature' of femininity (*Weiblichkeit*), of female jouissance
        man and woman cannot help but view femininity from a male point of view
        meaning they view female jouissance as passivity and therefore must foreclose it (*gesetzmäßige Ablehnung der Weiblichkeit*)

- but why should the passivity of female jouissance cause female jouissance to be foreclosed?
  man has a problem first with sexuality, and then with female jouissance,
  just because man lives in language and is a speaking being
  Freud uses a geological imagery to make this point
  let us develop Freud's geological imagery, assisted by Lacan's conceptualization
  1. to begin with man is born in a world and a body subject to language
     therefore, sexuality or jouissance becomes a real, biological riddle
     Freud compares the biological riddle of sexual jouissance, for language,
     with a fixed immovable rock that lies vast beneath the surface of language
  2. man becomes a speaking being, speaking a phallus-ridden language
     and therefore the riddle of the real of jouissance comes to a head in female jouissance
     Freud compares the riddle of female jouissance, for the speaking being,
     with a piece of rock, a boulder, protruding from the underlying, subterranean rock
     gewachsener Fels
  3. because male phallic jouissance is active,
     the riddle of female jouissance is dismissed as passive
  4. from that point on, man and woman must then each seek their own 'oedipal reasons' for foreclosing female jouissance because of its non-phallic passivity
     - man's castration anxiety means that he deludes himself that he cannot accept a passive feminine attitude towards the father – because it requires castration
     - woman's penis envy means that she deludes herself that she cannot accept a passive feminine attitude towards the father – because it implies that she will never obtain the phallus
- forclosure of femininity because of its supposed passivity
  inevitably interferes in the transference as the ultimate form of resistance
  no doubt this has also something to do with the peculiar way *Eigenart*) Freud sets himself up as a father figure in the transference
  - man cannot get beyond his castration anxiety
    - man cannot be convinced that sometimes it is necessary to be passive towards another man, a father – and that this does not necessarily require castration
    - consequently, in analysis a man …
      - … cannot accept to be 'cured' (*Heilung*) by another man, by the father
      - and in a counterreaction he's going to get even worse:
        the so called negative therapeutic reaction
  - woman cannot get beyond her penis envy
    - woman cannot be convinced that the desire for the penis will never be fulfilled, that the father has nothing to give – just because he himself is castrated
    - consequently, in analysis a woman …
      - … can develop the internal certainty (*innere Sicherheit*) that all that chatter will not yield up anything
      - and by way of a negative therapeutic reaction she falls into a severe depression (*schwere Depression*)

- is this foreclosure of femininity, or female jouissance as a Real
  the final deadlock of any possible psychoanalytic cure for any speaking being?
  - Freud
    - remains undecided on the theoretical level
    - and takes an ethical stand
      - analysis only should offer man and woman the opportunities to review (*überprüfen*) their position (*Einstellung*) towards the sexual difference, towards femininity or female jouissance
      - ultimately the analysant remains responsible for what he then does with it
  - Lacan
    - Lacan will try to conceptualize the end of an analytic cure
    - and therefore, Lacan will have to go beyond Freud on some points
      a crucial move beyond Freud is his redefinition of female jouissance
      foreclosure of female jouissance because of its supposed passivity, is the artefact of the dominance of the symbolic and the dominance of the phallus in the symbolic
      there is but one signifier for the difference between man and woman
      Unfortunately, but also inevitably, this signifier is based on a detachable epidermic outgrowth on man – and consequently the whole of female jouissance is not signified, not covered by it – there remains this Other jouissance in woman

- theory of psychosexual development remains fragmented and contradictory
  because a woman never tells what she really wants
  - Freud himself admits that his theory of psychosexual development, of becoming a man or a woman, of reaching male or female jouissance, is much more fragmented and contradictory in the case of woman
    Freud likes to suggest that the problems of his theory of female jouissance only mirror woman's intrinsic tendency to secrecy, to not-saying (*Verschwiegenheit*)
    a woman never tells Freud what she really wants
  - and therefore, Freud sighs "What does woman want?" (*Was will das Weib*)
    - according to Marie Bonaparte, Freud would have made this remark to her personally during the first period of her analysis with him (08/12/1925)
      - because her analysis did not immediately resolve her frigidity, she decided to having her clitoris placed closer to her vagina, via surgery – so that she could reach a clitorally induced orgasm during normal coitus (missionary position)
      - before this acting out, Freud would have sighed: "after 30 years of research into the feminine soul, the question of what the woman wants remains unanswered"

      we will come back to Marie Bonaparte's frigidity, in relation to Freud
    - but I can also recall the young homosexual woman Freud analyzed (1920)
      - according to Freud her dreams were lying to him about what she expected from analysis, because they showed her happily married with children
      - can the unconscious then lie about desire, about what someone really wants?
        Freud, for a moment, betrayed some hesitation towards his followers:
        with a woman, you can never be sure that her unconscious is not lying …

      we will also come back to the homosexuality of this young woman
  - Freud concludes, in very Lacanian fashion,
    in the end, we don't know whether or not a woman knows for herself what she wants
    does she hide a secret knowledge about herself or rather a lack of knowledge about herself?

Lacan's criticism on Freud's desire
inhibition (*Hemmung*) in the face of female jouissance

for Lacan the deadlocks of Freud's theory of female jouissance
do not mirror woman's secretive nature so much as Freud's singular position (*Eigenart*) as a man towards woman
every time he takes a step beyond Freud in his exploration of female jouissance
Lacan lets himself go all the way in two directions, for a moment

- Lacan becomes critical of the almost melancholic inhibition
  of Freud's desire as a man in the face of imminent female jouissance
  for Lacan Freud's father and Freud's wife play a central role in this inhibition
  - on the one hand, Freud wants to rescue his father, Jakob
    which means that he wants to keep him in place as a representative of the law that subjects female jouissance to the phallus
  - on the other hand, Freud's wife, Martha, is gradually stripped of her femininity
    and transformed into a petrified guardian of his own phallic jouissance

- Lacan gets lyrical about the almost manic flight
  of women's jouissance in forging amongst each other a new language
  Lacan always refers to the Parisian literary movement of the so called *Précieuses*
  we will come back to these *Précieuses*, when going into the problem of female homosexuality

POSTFREUDIANS (TILL 1960) ON FEMALE JOUISSANCE

postfreudian psychoanalysis on female jouissance

- to begin with, postfreudian psychoanalysis on female jouissance has been a big confused debate, especially among women analysts, about Freud's so-called phallocentrism
  this is the famous Quarrel of the Phallus (*querelle du phallus*)
  (QP 555, Signification 689)
- after Ernes Jones had shut down that Quarrel of the Phallus, in the 1930s (1935), with a kind of Monster Alliance with Melanie Klein's Mammocentrism …
- …it became an obsession for postfreudians to escape Freud's phallocentrism which would ultimately only lead to them stepping foot forward into the trap of the so-called biopsychosocial model that university psychology would set up in the eighties (1980)

THE QUARREL OF THE PHALLUS
ERNEST JONES AND WOMEN ANALYSTS

- Freud "Some psychic consequences of the anatomical distinction between the sexes" (1925)
  Einige psychische Folge des anatomischen Geschlechtsunterschiedes
  has been the impetus to the Quarrel of the Phallus
  the title says it all
  - the phallus (having or not having this detachable epidermic outgrowth) is put at the centre of libidinal development
    in the preoedipal phallic phase, woman, with her clitoris, is but *ein kleiner Mann*
  - via the Oedipus- and castration complex, a woman must then come to 'psychic' terms with this unfavorable and even unfair starting point, she must make the best of it
    a wellnigh impossible task

  Lacan calls this Freud's phallocentric dialectic (616)

- Lacan
  Lacan wil formulate Freud's phallocentric dialectic linguistically, as a metaphor
  – the famous metaphor of the father ("Question prior to treatment of psychosis" (1957)
  - "the Name-of-the-Father comes in the place symbolized by the operation of the mother's absence, the Name-of-the-Father substitutes the Mother's Desire"
  - as an effect of this metaphor, "the signification of the phallus is evoked in the imaginary (…) calling into question one's sex by the castration complex"

- postfreudians
  postfreudians were not able to fathom how Freud's phallocentric dialectic works
  - from 1928 to 1935 they kept quarrelling about the phallic phase in female jouissance
    the question of this Quarrel of the Phallus being:
    is phallic jouissance the first, primary jouissance for woman?
    or does woman have a knowing of a hidden primary vaginal jouissance?
    - especially women analysts stood out in this Quarrel of the Phallus
      by taking up some inconceivably private standpoints concerning female jouissance
      the main names, which will reappear here
      - Karen Horney 1922
      - Jeanne Lampl – de Groot 1927
      - Joan Rivière 1929
      - Helene Deutsch 1930
      - Marie Bonaparte 1935
    - however, in the end all of these contributions, whether they claim to remain faithful to Freud or not, all of them fall back on Melanie Klein's theory as a new starting point
      all of them replace the Freudian Phallus with the Kleinian Breast
  - Melanie Klein may be the new common starting point,
    but the endpoint is One Man, One Hell of a Man, namely Ernest Jones
    in 1927/1933/1935 Jones tried to reconcile all those breast-ridden women analysts
    with Freud's Phallus, in a kind of Monster Alliance = dialectical exploit (QP 555)
    as a result …
    - Jones became a kind of temporary champion of British feminists
      with their "to each his own" principle: boys have the dick, girls have the c(unt)
      we'll see how he accomplished that feat
    - more importantly, however, according to Lacan, in this way Jones "scorched the earth for all contributions on female jouissance"
      even at the end of 1950s, at the time when Lacan decided to make his "Guiding Remarks", still no one dared to question the phallic phase in women yet again
      resulting in "a lifeless analytic experience" (*atonie* = no more tension, thrill)
    - myself I would like to add that in this way, Jones also paved the way for the so-called biopsychosocial model of the 1980s – as a way out of the impasse of the postfreudian or rather postjonesian approach of the real of female jouissance

POSTFREUDIAN BIOLOGISM & PSYCHOLOGISM & SOCIOLOGISM AS CONSTITUENT COMPONENTS OF TODAY'S BIOPSYCHOSOCIAL DELUSION ON FEMALE JOUISSANCE

INTRODUCTION

today's biopsychosocial model of university psychology is a delusion

Let's not beat about the bush
the biopsychosocial model for approaching man is a delusional construction
it is the delusion par excellence of contemporary university psychology

- psychology not having any scientific statute
  - it clings on the one hand to biology and on the other hand to sociology
  - it eyes up biology and tries to hook sociology
- but neither biology nor sociology are mad about being associated with psychology, neither biology nor sociology want to participate in this biopsychosocial delusion of psychology

however, that has not stopped postfreudian analysis after Jones from moving towards university psychology's biopsychosocial model
as the answer to Freud's phallocentrism

- 1st answer was Klein's Breast
- Jones
- 2nd answer is psychology's biopsychosocial model

postfreudian biologism, sociologism and psychologism are countertransferential biases

the constituent components of today's biopsychosocial model are given in
postfreudian biologism, psychologism and sociologism

postfreudian biologism, psychologism and sociologism are 3 forms of countertransference

- postfreudian biologism, sociologism and psychologism
  in "Guiding remarks" Lacan criticizes a whole range of
  postfreudian approaches of female jouissance
  in those approaches I will identify 3 types
  - approaches that fall back on biology – I call that biologism
    these approaches suggest that something biochemical might explain female jouissance and its problems
  - approaches that fall back on sociology – I call that sociologism
    these approaches suggest that some sociocultural factor might explain female jouissance and its problems
  - approaches that fall back on psychology – I call that psychologism
    these approaches suggest that some form of psychology of combination of different forms of psychology might explain female jouissance and its problems

- postfreudian biologism, sociologism and psychologism as countertransference biases
  - I recall Lacan's first definition of that countertransference
    ("Intervention on Transference" 1951, 225)
    - "countertransference
      - the sum total of the analyst's biases (*préjugés*), passions, and difficulties, or even of his inadequate information
      - at any given moment in the dialectical process"
    - I guess that postfreudian biologism, sociologism and psychologism
      all qualify as 'countertransference' in this sense
  - "Guiding remarks" (1958-1960) refers to that definition of countertransference
    - title of Part VII. Méconnaissances et Préjugés
    - Lacan states
      "The analyst is just as liable as anyone else to have a bias (*préjugé*) regarding sex, above and beyond (*passé*) what the unconscious reveals to him"
      he develops that as follows, in a sequence of three times:
      1. "images and symbols of the woman (*de la femme*)
         - the representation of female sexuality
         - including the therapist's doctrine = assumption that the tendencies (*Triebregungen*) are already rough-hewn (*dégrossies*) by nature
           an allusion to the instinct as guarantee for a sexual relation??
      2. Images and symbols in the woman (*chez la femme*)
         the way female sexuality is exerted (*mise en œuvre*)
      3. displaced emergences of female sexuality = (perverse) acting out??
         seal the fate of these tendencies

POSTFREUDIAN BIOLOGISM

Freud's biologism?

- To some extent postfreudian biologism can appeal to Freud
  as ae neurologist and die-hard scientist, Freud remained indeed convinced that
  one fine day biology would have the final say regarding sexuality or jouissance

- but meanwhile, with psychoanalysis, Freud paved himself a radical new path through sexuality
  - he never relied on some biological theory about sexuality
    because, according to him, there was none yet
    cf. the end of "Three essays on sexuality" (1905)
    "we know far too little of the biological processes constituting the essence of sexuality to be able to construct a biological theory adequate to understanding normal and of pathological sexual conditions."
  - biology should not form the basis of the psychoanalytic approach to sexuality,
    on the contrary, Freud thinks psychoanalysis can show biology new ways in that area
    cf. preface to the "Three essays" (1914)
    "psychoanalytic approach of sexuality is deliberately independent of the findings of biology. I have avoided introducing any biological preconceptions (…)
    My aim has been to discover how far psychological investigation can throw light upon the biology of sexual life. I have found points of contact and agreement, but in important points I have been led to opinions and findings which differ largely from those based on biological considerations"

- it is all the more curious that Freud never started from, or even referred to the biology of sex because at that time the biology of sexuality began to pile up spectacular discoveries
  Freud could not have not heard of those discoveries
  in an incredible coincidence, the three greatest discoveries in the field of human sexuality were all made in the blessed year 1905
  - Nettie Stevens and Edmund Beecher Wilson discover sex chromosomes
  - Ernest Starling coins the word 'hormone' (to arouse, to excite)
  - Sigmund Freud discovers infantile perverse sexuality ("3 essays on sexuality")

  so, in 1905 the three major approaches of sexuality emerged with a bang
  but until today it has proved impossible to unite them in integrated view of sexuality
  none of the three is fully compatible with any of the others
  that has still not led to an

postfreudians
three basic biological biases (BBB) regarding human sexuality in general

- the basic biological bias of the 'instinct'
  the instinct guarantees a sexual relation between man and woman
  - Lacan calls this "the dominance of the natural"
    - the instinct would establish a harmonious relation
      - between the internal world (*Innenwelt*) and the external world (*Umwelt*)
      - between man and woman, who are to ach other each other's external world
    - oddly enough regarding this point Jones, although being a declared atheist, feels obliged to give biology some religious backing at this point …
      … by jokingly referring to Genesis 1:27: "God created man in his own image; male and female he created them"
      giving away the religious basis of the biological bias of an instinctual sexual relation
  - for Freud and Lacan on the contrary
    there is no sexual relation whatsoever between man and woman

- the basic biological bias of the 'dividing line' (*coupure*)
  the psychic and somatic … and social are separated but inseparably linked
  - in the biopsychosocial construction of university psychology's individual (undivided) the dividing line is drawn between
    - somatic
    - psychic
  - for Lacan the dividing line is drawn elsewhere
    - on the one hand, there is the 'organism'
      - this 'organism' consists of the somatic and the psychic
        for Lacan the somatic and the psychic are *solidaire*
        - my litteral translation: solidary, joint, inseparably linked
        - Fink's overly free translation: consubstantial
      - but if we also join the social to the psychic and the somatic, we can really claim, with Finks translation, that they are consubstantial – made of the same substance, like the Holy Trinity – the Holy Trinity of the BioPsychoSocial
    - on the other hand, there is the 'subject'
      the subject of the unconscious as a combinatory, the combinatory of language

- the basic biological bias of 'psychic bisexuality'
  'psychic' bisexuality just mirrors anatomical bisexuality
  - first of all, let's eliminate a source of misunderstanding
    in today's psychology there are 2 definitions of 'psychic' bisexuality
    - for today's psychology 'psychic' bisexuality is at the level of the object choice
      someone is at the same time attracted to the other sex and his or her own sex
      this is the 'psychic' bisexuality, as included in the LGBTQIA+ conglomerate
    - the 'psychic' bisexuality Freud refers to, is more an 'identity' thing,
      in the relationship one would have with oneself
      someone feels and behaves as both a man and a woman at the same time
      someone identifies as both a man and a woman at the same time
      someone 'is' both a man and a woman at the same time
  - but for Freud,
    the basis of this kind of 'psychic bisexuality', at the level of identity, remains unclear
    - there is no doubt about the existence of anatomical bisexuality
      man and woman anatomically develop from the same starting point
      at some point in this development man becomes man and woman becomes woman
      nevertheless, in both sexes anatomical vestiges of the other sex remain
    - the question is whether this indisputable anatomical bisexuality
      translates directly into a 'psychic' bisexuality or not
      - for Freud's intellectual sparring partner of the first hour, Wilhelm Fliess,
        that does seem to be the case
        anatomically bisexual man or woman psychically becomes a man or woman
        - by automatically repressing everything, feelings and behavior, that is not in accordance with his or her own primary sexual characteristics
        - but not every feeling and behavior associated with the other sex in oneself is repressed – and this accounts for psychic bisexuality
      - for Freud this is not the way it goes
        sexual identity and its ambiguities, like 'psychic' bisexuality
        - are not the result of the repression and failure of repression of everything that is not in accordance with the anatomically primary sex
        - but a result of complex interplay of oedipal identifications
      - in their understanding of 'psychic' bisexuality postfreudians
        went from biologism via psychologism to sociologism
        - first they regressed to Fliess' anatomical bisexuality
        - then they fell for the temptation of personality psychology
          – with its 'personological' identifications
        - today, postfreudians, or rather postlacanians, start doing business with gender theory
          - gender is but a social construction
          - possibility or even the obligation to renew one's gender choice,
            as the only remaining expression of free will today

postfreudians
three specific biological biases regarding female jouissance

- the biological basis of vaginal orgasm
- the biological basis of vaginismus
- the biological basis of masochism

the biological basis of vaginal orgasm
vaginal jouissance is primary to the male=phallic jouissance of the clitoris

- biology/physiology – uncertainty whether vaginal sensations are possible at all
  - Lacan makes some rather obscure remarks about somatic phenomena proving the insensitivity of the vagina
    - massotherapy (massage of the soft tissues, yoni massage of the vagina in tantra) sometimes reveals a sensitivity of the cervix (baarmoederhals) but far from always
    - women without vagina
      sometimes can have a form of hypersensitivity (*noli tangere* = do not touch)
      of the posterior wall of their non-existent vagina (phantom sensitivity)

    a few years later, in Sem X (1962) Lacan is much more outspoken
    the vagina is non-sensitive – as Lacan says, rather cruelly:
    "the locus of genital jouissance is a place where you can pour torrents of boiling water without provoking any immediate sensory reactions"
    he explains this by some evolutionary biology: too many nerves in the vagina would make pregnancy and childbirth unbearably painful

- curiously, Lacan never mentions The Quarrel on The G-Spot & The Female Ejaculation
  both interrelated phenomena are claimed to prove the existence of vaginal orgasm
  - history of this debate
    - this debate took off in the 1950s > so Lacan must have been aware of it
    - the debate reached its heyday in the 1980s and 1990s
    - today overviews of the current state of research have come to the conclusion that both the G-spot and the female ejaculation are non-existent
  - G-spot or Gräfenberg spot
    is said to be a hypersensitive spot in the front part of the vagina
    - its hypersensitivity is explained by it being part of an integrated sexual organ consisting of clitoris (of course!), vagina, urethra and last but not least the female equivalent for the male prostate (Skene's gland)
    - unfortunately, no scientist could ever put their finger on that G-spot
      the conclusion being that the G-spot is "simply an invention by Freud in 1905"!!
  - female ejaculation ('squirting' (straal) or 'gushing' in porno slang
    just like man, a woman would ejaculate something during vaginal orgasm
    - the burning question is: what is this ejaculate – and where does it come from
      today the consensus is that it is basically a form of urinary incontinence
      - due to overstimulation
      - combined with secretion from Skene's gland
    - perhaps the only remaining relevance of female ejaculation is
      that is has divided feminism
      - on the one hand classical, leftist feminists
        - denounce female ejaculation as just another male 'overwriting' of what women themselves say about their jouissance
          - doing away with the real of women's jouissance
          - pushing women to perform in a male manner
        - as a matter of fact, in contemporary pornography
          female ejaculation is still one of the most googled male fantasies
          - Krafft-Ebing, the godfather of sexology, already betrayed that female ejaculation is a male fantasy when he stated that it would be typical for lesbian women among themselves (1886)
          - a funny but revealing anecdote in this respect is
            that the British Film Classification recently has taken porn industry to task, because of deceptive advertising: films about female ejaculation, only stage urination
            and therefore they should be advertised as urolagnia, water sports or pee sex and not as female ejaculation
      - on the other hand, some more woke inspired feminists
        have elevated squirting to "a female birthright and a spearhead of female creativity"

- postfreudian Quarrel of the Vagina
  on the fringes of the Quarrel of the Phallus, postfreudians also had a Quarrel of the Vagina
  - does vaginal jouissance exist as a primary female counterpart
    to the primary male jouissance of the phallus, including the clitoris?
    - woman immediately sees she has no willy,
      and she might also see that she has a vagina
    - but does she feel that she has a vagina, the way a boy feels he has penis and a girl feels that she has a clitoris – by way of the jouissance it provides?

    or as Lacan asks: does a woman have a *connaissance* of her vagina via its jouissance?
    - Lacan does not use the word *savoir*=knowledge
      savoir is the kind of knowledge that depends on the signifier
      the knowing in science, but also the knowing in the unconscious He uses the word
    - Lacan uses the word but *connaissance* – I will translate this a 'knowing'
      this is a kind of direct, intuitive knowing – we could also say it is a 'consciousness'
      does a woman become conscious of her vagina via its jouissance or not?

- according to Freud and his women advocates
  a woman does NOT have a primary *connaissance* of the vagina via jouissance
  - Freud's inveterate scientism makes him jump to the conclusion that, at first sight, a child cannot have a knowing (*connaissance)* of 2 elements that are crucial to reproductive sex
    2 elements remain undiscovered (*unentdeckt*) for boy and girl alike
    - the existence and the role of sperm
    - the existence and the role of the vagina
      although on this point, Freud shows some reticence
      - woman is secretive, so we do not know what she is knowing (*connaissance)* about her own jouissance, we do not even know whether she knows about her jouissance (here Freud appears to be a real Lacanian)
      - therefore, Freud concludes: it is *as if*, at the beginning of sexual development, a woman only knows of the existence of the phallus, through her clitoris, and therefore not of the vagina
  - Freud's women advocates document with their own inconceivably private cases the late, accidental discovery of vaginal jouissance vaginal jouissance as result of a transfer of jouissance from another erogenous zone
    - Helene Deutsch
      - a girl only discovers or gets to *connaître* her vagina via the oral jouissance the vagina only provides jouissance to the extent that it is lived like a mouth the moment a baby sucks the mother's breast, it becomes one and all sucking, it sucks with all its body, with all its orifices
        – and thus also the vagina, in the case of a girl
      - Lacan calls this: the classical Freudian 'displacement downward'
    - Lou Salomé
      - a girl only discovers or gets to *connaître* her vagina via the anal jouissance the vagina only provides jouissance to the extent that it is lived like an anus Lou Salomé relates how as a child she discovered vaginal jouissance by withholding her feces and then to sit on her heels and press
      - Lacan calls this: 'borrowing' from the anal jouissance
    - Marie Bonaparte
      - nowhere mentioned by Lacan in "Guiding Remarks", although omnipresent
      - a girl only discovers or gets to *connaître* her vagina via the clitoral jouissance the vagina only provides jouissance to the extent that it is lived like a clitoris
        - assuming there is no primary vaginal jouissance, she looked for a way to facilitate the transfer of jouissance from the phallic clitoris to the vagina, as rather rashly had suggested, in his theory
        - she thought that, in her own case, moving her clitoris closer to her vagina, via surgery, would make it possible for the clitoris to be more stimulated during missionary position, and consequently would facilitate the transfer of this overstimulation to the vagina

- according to Jones and his women advocates
  woman does have a primary *connaissance* of the vagina via jouissance
  - reasoning Jones
    - in the beginning a girl does have sensations at the level of the vagina
      this can happen at several occasions
      - when sucking at the mother's breast
        all orifices participate in that sucking, including the vagina
      - when falling down
        for instance when being swinged or taking the elevator downward
        a baby feels the contraction to a falling object in all of its orifices
    - the big problem, according to Jones, is that on the first encounter with vaginal jouissance, the girl is overwhelmed massively by anxiety
    - and consequently she 'flees' back to the phallic side of jouissance
      she defends herself with the phallus against the vaginal jouissance
      - the phallus can become a phobic signifier
        she becomes afraid of her own little penis, her clitoris
        - the phallic jouissance of the clitoris is forbidden and stops
        - the phallus as a bad object, in Kleinian slang
      - the phallus can become a fetishistic object
        she envies the big penis of the Other
        - the classical penis envy
        - the phallus as a good object, in Kleinian slang

      for Lacan this boils down to Jones making the function of the phallus even more equivocal than it already is in Freud
  - Jones' women advocates fail to prove the *connaissance* of the vagina via jouissance
    - unlike Freud's women advocates Jones' woman advocates did not do so
      from their own inconceivably private cases
      - but by launching metaphors that promote vaginal jouissance
        as some lofty ideal, as beyond every possible comparison with the phallic jouissance of the clitoris
      - the result is that vaginal jouissance has become something hysterics worry about (*inquiétude*), as something that they need to achieve, and that they even reclaim (*revendication*) as being taken from them by God knows who
    - on the other hand, Josine Müller has tried to prove via clinical cases that girls do have a primary 'normal' *connaissance* of the vagina via its jouissance
      unfortunately, as Lacan remarks, all of these cases precisely show that this *connaissance* of the vagina always comes about as the result of a traumatic experience with the vagina

- Lacan on vaginal jouissance
  - conclusion from the postfreudian Quarrel of the Vagina
    "vaginal orgasm has kept its obscurity inviolate"
    we don't know whether woman has a primary *connaissance* of the vagina via jouissance
    we don't know whether vaginal jouissance exists at all
    - Jones
      only casted more darkness upon vaginal jouissance
    - women analysts
      cannot, will not say or do anything that proves the existence of vaginal jouissance
  - Lacanian proposal to male analysts regarding vaginal jouissance
    Lacan proposes an ironic way out of the postfreudian impasse regarding vaginal jouissance
    he addresses this proposal especially to male analysts – but women analysts may also feel addressed
    Lacan suggests analysts should pass through the mythical Tiresias experience
    - In ancient Greece Tiresias had unwittingly disturbed the copulation of 2 sacred snakes. As a punishment the Goddess Hera transformed him into a woman. After seven years as a woman, Tiresias once again stumbled across these copulating snakes, and was transformed into a man again.
    - After this experience Tiresias was drawn into an argument between Hera and her husband, chief God Zeus, as an experience expert, and was asked who has more jouissance in sex: man, as Hera claimed, or woman, as Zeus claimed. Tiresias confessed in all honesty that his jouissance as a woman was 10 times more than as a man. He was punished again by Hera, for revealing this truth: she struck him blind. As a compensation Zeus gave Tiresias the gift of foresight.

    an analysis, with the *passe*, might imply such a Tiresias-like experience

- anyway, for Lacan there is no such thing as primary vaginal jouissance
  because it comes about in a hysterical manner
  in SémX 1962 (86-88) Lacan adopts Ferenczi's answer to Freud's question how
  jouissance is transferred from the phallic clitoris to the void of the vagina
  according to Ferenczi this happens *nach Art der Hysterie* = in the manner of hysteria,
  more specifically via the hysterical mechanism of conversion
  how does conversion work?
  - starting point is Lacan's basic idea of desire as lack (*manque*)
    the lack is the necessary condition for desire to come about, to emerge, to happen
  - when this lack lacks and consequently desire is about to fade,
    hysteria creates a lack on one's own body – in order to be able to continue to desire
    this creation of a lack on the body happens via the mechanism of 'conversion'
    - for some oedipal reasons a part of the body, an arm or an eye, gets sexualized
      which means that the use of that arm or eye is the source of phallic jouissance
    - therefore, the use of this body part becomes inhibited
      it does not function anymore – let's say it becomes a lack

    conversion, as the creation of the necessary lack for desire,
    can hit any part of the body: an arm, an eye … but also the vagina
    - the vagina gets sexualized
      which means that the vagina become the source of phallic or clitoral jouissance
    - if there is too much of this phallic jouissance in the vagina, it does not function
      anymore – becoming the place of the lack that is necessary for desire
      this reasoning conjures up the spectre of frigidity
      - at this level frigidity can be understood as guaranteeing the place of desire
        cf. Jacques-Alain Miller's ("érotique du temps" 2000) defines frigidity as the
        hysterical suspension of jouissance in order to maintain the lack of desire
      - later on, in SemXX, frigidity will guarantee the place of the Other Jouissance

the biological basis of vaginismus
woman as a bubble that 'naturally resists' rupture

- psychiatric definition of vaginismus?
  - refusal of penetration
    spasms out of fear for pain due to penetration
  - this is different from frigidity
    frigidity is the absence of vaginal orgasm or jouissance = no jouissance in penetration
    "penetrate me as much as you like, I do not feel anything"

- postfreudian imaginary 'biological' view on vaginismus
  1. the basis for postfreudian thinking about vaginismus is the premise
     - that woman lives her body as a bubble
     - and that resistance to rupture of this bubble, or penetration, is a only 'natural' prototype is the resistance of the ovular membrane to rupture
  2. on this biological basis anxious fantasies of the rupture of corporal boundaries develop as the psychic counterpart or translation of this 'natural resistance to rupture'
  3. vaginismus is the result of these anxious fantasies

- Freudian symbolic 'oedipal' view on vaginismus
  - according to Lacan, Freud does not base his reflection on vaginismus on biology but on the cultural phenomenon of "The taboo of virginity" 1918
    (3/3 of his "Contributions to Love life" – not of woman but of man)
    - for clarity's sake: Freud himself does not mention vaginismus in this writing
    - as already mentioned, this text tries to understand
      - the phenomenon of frigidity (no jouissance in penetration)
      - not the phenomenon of vaginismus (refusal of penetration)
  - so what does Freud say in this writing, about frigidity,
    which, according to Lacan, could also be relevant to vaginismus
    cf. infra, when we will come back to frigidity
    - a woman has a problem with the loss of her virginity, with the first penetration
      - for may reasons
      - but the main reason is oedipal
        she does not tolerate that a man other than the oedipal father discharges that duty
    - as a result, a woman develops an ambivalent attitude
      towards this other-than-the-oedipal-father-man
      - on the one hand, she become sexually dependent on him (*Hörigkeit*)
      - but on the other hand, she harbors a growing grudge (*Feindseligkeit*) against him
    - finally, as a compromise between both tendencies,
      a woman becomes frigid towards this other-than-the-father-man
  - now Lacan seems to suggest that this course of action would also be responsible for vaginismus, that it would explain why vaginismus is different from a neurotic symptom
    - should e understand vaginismus as
      the immediate refusal of a woman towards any other-than-the-oedipal-father-man?
      no man even gets the chance to take the place of the oedipal father!
    - for Lacan, a kind of confirmation of this oedipal basis of vaginismus seems to be the fact that vaginismus easily yields to suggestion
      - suggestion by a man who can suggest that he is the father?
      - examples of this success of suggestion in the case of vaginismus
        - hypnosis can assure painless childbirth
        - sexology successfully uses cognitive suggestion techniques
          in order to introduce to change sexual behavior
          – which amounts to progressively introducing ever larger devices, fingers and finally even penises in the vagina
      - as we will see, frigidity does not yield to this kind of suggestion
        everything goes into the vagina, but nothing has an effect of jouissance

- <u>today's hypermodern or woke 'social' or 'ideological' use of vaginismus as the basis for a new identity?</u>
  - the refusal of penetration is not any longer based on some 'pathological feeling'
    - no imaginary biological fear of rupture by the bubble
    - no symbolic oedipal hatred of the other-than-the-oedipal-father-man by the incestuous daughter
  - the refusal of penetration is based on "my own free will"
    by saying "I refuse penetration, I finally become myself
    this has led Flemish television maker Lidewij Nuitten to create her so-called Virgin Club (2023)
    once vaginismus has been depathologized and has become a free choice, it does not longer function as an instrument of social isolation and exclusion but as an instrument of social agglomeration and inclusion: "Virgins of all countries, unite – via the internet!"

the biological basis of masochism in women
a hym(e)n to passivity

- Freud on 'female masochism'
  - in Freud we do not find the idea that woman is fundamentally masochistic
  - on the contrary, what Freud calls female masochism (*femininer Masochismus*) is a typical male perversion
    a man enjoys being treated like a woman
    not by a man – but by a flesh-and-blood woman that acts like a man towards women
    - this flesh-and-blood woman is the so-called *domina*
      who can be considered a phallic mother
      – because she's equipped with a whole host of phallic attributes
    - to be treated like a woman means that this man is reduced to an object
      - he is reduced to an object – just like all women are reduced to objects by men
        cf. tendency of men to debase a woman
      - this *domina* reduces the masochist man to a woman or an object in 2 ways
        - by what she does (she objectifies him physically)
          by what she says (she humiliates him psychically)
        - by doing as if he did not exist at all
          by not talking to him at all – by not letting him exist in language

        because this is what a man does with or to a woman

- postfreudians on 'female masochism'
  masochism is the expression of woman's fundamentally passive nature
  - postfreudian theories about the fundamental masochism of woman typically display a tension between regression and idealization
    - on the one hand, female masochism is the result of a regression
      - Lacan calls this
        "the promotion of some partial drive to the status of a pole of genital maturity"
      - I guess the partial drive involved is the anal drive …
    - on the other hand, masochism is promoted as an ideal for woman
      - woman should wholeheartedly embrace and assume their masochism
      - according to Lacan, women analysts are "particularly disposed to maintain the fundamental belief in feminine masochism" and its idealization
        (SémXI 1964, 176)
  - Helene Deutsch 1930
    Helene Deutsch is the paradigm of this idealization of regression to passivity
    and masochism as the essence of female sexuality, as realized in motherhood
    "Guiding Remarks" refers to her ideas on masochism, but without mentioning her name
    - female sexual development starts with a deadlock regarding jouissance
      - no phallic jouissance of the clitoris
        because it is forbidden
      - but no vaginal jouissance either
        because it does not exist – woman has no primary *connaissance* of the vagina
    - therefore, woman regresses to a third form of jouissance
      the masochistic jouissance in passivity
    - the answer to this masochistic jouissance in passivity are two forms of frigidity
      - repression of masochistic jouissance leads to pathological neurotic frigidity
      - sublimation of masochistic jouissance leads to the normal frigidity of the mother as the pinnacle of femininity
        I will come back to Deutsch's linking masochism and frigidity in motherhood

- Lacan on 'female masochism'
  - Lacan states unequivocally that feminine masochism, or the idea that woman would be fundamentally masochistic, is but a male invention, a male fantasy
    "female masochism is a fantasy of male desire" (see also SémX 222 & SémXI 176)
  - the real problem of this male fantasy of female masochism is …
    - ….that women readily participate in this male fantasy of their masochism
      a woman takes her place in the male fantasy of their masochism
      - if she loves a man enough to give in to his desire
      - or is it in order to provoke his anxiety – just like a real masochist does?
    - women even can start idealizing this male fantasy of their masochism …
      … when they become analysts

    why do women deal with the male phantasm in that way?
    In order to hide the real of female jouissance: "the castrating devouring, dislocating and siderating effects in feminine activity", as Lacan suggests?

POSTFREUDIAN SOCIOLOGISM

classical postfreudian sociologism
Karen Horney's 'American' feminism and culturalism

Karen Danielsen (Norvegian > marriage: Horney – pronounce as Hornei, not as Horni)

Together with Helene Deutsch, Karen Horney was one of the first female analysts to deal explicitly with female sexuality – thus challenging Freud to have his cards looked at in that area

Karen Horney no doubt has made one of the most influential culturalist contributions on female sexuality

- in "Guiding Remarks" Lacan does not mention her
  he does not even mention the culturalist position in the debate
- but he did so in the immediately preceding "The signification of the phallus" E678, 689
  – which functions as a kind of launching platform for "Guiding Remarks"
  "my emphasis on the signifier has nothing to do with a "culturalist" position – the position Karen Horney anticipated in the debate over the phallus, a position Freud described as feminist"

- <u>who is Karen Horney</u>
  - <u>Karen Horney in Berlin</u>
    - one of the very first women to study Medicine in Germany
    - 1920 founding member of Berliner Psychoanalytischen Institut
      > designed and directed the training program, teaching and researching
    - 1922-1937 one of the first women analysts
      who engaged in a discussion with Freud on female jouissance
      as a result Freud called her an American feminist and the Nazis complimented her
  - <u>Karen Horney in the USA</u>
    1932 she moved to the USA
    not to escape Nazism (parents were strict Protestant)
    but for her own 'professional development'
    - In the USA she became even more estranged from Freud …
    - … and in fact, she completely stepped away from psychoanalysis,
      becoming a pioneer on 2 typical American fronts:
      - Selfpsychology – with its need for actualization of the Self
        - Abraham Maslow only took centre stage in the 1950s
        - from the point of view of psychoanalysis, I call this psychologism
      - Culturalism – with its interaction between sociocultural context and person
        - Erich Fromm, her new lover in the USA, only took centre stage in the 1950s (Karen kept the name of her ex-husband, Horney!!)
        - from the point of view of psychoanalysis, I call this sociologism

- what memorable things did Karen Horney nevertheless say about female jouissance?
  during her first period, in Germany, in Berlin
  in her early psychoanalytic contributions on female jouissance
  - her later American culturalism and feminism already transpired,
    when she was blaming the patriarchate for the problems of female jouissance
    - the reason why Freud called her 'an American feminist'
    - later, in the USA, she would become much more explicit in her criticism of patriarchate and its reduction of women
      - its reduction of women to objects of charm and beauty
        in the narcissistic and sadistic ideal of monogamy
      - its reduction of women to mothers

      nevertheless, she never wanted to be called 'a feminist' again
  - she already made a very American Self-psychological differentiation between man and when she replaced Freud's Phallus of the Father by Rank's Womb of the Mother as the primary loss
    - for Freud the primary loss is having or not having the penis – which means
      - that woman is at disadvantage – penis envy!
      - that woman's sexual development will be much more difficult than that of man
    - for Horney the primary loss is the mother's womb (1926)
      this of course is based on Rank's idea of the birth trauma (1923)
      although the birth trauma applies equally to man and woman, it does ultimately imply that in her sexual development woman has an edge over man
      - a woman can recover the lost mother womb within herself
        if she becomes pregnant
        which means that she realizes herself by simply being, being a mother
      - a man can never regain the lost womb – and can never simply be himself
        in trying to regain the lost mother womb he becomes completely absorbed in an endless 'doing' (fucking fucking fucking) – but he never really gets there

      therefore
      - the basic envy is on the side of the male, under the form of womb envy
        (Horney did not use the expression, Margaret Mead coined it)
      - a woman's *penis envy* is just a
        very understandable social jealousy' of the power of man in a patriarchal society

woke as hypermodern form of sociologism
Patricia Gherovici's 'Lacanian' diversity ideology

you could say that in our hypermodern times, woke is the new face sociologism has taken on

an example of woke PA of female sexuality, made in the USA, is Patricia Gherovici's "Transgender Psychoanalysis: A Lacanian Perspective on Sexual Difference" (2017) with off-the-cuff claims such as:

- 'gender' is a Lacanian concept
  = university delusion that everything can be translated into any other language
- Lacanian psychoanalysis supports transgenderism commitment to 'new forms of desire'
  = ideology of diversity

I will come back to Gherovici's Lacanian support of the trans-cause

POSTFREUDIAN PSYCHOLOGISM

on what loss should a 'psychoanalytically inspired' developmental psychology be based? a structural loss, a first loss, an ungendered loss

the central question of any psychoanalytic theory of what Freud calls psychosexual development is the question of what loss organizes that development

- as we already saw, for both Freud and Lacan,
  the structural loss at the basis of psychosexual development
  is the loss of the penis that castration installs

- according to Lacan, other losses in the course of psychosexual development
  are incapable of organizing or structuring that psychosexual development
  - that is true of the postfreudian loss of the breast that the weaning installs
    as the first loss in time – which would be the model for all later losses
  - that is also true of the postlacanian loss of the feces that the toilet training installs
    as the only ungendered loss – which would be the model for all gendered forms of loss

  for Lacan, psychoanalytically inspired forms of developmental psychology that start from the first loss, of the breast, or the ungendered loss, of the feces, are highly problematic
  - the ideas of 'first in time' and 'ungendered' are in themselves delusional ideas
  - if the lost object is the same for both sexes, as is the case with the breast or the feces, the object loss cannot possibly play a role in bringing about the sex distinction at the level of the subject or the jouissance
    the lost object must be different for both sexes right from the start, or rather: both sexes must have a different position towards the same lost object right from the start – which is the case with castration, as the lost or to-be-lost object is only present on man's side

typical postfreudian developmental psychology
based on the mythical loss of the breast – as "the first loss in time"

right at the start of "Guiding Remarks" Lacan denounces
a 'displacement' or 'distortion' of psychoanalytic theory
postfreudians have moved …

- … away from symbolic castration by the Freudian father, or rather the Father's Law …
- … to all kinds of frustrations by the Kleinian mother, or rather the Mother's Breast

- psychology at is best: frustration > regression > aggression
  Lacan has often criticized this sequence as bad psychology
  (E 602 Direction, E 690 Signification)
  - time1: frustration
    the loss of the mother's breast is the prototype of all frustrations in relation to the mother
    Lacan distinguishes between
    - "affective deficiency (*carence*)" of the mother
    - "real defects in mothering"

    today everyone immediately thinks of Harlow's autistic monkeys on their 'wire mother'
    and the 'refrigerator mother' in postfreudian theories of autism
  - time2: regression
    these are "the oral fantasies whose imaginary field is the maternal body", as says Lacan
    – of course this is a reference to Melanie Klein
  - time3: aggression
    these are the "developmental problems", Lacan refers to

- Ernest Jones
  the prime example of this postfreudian developmental psychology
  based on the loss of the Mother's Breast as absolute origin
  - Jones' Problem with Freud's Phallocentrism
    it favors man, it is unfair to woman
    - Jones is right
    - but on the other hand, that unfair starting point does allow to understand the different sexual development, the difference in pleasure, between men and women
  - solution Jones
    - return to a religiously backed biologism
      - on a first spontaneous whim, Jones exclaims "is a woman born or made?" implying that a woman is born as such
      - I already mentioned Jones' biologist belief in the primary connaissance of vaginal jouissance in a woman – and the way he backed this biologism religiously
    - substitutes Klein's Breast to Freud's Phallus
      - because Klein's Mammocentrism favors nobody, it is fair to all parties
        Lacan calls this Jones's "rallying cry to Kleinian concepts"
        - once again Jones is right
        - but the problem is that this starting point, however fair, does not allow to understand the different sexual development, the difference in jouissance, between men and women
      - Klein's concept of the mother's breast as the originally lost object allows Jones "to modulate all questions" on female jouissance "on the lyre of development" – as imaginary complexes
        - the primary loss is at the level of the oral stage: loss of the mother's breast
        - the subsequent developmental stages are only a travesties of the oral stage
          - anal stage
            - Klein does not attach much importance to the anal object as such
            - but you could say
              that feces are but a breast in disguise – a bad breast, I suppose
              and that toilet training is but another form of weaning
          - phallic stage
            the father and his phallus are completely dragged into the mother's body
            this refers to fantasies about the 'combined parent' (= father in/on mother's body), which according to Klein form the basis for the phallic jouissance of the clitoris (that Lacan calls 'autistic')
            - in these fantasies the phallus is but a breast in disguise
              "a more manageable and satisfying nipple" – a good object
              and castration but a form of weaning
            - the father's phallus can also be a bad object in the mother's body
              > fantasies about extracting father's phallus from mother's body
              = fantastic phallophagy (phallus eaten)
              > this may also be the basis of male interest in prostitution
              = men looking to destroy the 'bad' father phallus in the mother

            Lacan questions whether these combined parent fantasies really are the basis for phallic jouissance in the little girl
            they might be just another form of 'legendary' fabulation (cf. Caillois' legendary psychasthenia = existing only in legends, ironical existence: my legendary modesty)

a form of 'postlacanian' developmental psychology
based on the mythical loss of the feces – as "the only ungendered loss"

- ideology at is best: the original loss should not be gendered
  - the loss of the penis at the occasion of castration is male centered
  - the loss of the breast at the occasion of weaning is female centered
  - the loss of the womb, at the occasion of birth, is also a female centered …

  so the only neutral, ungendered loss, is that of the feces during toilet training
  "shit is ungendered"

- two random examples of a 'psychoanalytically inspired' developmental psychology
  based on the loss of the feces as the only ungendered origin
  - Patricia Gherovici
    "Transgender Psychoanalysis. A Lacanian Perspective on Gender Difference" 2017
    - American 'culturalist' 'psychoanalyst'
    - feces as the first ungendered lost object pp.126-128
    - inspiration = weird mix
      - Ghent university psychoanalysis (Verhaeghe/Nobus/etc-
      - gender theory & diversity ideology
        Judith Butler – but also Paul Preciado
  - Paul Preciado
    "Manifiesto contrasexual" 2002
    - Spanish female-to-male transgender ideologue
      who recently made a kind of autobiographic documentary about his life or transition
      "Orlando: ma biographie politique" (2023)
    - Preciado at one moment promoted
      a new ungendered sexual relation with oneself … based on the anal
      because the anal is not discriminating (between man and woman) because it does not create categories of man and woman
      - feces
        - first lost object, constitute the original lack
        - prototype of the phallus
      - the anus
        - prototype of the vagina
        - the new universal countersexual centre

LACAN
ON FEMALE JOUISSANCE

THREE PERIODS
IN LACAN'S APPROACH OF FEMALE JOUISSANCE

in line with Jacques-Alain Miller, in his Lacanian orientation (*orientation lacanienne),*
we can distinguish three periods in Lacan's approach of female jouissance

"Guiding Remarks" is written in the first period
However, "Guiding Remarks" also clearly anticipates the second and third period

FIRST PERIOD: LACAN'S STRUCTURAL APPROACH OF FEMALE JOUISSANCE
– starting from the precedence of the Symbolic
Lacan approaches female jouissance in relation to the signifier = phallic jouissance
Sém IV-V 1956-1958

In Sém IX 09-05-1962 Lacan reveals that he only got interested
in developing Freud's idea of the castration into the concept of the phallus
because of the problems of psychoanalysis with female jouissance

Lacan returns to Freud's phallocentrism
in order to 'deconstruct' postfreudian biologism, sociologism and psychologism

Lacan's conceptualization of Freud's castration as the phallus
allows to understand what Freud was trying to say about female jouissance
– without having to resort to postfreudian biologism, sociologism, psychologism

More specifically it allows for fundamental criticism of postfreudian psychologism,
with its a linear 'development' starting from a first loss in time, the loss of the mother's breast
as Lacan states: 'the diachrony of development is subordinated to a fundamental synchrony",
the synchrony of the system of the signifiers as organized around the signifier of the phallus

Lacan's basic distinction between the imaginary and the symbolic phallus

Lacan's conceptualization of Freud's castration as the phallus consists in
operating a distinction between the imaginary and the symbolic phallus

- imaginary phallus (Sém IV 1956-1957)
  the imaginary phallus = the phallus in relation to the mirror image
  this imaginary phallus can take on several forms – I mention the 2 main forms
  - the imaginary phallus is the phallus a woman desires from the oedipal father
    (Freud's penis envy)
    following Freud, Lacan recalls that when a woman becomes a mother her child can take the place of that imaginary phallus – which is crucial for the child
    - because her child is identified with the imaginary phallus that she desires, the mother will held it in front of the mirror and encourage it to identify with its own mirror image
    - only as the imaginary phallus of the mother the child will become a unity, an ego
  - the imaginary phallus is the body of a woman for a man
    - a man parades with a woman at his side, as his imaginary phallus
    - in this way a woman's body functions as a red herring that diverts the attention of his own castration: "Don't look at my castration – stare at her, as my imaginary phallus"

    Fenichel coined the equation girl=phallus (1936) for this kind of imaginary phallus
    Nabokov's literary character of "Lolita" (1955) is the archetypical example of it

- Symbolic phallus (Sém V 1957-1958)
  the symbolic phallus = the phallus in relation to the unconscious
  - the symbolic phallus is the absence of the penis – the empty space, the lack (*manque*) …
    … that is necessary for the advent of desire, for desire to happen, to appear
    - male desire is based on
      "you cannot enjoy your own penis yet"
    - female desire is based on
      "you will have to enjoy something else than your own penis"
  - the symbolic phallus makes the lack or the hole …
    … where the oral and anal object truly can become objects of desire
    - throughout "Guiding Remarks" we find different formulations of this idea
      - for instance, when Lacan states
        - based on the phallus …
        - … the field of desire precipitates its new objects = oral & anal objects
          – because the phallus reclaims (*récuperation*) the sexual metaphor in which the other oral & anal needs were already taken up
          phallus sexualiseert die objecten, maakt ze pas echt lustvol
          indien niet, dan blijven ze traumatisch verloren
      - Lacan also formulates in Marx terms
        the idea that the phallus as a lack 'makes' the objects of desire
        saying the phallus has an equivalence function (*fonction d'équivalence*)
        in the advent (*avènement* = *werden*, coming into being) of any object of desire
        - SémV, 81 Marx concept equivalence
          - the question: what is the value (*Wert*) of for instance 20 meters of linen
          - we can say: the value of 20 meters of linen is equivalent to for instance 1 jacket – 1 jacket is equivalent to 20 yards of linen
            'jacket' is the equivalent or unity for expressing the value of the 'linen'
            Lacan says: 'jacket' is the signifier (or equivalent) for the value of 'linen'
            Le vêtement est le signifiant de la valeur de l'étoffe
          - of course, we should not forget that the jacket itself also contains a plus-value (*Mehrwert*) added by the worker in making it
        - Lacan applies this Marx idea of the jacket as equivalent or unity of measure to Freud's phallus
          - the question: what is the value, for the desire of the subject, not of linen but of for instance the breast
          - the equivalent or unity for expressing the value of the breast is not a jacket, but the phallus (we can indeed compare the phallus as a lack to an empty jacket (Duchamp!)):
            "How much phallic lack is the breast worth?
            Lacan would say that the phallus is the signifier (or equivalent) for the value of any object of desire
          - and finally in the case of the phallus we could also ask how much plus-value it contains? what kind of work went into it?
            (cf. the unconscious as tireless *Traumarbeit*)

- a few years later, in SemXI 1964 (62), Lacan explicitly states that castration or the phallus organizes all stages of libidinal development via a double operation:
  - it orientates these libidinal stages because it operates like a thread that perforates all these stages – it introduces the same lack in all stages
  - it crystallizes these libidinal stages, makes them consistent because it registers them as bad encounters at the level of the sexual If not rewritten in terms of castration, these stages remain traumatic
- JAM has summarized this function of the symbolic phallus as a lack or hole into which the oral and anal object truly can become objects of desire in his matheme: (a) as a metaphor for minus phi

- Lacan has remained rather ambiguous in his definition of the symbolic phallus
  - Question Preliminary Treatment psychosis (1957-1958) 543, 555 & 557
    - the paternal metaphor evokes the phallus …
    - … in the subject's imaginary, as signification (*signification*), calling into question one's sex via the castration complex
  - Signification Phallus (1958) 690
    the phallus is a signifier
    that designates the whole of effects (*effets de signifié*) generated by the signifiers

SECOND PERIOD: LACAN'S TOPOLOGICAL APPROACH OF FEMALE JOUISSANCE
starting from the loss of the object
Lacan approaches female jouissance in relation to the object (a) = fantasmatic jouissance
SémX 1962

a woman has a relationship with object (a) in her own fantasy,
but she can also play the object (a) in a man's fantasy

in both cases woman demonstrates greater freedom than man

- just like man, woman has a fundamental fantasy in which she treasures an object (a)
  - do we have to look for typical female fundamental fantasies?
    - Freud
      there's Freud's paradigmatic "A child is being beaten" (1919)
      as a typical fantasy in female obsessional neurosis (the case of Anna Freud)
    - Lacan
      SemX (1962, 233) mentions the "Don Juan" fantasy as a female fantasy
      that is already a particular interpretation of a typical female phantasm that I would more abstractly call the phantasm of "The Invisible Man", a typical female fantasy which Lacan for the first time identified as such in "Guiding Remarks" (1958-1960)
      - this fantasy of "The Invisible Man" immediately reminds me of a Joke
        - a joke that turns this female fantasy into a male homosexual fantasy – which explains the funny part of that joke
        - Superwoman lies naked in the garden, Superman comes flying over and dives down to give her a quick fuck – the moment he's about to penetrate her, however, to his great horror, he hears his rival, The Invisible Man, shriek in panic: "Ai, my ass!"
      - but more seriously, the fantasy of "The Invisible Man" is a about the oedipal father as always being somehow darkly present in the background of female jouissance
      - this fantasy of "The Invisible Man" must explain 2 fundamental givens in female jouissance, 2 problems from which no woman escapes – 2 problems with which psychoanalysis continues to grapple with
        - frigidity
          – defined as the absence of vaginal orgasm
        - homosexuality
          – based on the model of male courtly love towards an idealized woman

        to be clear: Lacan ends up giving 2 different explanations for both phenomena
        - "Guiding Remarks" (1958-1960) interprets frigidity and homosexuality through a woman's fantasmatic jouissance of "The Invisible Man"
        - In SemXX 1973 (69-70) Lacan will interpret frigidity and homosexuality through a woman's jouissance of her own body as Other to herself, the famous Other jouissance
          but if we read "Guiding Remarks" carefully, Lacan appears to have already anticipated in it this later interpretation of frigidity and homosexuality through the jouissance of the Other
          we will return at length to frigidity and homosexuality
  - but let's get back first to female fantasy
    – and a woman's relation with the object in her fundamental fantasy
    - as a rule, a woman has a much looser relationship with the object of her fantasy than man has – you could say she has a LAT-relationship (Living Apart Together) with it
    - however, there is also a particular object with which a woman can develop a steady fantasmatic relationship – and that is her child
      - Lacan calls the child the only authentic, or real object of fantasy SémXII 03/02/65
      - unfortunately, for a child, being the object in the fantasy of its mother can have very destructive consequences (Note Aubry 1969, 373)

- unlike man, a woman can easily play the role of object (a) in a man's fantasy
  (men don't like getting caught up in a woman's fantasy – no man wants to be The Invisible Man, even if this is the position of Don Juan, in female fantasy)
  - the best evidence is still the way a woman handles the male fantasy of her masochism
    - if she loves a man enough, she can step into this fantasy of his with natural ease
    - and when love is over, she steps out of that 'role' again with equal ease
  - the reason for this freedom towards male fantasy
    - is that woman is more aware than man that the object (a) is always but a *semblant*
    - and in the specific case of the male fantasy of her masochism,
      she probably also collaborates with it in order to provoke the anxiety of the man in question – because that is what the real masochist finally aims at

THIRD PERIOD: LACAN'S LOGICAL APPROACH OF FEMALE JOUISSANCE
starting from writing (*écriture*) as a trace
Lacan approaches female jouissance in relation to her own body as Other
= Other Jouissance
SémXX 1973

I will not elaborate on that now

suffice it to point out that "Guiding Remarks" (1958-1960) anticipates
Lacan's theory of female jouissance of the 1970s about female jouissance as Other jouissance

- in "Guiding Remarks" Lacan suddenly throws the question down the middle
  si la médiation phallique draine tout ce qui peut se manifester de pulsionnel chez la femme
  - "does phallic mediation account for everything drive-related that can manifest itself in women"
  - or with a better, literal translation of the French verb *drainer*
    "does phallic mediation drain away or draw in all of female jouissance"
- the answer follows immediately and is ready and clear:
  the phallus does not drain all of female jouissance
  - "everything that is analyzable is sexual …
  - … but not everything that is sexual is accessible to analysis"
- It took Lacan 10 years to understand that this means that woman has a form of jouissance that does not fall under the phallic mediation, and therefore is not accessible to analysis
  - This is a woman's jouissance of her own body, her own body as Other to herself
  - Lacan will call this the Other jouissance
    because this jouissance is Other than phallic jouissance
- I already mentioned the 2 fundamental givens or problems of female jouissance
  which, according to Lacan, prove that the phallus does not drain all of female jouissance,
  that not all of female jouissance is organized by Freud's oedipal father and the castration
  - frigidity
    – defined as the absence of vaginal orgasm
  - homosexuality
    – based on the model of male courtly love towards an idealized woman

FRIGIDITY
THE *VIA REGIA* TO FEMALE JOUISSANCE!

DEFINITION OF FRIGIDITY
NO VAGINAL JOUISSANCE DUE TO, THANKS TO OR DURING MALE PENETRATION

in popular belief
end XVI° – during XVII°

frigidity always has been intimately linked with male impotence

- female evil eye > male frigidity …
  - to begin with it was man who was called frigid – frigidity = male impotence
    some woman's evil eye made man's penis freeze
  - this popular acceptation of male frigidity
    remains to this day one of the main expressions of female witchcraft (Africa)
- woman's frigidity > male impotence
  halfway the XVII° frigidity switched partner
  - woman was named frigid
    frigidity was defined as the absence of vaginal orgasm
  - as such frigidity became the main cause of male impotence

medicalization of frigidity
around 1900

frigidity, as the absence of vaginal jouissance

- female frigidity was no longer just the problem of an individual man, causing impotence
- but female frigidity became a 'scientific' problem for the male enterprise that medicine certainly was to begin with

FREUD ON *FRIGIDITÄT* = SEXUAL *ANÄSTHESIE* (numbness/deadness/insensibility)
WOMAN STICKS TO PHALLIC CLITORAL JOUISSANCE AND THE OEDIPAL FATHER

1905 "Three essays on sexuality"

coïtus

- time1: excitation/jouissance (*Erregung*) of the phallic clitoris
- time2: jouissance of the phallic clitoris should be transferred (*weiterleiten=übertragen*) to the vagina – which Freud says is adjacent, or neighboring (*benachbart*), to the clitoris
  to clarify this mechanism, Freud uses a bold comparison
  he compares clitoral jouissance with pine shavings that first have to be kindled (i)
  in order to set the log of harder wood of the vaginal jouissance on fire
  Span Kienholz setzt härtere Brennholz in Brand
  - normally it takes some time before the fire of clitoral jouissance spreads to the vagina – in the meantime every woman can be temporarily frigid
  - but when the fire of clitoral jouissance has been so intensive that it had to be put out, no fire of jouissance to the vagina
    - the result is a vaginal frigidity ("local frigidity at the entrance of the vagina")
    - however, the fire of jouissance can always flare up again at the level of the clitoris

1912 "the universal tendency of man to debase woman as sex object"

- male impotence
  - man always makes a big fuss about his impotence
  - for Freud the mechanism of male impotence is clear – I will not go into that now
- female frigidity
  - frigidity is much better tolerated by woman than impotence by man
    - she does not really complain about it – it is always man who complain about frigidity
    - by the way: most women do not make a fuss about male impotence either
  - the explanation of frigidity is much more complicated than the explanation of impotence
    - the bad, unfavorable behavior of man certainly plays a role
      - a man may be impotent, in fact to some extent he always is, impotent
        man does not stimulate woman enough, or not long enough
      - a man also has this irresistible tendency to debase woman as a sex object

      for Freud typical male behavior is not really conducive to inducing vaginal jouissance
    - on the other hand, more fundamentally, frigidity is the inevitable result of the difficult and complicated sexual development of woman
      - given her unfavorable starting position
        in relation to the phallus as the sole beacon for sexual differentiation
      - part of this difficult development is the emergence of a fission (*Spaltung*)
        - tender (*zärlich*) love but also frigidity – towards the 'legal' man
          Freud does not say yet why – but that will become clear in 1917: woman becomes frigid to the 'legal' man he takes the place of the oedipal father!
        - fierce or even violent sexual jouissance – with a secret, even forbidden man

        therefore a woman can become frigid with her new lover, from the moment it is known, for instance by her parents, that she is having sex with 'that man'

1917 "Virginity as a taboo for man"

In this writing Freud looks at frigidity as a structural hysterical reaction on defloration
frigidity as an immediate or delayed reaction of a woman towards the man who deflowered her

- immediately after defloration
  there 'normally' is a reactive form of frigidity towards the deflowerer
  - this is 'normal' – because of 2 reasons
    - it takes some time for the fire of jouissance to spread from the clitoris to the vagina
    - in our culture, the man who deflowers a woman, usually is as sexually inexperienced as the woman and therefore usually makes a complete mess of it
  - the good news is that, according to Freud, this type of frigidity usually disappears after some time – after some repetition of the coitus, after some exercise with the same man

- some time after defloration
  a permanent form of 'hysteric' frigidity towards the deflowerer can also install itself
  - to Freud this delayed, hysteric frigidity signals that
    the act of deflowering must have had a double effect
    - on the one hand, a woman must have experienced some form of jouissance
      resulting in a lasting sexual dependency (*Hörigkeit*) towards her deflowerer
    - but on the other hand, at the moment of defloration, a woman must also have lived
      a series of negative experiences – causing a sexual hostility towards her deflowerer
      - Real = pain (*Schmerz*)
      - Imaginary = narcissistic offences (*Kränkung*)
        - she already had this narcissistic *Penisneid* towards the penis bearer
        - and now this penis bearer has wrecked (*Zerstörung*) this organ of her
        - finally, she also becomes painfully aware that now she has lost her value as a sex object (*Wissen um die Herabsetzung des sexuellen Wertes*)
          - not only for her deflowerer
            his sexual overrating of her (*Sexualüberschätzung*) is over
          - but for all men
      - Symbolic = but most importantly, at the moment of defloration,
        a woman is thrusted into a or oedipal dilemma
        - the deflowerer takes the place of her father
          unconsciously she had reserved herself for the father and now that piece of crap of a man takes the place of the father and takes her
        - the more a woman is unconsciously attached to the oedipal father,
          the more she will hate that other-man-than-the-father

    the confrontation of sexual jouissance during the defloration,
    with the painful finding that it was not offered by the oedipal father,
    will eventually lead to a hysterical compromise, that takes the form of an Inhibition (*Hemmung*): a woman will remain frigid towards the man who deflowered her
  - but at that point Freud comes up with a surprisingly happy message
    second marriages are more sexually satisfying for a woman
    having worked out her archaic reaction on the man who deflowered her,
    a woman can be happy and therefore make a man happy

1933 "Femininity" (new series of lectures)

- Freud's starting point for trying to understand frigidity, is his famous saying
  "there is only one Libido and this Libido is probably male because it is active"
  in a kind of evolutionistic thinking this implies that this Libido lends itself much harder to what woman is supposed to do sexually, namely being passive
- Freud's final verdict about frigidity:
  - frigidity is very frequent – no to say structural
  - frigidity is not fully understood
    - causes of frigidity are to be found in the unconscious relation with the oedipal father – which implies that frigidity is accessible for psychoanalytic interpretation (*der Beeinflussung zugänglich*)
    - there is, of course, always the possibility that something is constitutionally wrong
      - on the biochemical level
      - in very exceptional cases there may be an anatomical problem
        which brings us to Marie Bonaparte's case and theory of frigidity

POSTFREUDIANS ON FRIGIDITY

The postfreudians struggling with frigidity turn out to be mostly women analysts
I briefly discuss two of the most influential postfreudian studies on frigidity, by women analysts
the two female authorities on frigidity are

- the French Marie Bonaparte, Princess of Greece through her marriage
- the Austrian and later American Helene Rosenbach, Helene Deutsch through her marriage

both ladies develop their views on frigidity in two times

Marie Bonaparte
accidental frigidity explained by an accidental anatomical defect

- 1924 Marie Bonaparte in Paris
  "Anatomical causes of frigidity"
  not really a psychoanalytic study, but an inconceivably private experimental study
  published under the weird pseudonym Narjani
  - for Marie Bonaparte the problem is, that women with more than 2½ cm distance from the clitoris to the entrance of the vagina, the so-called *téléclitoridiennes* or teleclitoral women, anatomically will never be able to experience the sacrosanct vaginal orgasm
    - this she had to find out for herself to her own shame
      For Marie Bonaparte, vaginal frigidity was the main problem of her existence
    - in this study she has verified this 'fatal distance' in as many other women as possible – starting with her own friends, but eventually also with patients of gynecologist friends (she was not medically trained)
  - it must be said that Marie Bonaparte, at that moment, had a rather literal interpretation, bordering on delusion, of the transfer of phallic jouissance from the clitoris to the vagina – as suggested by Freud
    - if the clitoris is closer to the vagina,
      it can become more stimulated during the classical missionary coitus position
    - and the more the clitoris is stimulated during coitus,
      the more likely the fire of jouissance is to spread from the clitoris to the vagina

- 1927 Marie Bonaparte in Vienna
  start of psychoanalysis with Freud
  - partly because of her vaginal frigidity
  - no doubt due in part to Freud's bias towards female jouissance,
    - under Freud's very nose, Bonaparte soon began acting out her fantasy about the optimal distance or sexual relationship between the phallic clitoris and vagina
      - she had surgery 3 times (1927, 1930, 1931)
        - moving her clitoris closer to her vagina
        - but also tightening the entrance of her vagina
      - and she quasi maniacally tested out the result of these operations
        not only with her surgeon but also with any psychoanalytic colleague
    - which elicited Freud the legendary sigh: "WtF does a woman want!?"

Helene Deutsch
intrinsic frigidity explained from the fundamental masochism of women

along with Karen Horney, Helene Deutsch was one of the first female analysts to deal explicitly with female sexuality - thus challenging Freud to have his cards looked at in that area

- 1930 Helene Deutsch in Vienna
  "The significance of masochism in mental life of women"
  one of the first and most influential psychoanalytic contributions to masochism in women
  Part One is ''Feminine' (between brackets!) masochism and its relation to Frigidity"
  according to Helene Deutsch, becoming a woman implies two forms of frigidity cf. supra
  - female sexual development starts with a deadlock regarding jouissance
    - on the one hand, no phallic jouissance of the clitoris
      because it is forbidden
    - but on the other hand, no vaginal jouissance either
      because it does not exist – woman has no primary *connaissance* of the vagina
  - therefore, woman regresses to a mythical, third form of jouissance
    the masochistic jouissance in passivity
  - the answer to this masochistic jouissance in passivity is frigidity
    – or rather two antagonistic forms of frigidity
    - a pathological, neurotic frigidity
      this frigidity is the result of repression of masochistic jouissance
    - the normal frigidity which according to Helene Deutsch is intrinsic in motherhood
      this frigidity is the result of sublimation of masochistic jouissance
      with an implacable syllogism
      - masochism is the essence of womanhood
        this means that a woman does not care about her own jouissance, but only about the jouissance of the other
      - motherhood offers a woman the best opportunities to fully experience her masochistic jouissance – because motherhood means that a woman just rolls from one masochistic jouissance in the other: coitus, pregnancy, delivering, breastfeeding, sacrificing the whole of her life for her children
      - therefore, motherhood is the pinnacle of motherhood

      experiencing female masochistic jouissance fully through motherhood, however, come at a price – and this price is 'normal' frigidity
      for instance jouissance during coitus is the jouissance of *tender maternal giving* of a woman to the child in the man who fucks her

- 1960 Helene Deutsch – "Introduction Panel "Frigidity" (American Psychoanalytic Association)
  context
  - Helene Deutsch has become one of the leading ladies of American psychoanalysis
    she immigrated to the USA in 1934, because she was Jewish
  - 1960 is the year of Lacan's "Guiding Remarks"
    you could say that in the 1960s not only love and the sexual revolution,
    but also frigidity was in the air
- she remarks that there are no fixed clinical patterns with respect to frigidity
  - a completely normal woman may be frigid
    – I suppose she refers to the mother
  - a completely abnormal woman can experience vaginal orgasms at the ready
    – I suppose she refers to erotomania
- after all those years of analytic experience, she falls back on 'the old conviction"
  - the clitoris is a sexual organ
    both man and woman have the same organ for sexual jouissance
  - the vagina is not a sexual organ at all, but just the typical female reproductive organ
    - the only activity to be expected from the vagina,
      is that it quietly sucks and relaxes to draw in the male seed
    - so do not expect any hysteric sphincter-like orgastic activity from this vagina
- for Deutsch ultimately the question must be reversed
  - why on earth should a purely reproductive organ get eroticized?!
    who on earth gets it into his head to think the vagina can or should be a source of
    jouissance?!
  - she therefore denounces the sociological phenomenon, in the 1960s,
    of the obsessive demand for vaginal activity and orgasm – especially with men
    she pities men and woman obsessed with vaginal orgasm, in an almost Freudian
    way, when she sighs that "one of the few opportunities to forget the miseries of life,
    changes into a *folie a deux*: "Has she, will she have?" and "Have I, will I have?"
    desperate expectation of vaginal orgasm takes the place of orgastic oblivion"

Lacan's comments on the image of frigidity
as it appears from all contributions by postfreudian women analysts

I only mentioned 2 classical examples, with Marie Bonaparte and Helene Deutsch

according to Lacan, the problem with all these contributions to frigidity by women analysts,
is that they all approach frigidity from a different view of the development of the libido
as a result the postfreudian image of frigidity rattles on all sides
Lacan compares it to a kind of *art brut* work, in the style of Tinguely's weird kinetic machines
the postfreudian construction of frigidity resembles, he says,

- "the reassembly of a bicycle by a savage who has never seen one
- with spare parts from models that are far enough apart historically, that they do not bear any relation to each other, their use for two different purposes thus not being ruled out"

SEXOLOGY AND THE PSYCHIATRIC DSM5 (2013) ON FRIGIDITY

situating and distinguishing vaginism, frigidity and … asexuality in the sexual response cycle

the famous *sexual response cycle* is the basis on which to situate and distinguish not only vaginism and frigidity but also asexuality

- the sexual response cycle
  - was launched in 1966
    by gynecologist William Masters and his personal assistant Virginia Johnson
  - and it is still in use, in an updated version,
    in the Diagnostic and Statistical Manual of Mental Disorders
    of the American Psychiatric Association, the famous DSM5 (1st edition 2013)
- each moment, each passage in this sexual response cycle
  is susceptible to be 'disordered'
  man and woman basically are subjected to the same sexual response cycle
  I will mention only the female disorders, corresponding to each moment of the sexual response cycle

- moment1: sexual desire – and its disorder
  - sexual desire
    = thinking about sex with a pleasant feeling, desire for sex
  - disorder of sexual desire
    = no thinking about sex, because this is unpleasurable = no desire for sex
    = Hypoactive Sexual Desire
    the name for the disorder of sexual desire shows an interesting evolution
    - DSM-III (1980) Inhibited Sexual Desire
      - Psychoanalysis (Selfpsychology)
        is still the main framework in American psychiatry
      - therefore, it is still *bon ton* to assume that the disorder of sexual desire
        is the result of a psychodynamic process, more specifically repression
    - DSM-III-R (1987) Hypoactive Sexual Desir
      - Behaviorism has seized power in American psychiatry
      - therefore, every order and disorder has to be rephrased in behavioral terms
    - DSM5 (2013) Hypoactive Sexual Desire
      - University psychology & The Ideology of Diversity
        have started tot colonize American psychiatry
      - therefore, if the absence of sexual desire does not lead to significant personal or relational stress, absence of sexual is no longer considered a disorder
        but it can become the basis for yet another new identity – as asexuality

- moment2: sexual excitement or arousal – and its disorder
  - sexual arousal, in woman
    = lubrication and swelling
  - disorder of sexual arousal
    = the absence of lubrication and swelling
    = Genito Pelvic Pain/Penetration Disorder GPPPD – combining 2 components:
    - pain during penetration = Dyspareunia
    - spasms from fear of pain during penetration = Vaginismus
      but also in this case: when Vaginismus does not lead to personal or relational stress, it can, with a little help of University psychology & The Ideology of Diversity, become the basis for yet another new identity – the identity of virginity
      witness the foundation recently, in Flanders, of a Virgin Club by Lidewij Nuitten

- moment3: orgasm – and its disorder
  - orgasm
    = sexual satisfaction
    it is not specified whether this satisfaction should be clitoral or vaginal or both
  - disorder of orgasm
    = lack of sexual satisfaction – or rather: sexual satisfaction is endlessly delayed
    = Anorgasmia
    - Anorgasmia – instead of the classical frigidity
    - will the lack or endless delay of sexual satisfaction, when not leading to personal or relational stress, also become the basis for a new identity – with a little help of University psychology & The Ideology of Diversity,
      an identity based on the Other jouissance?!

- moment4: resolution – and its disorder
  - normally
    = this should be a quiet afterglow or post-jouissance, I suppose
  - disorders
    = lack of quiet post-jouissance
    typically differs in man and woman
    - man is said to be sad: post coitum *omnis animal triste*
    - woman can get particularly angry afterwards
      - I recall the effect of defloration by this random other-than-the-oedipal-father-man
      - but we can also refer to the #metoo phenomenon 2017
        and the new laws regarding sex crimes inspired by it (Belgium 2023)
        even if a woman has said yes on the moment of sex itself, she may always change her mind afterwards: if she starts to feel angry afterwards, this is just the sign that she must have been forced without realizing it at the time

LACAN ON FRIGIDITY

in "Guiding Remarks" (1958-1960)
we can distinguish between 2 approaches of frigidity

- Lacan first approach of frigidity is at the forefront of "Guiding Remarks"
  - Frigidity is regarded by Lacan as
    woman's reaction on the jouissance of the Oedipal fantasy of "The Invisible Man"
  - I call this 'psychic' or 'oedipal' frigidity – with Freud's terms

- but "Guiding Remarks" also anticipates Lacan's last approach of frigidity in SemXX (1973)
  - there frigidity
    signals the Other jouissance or a woman's jouissance of her own body as Other to herself
  - I call this 'real' frigidity – with a Lacan's category

LACAN'S FIRST APPROACH OF FRIGIDITY AS PSYCHIC OR OEDIPAL FRIGIDITY AS A REACTION TO WOMAN'S JOUISSANCE OF THE FANTASY OF "THE INVISIBLE MAN"

there are two sources for Lacan's first approach of frigidity
"Signification of the phallus» 1958 + "Guiding Remarks on feminine sexuality" 1958-1960

- both writings bear a very strong resemblance
  - in Freudian terms we could say that both writings
    - expose the Freudian tension between love and desire
    - and try to understand impotence and frigidity as the effect, on jouissance, of this tension between love and desire
  - or should we say, with reference to the last Lacan, that both writings
    - expose the failure of the knot of love, desire and jouissance
    - and try to understand impotence and frigidity as a sinthom that knots together love, desire and jouissance in a Borromean manner
- but there's also a crucial difference between both writings
  "Guiding" Remarks" introduces a new element – but only in the case of woman
  and that is the female fantasy of "The Invisible Man"
  for Lacan, this Invisible Man, is the central figure in his first sketch, or pattern, of the problem of frigidity (*le canevas du problème de la frigidité*)
  we cannot understand why frigidity is such a fundamental phenomenon in the subjective structure of woman, if we don't make that Invisible Man show up

what Lacan says about frigidity is sometimes very difficult to follow
this is undoubtedly the most obscure part of this text

because frigidity, as the fundamental phenomenon in the subjective structure of woman,
is simply a fundamentally obscure problem?

- our trusted guide, Jacques-Alain Miller, with his Lacanian orientation
  - has said virtually nothing about frigidity
    as far as I know, he never really commented at length on Lacan's passages on frigidity
  - I only found one passing comment: "érotique du temps" (2000)
    where he says that frigidity is the hysterical suspension of jouissance in order to maintain the lack of desire
- I therefore went looking for comments from other colleagues
  on what Lacan says about frigidity in "Guiding Remarks"
  and I have to say that I came back from a fairly barren trip there too
  two comments that have struck me as worthwhile – but which I did not really use myself
  - Geneviève Morel – « conditions féminines de jouissance » (Cause freudienne 24, 1993)
  - Jean-Pierre Deffieux – « La prétendue frigidité » (Ironik 43, 2020)

the basic Freudian pattern: tension love // desire within > jouissance/frigidity
"Signification of the phallus» 1958 = "Guiding Remarks on feminine sexuality" 1958-1960

how can we understand frigidity as the effect of the tension between love and desire on jouissance?
The basic, Freudian, pattern is the same in "Signification" and "Remarks"

- tension between love and desire
  - at first sight woman's love and desire converge on the same man, The One Man
    this is contrary to man's eye-catching division
    between love for one woman and desire for another another another another woman
    - a woman loves a man
      – because of his castration
      - a woman loves a man who gives what he does not have (*donne ce qu'il n'a pas*)
      - SemVI (160) clarifies this as follows: woman loves a man who is not afraid to show his castration – and this a man can do in two ways
        - a man can show his castration in a symbolic way
          just by speaking (*châtré d'être parlant*)
          the answer to the famous question "what does woman want?" is very simple
          "a man who does not hide he is castrated, simply by speaking to her"
          as everyone knows, that is "a man who speaks with a touch of self-depreciation" – the legendary "man-with-humor" who in every survey about "what a woman wants" comes out on top
        - a man can show his castration in an imaginary way
          by his sexual servitude (*servitude / Hörigkeit*) towards his wife
          – representing in this way the victim of castration
    - a *woman* desires the same man as the one she loves for his castration
      – in a fetishistic way
      - she finds the long-sought phallus, as signifier of her desire,
        on the body of the man she loves because of his castration
      - and because the real penis of the beloved man functions as a signifier ;
        she cherishes his real penis (*elle chérit ses attributs*) as a kind of fetish
  - but upon closer inspection woman's love and desire diverge
    just like in the case of man
    only in woman this split (*dédoublement*) or duplicity (*duplicité*) is masked
    according to Lacan, there is an Other man, but the problem is that he is almost invisible
    - if we look closely, or listen attentively, that Other Man can be discerned …
      - "… in the backcourt (*recul* = walk-out area at both ends of a tennis court)
      - where he replaces the being of the desired man whose attributes she cherishes"
    - to me this is already a allusion, in "Signification", to the fantasy of "The Invisible Man" – which Lacan will bring to the stage in "Guiding Remarks"

- that only apparent convergence between love and desire has effects on jouissance
  - Faithulness
    woman is very faithful to the one man she loves&desires …
    … but insistently demands that the man be as faithful to her
    woman shows an attachment devoid of duplicity (*attachement sans duplicité*) to her man
    but this unambiguous attachment or faithfulness comes with some problems
    - it is built around a non-eliminable, as it were boiled down core (*réduction*) of incestuous love for the father
    - she insistently demands that the man be as faithful to her as she is to him
      delusional jealousy??

    beware: once Lacan has introduced the phantasy of The Invisible Man into female jouissance, we will be able to suggest a completely different image of female faithfulness
    - typical of male infidelity
      - from the split in love life between love and desire, most men must be constantly unfaithful to their love with one object of desire after another (as a fulfillment of the lack of desire)
      - these men then always feel so much guilt about this that they either quickly commit some kind of lapsus, as a result of which their infidelity comes out almost immediately, or they feel obliged to confess their infidelity to their love object with great drama – all for their own psychological comfort – after which they can start all over again
    - typical of female infidelity
      - some women can easily keep a lover for decades without feeling any guilt and without their partner noticing – only to say goodbye to it definitively at a certain moment
      - their love and desire are directed towards the same man,
        but beyond that One Man there is an ever-invisible man, who accompanies them like a shadow in most of their love life

- frigidity
  by masquerading as The Woman, a woman seems to be the phallus …
  … but she also becomes frigid
  - time1: woman does not have the phallus
    woman has nothing to identify her as a woman
  - time2: woman acts as if she is the phallus (*elle paraît être le phallus*) for a man
    - "the seeming [*paraitre*] replaces the having in order to mask the lack of it"
      not having the phallus, a woman can act like she is the phallus,
      she can try to look like the phallus
    - how does a woman manage to act or to look like the phallus for a man?
      by masquerading as The Woman for that man
      - Lacan refers to Joan Rivière's "womanliness as masquerade" (1929) throughout his teaching
        - SemV 1957-1958 (254, 350, 454)
          Signification Phallus 1958 (694) / Guiding Remarks 1958-1960 (732)
        - SemXI 1964 (176)
        - Television 1970 (64)
      - how does a woman masquerade as The Woman for a man?
        by using all of her attributes in order to construct an image of The Woman
        elle rejette tous ces attributs féminins dans la mascarade
        - her own secondary sexual characteristics
        - all kinds of accessories added to women
          by mainly man-made fashion (shoes, lingerie, etcetera)

        The Woman is a more or less artful collage of all those attributes
        (man does not have to fall back on a collage of his own secondary sexual characteristics and external accessories in order to be seen as The Man – he has enough of one attribute, his penis)
  - time3: what does a woman achieve by masquerading as The Woman?
    via her masquerade, or the artful combination of her own secondary sexual characteristics with some carefully selected accessories …
    - … a woman is prepared to trigger any man's fantasy, and to take a place in it
      l'à-tout-hasard de se préparer pour que le fantasme de l'homme en elle trouve son heure de vérité
    - and in this way a woman can become the imaginary phallus in a man's fantasy
      identification imaginaire (als objet) *à l'étalon phallique qui supporte le fantasme*

    as a result
    - a woman satisfies a man's demand for love and silences (*réduire*) his desire
    - but she herself is desired and loved for what she is not …

- time4: and that is where frigidity comes in
  - in “Signification of the Phallus”
    - Lacan still defines frigidity as the lack (*défaut*) of sexual jouissance
    - he mentions that women relatively well tolerate frigidity
    - however, he does not really explain why frigidity should appear at that point
  - so we have to switch to "Guiding Remarks"
    where, as mentioned, Lacan introduces the fantasy of “The Invisible Man”
    he does so in order to explain the origin of the jouissance that has to be transferred from the clitoris to the vagina and why this should be so problematic
    - the problem is not only that the girl/woman drew too much jouissance from that clitoris, via clitoral masturbation
    - the problem is that this happens from the phantasm of The Invisible Man,
      - The Invisible Man serves as the basis for this phallic jouissance of the clitoris
      - But The Invisible Man can suddenly appear – like an incubus
        and under this form he provides a frightening flood of pleasure that completely surpasses the phallic pleasure of clitoral masturbation
        it is rather this engulfing jouissance, from the appearance of The Invisible Man as incubus, than the all in all limited jouissance from clitoral masturbation based on that phantasm, which must be transferred to the nearby chamber of the vagina

Lacan introduces a woman's jouissance of the fantasy of "The Invisible Man"
"Guiding Remarks on feminine sexuality" (1958-1960)

- I mentioned that in "Signification" a foreshadowing of that fantasy of the Invisible Man can be discerned – when Lacan says that
  - even in women, love and desire do not converge on the same man
  - because behind that One Man stands an Other Man, almost invisible, "in the backcourt (*recul*)"

- "Guiding Remarks" now allows us to identify that Other Man behind the One Man as the fantasy of "The Invisible Man"
  I would formulate this fantasy of "The Invisible Man" as follows:
  "Behind this One Man I love&desire, stands, hidden behind a veil, an Other Man
  - Other Man who is dead or castrated or the two in one
  - Other Man who only wants me as the object of his jouissance"

- components of this fantasy of “The Invisible Man”
  - “The Invisible Man” is a castrated lover or a dead man (or the two in one)
    un amant châtré ou un homme mort (voire les deux en un)
    - “The Invisible Man” is a castrated lover
      - that is not the symbolically castrated charmer, who talks and talks – with humor
      - nor is it the imaginary castrated slob, who is sexually serfed towards his own wife
      - it is rather the kind of castration Freud aims at, when he refers to this "old person, unfit for real love" (*alte, zur realen Liebe ungeeignete Person*), as a qualification of the rival woman in the case of female jealousy delusion
        let’s say that, in the case of The Invisible Man, the castrated lover is such an "old male person, unfit for real love"
    - “The Invisible Man” is a dead man
      - In his seminars Lacan mentions several women who cling to a dead man
        in SemXVI Lacan suggests this form of ‘necrophilia’ would be inherent in women
        - SémVI
          in Christian religion, obsessional women cling to Jesus
          Jesus dying on the cross, for our sins and abandoned by his Father
        - SémVII
          in Sophocles’ Greek tragedy, Antigone clings to one of her brothers
          the brother who has attacked his own hometown and must therefore be left unburied on the battlefield as ordered by their uncle Kreoon
        - SémVIII
          in Claudel’s catholic tragedy “Le père humilié”, Pensée clings to Orian, her murdered brother-in-law, the brother of her husband
          Lacan calls Orian *l’homme achevé* – which is a pun, an equivoque:
          the finished man, the man who at the same time is ‘perfect’ and ‘slaughtered’, ‘perfect’ because ‘dead’
        - SémXVI
          in the history, or mythology, of Spanish queen Juana La Loca or Joanna The Mad, she clings to her husband, Philip The Handsome – whose rotting corpse she carried with her everywhere for months after his death see annex
      - another famous dead man women like to cling to, even today, is Victor Noir
        a perfect *nom de plume* for an Invisible Man, whose name was Yvan Salman
        - this French journalist, shot dead at the age of 21, in a duel, by the nephew of French Emperor Napoleon III, overnight became a symbol of *la République*
          he was reburied at Père Lachaise, in a tomb decorated with a very realistic *gisant* or reclining statue that depicts him as shot dead
        - until this day Victor Noir has remained a kind of 'sex symbol' for women, who rub everything that sticks out from his statue, but especially his sex and bullet wound – because of the superstition that this would promote fertility
    - “The Invisible Man” can also be a castrated lover and a dead man in one
      Lacan mentions a weird example of this in SemXXIII (1975)
      Oshima's "L'empire des sens" (The empire of the senses) is based on a true story
      - this film shows, Lacan says, female eroticism at its peak, with a double fantasy: the woman first strangles her lover, and then cuts off his penis.
      - when the woman, in the true story, was stopped by the police, she still had the penis with her, in her handbag, wrapped in the newspaper of the fatal day following her release, she made a living in a night club, with a performance that staged that double fantasy – not without some success with the men

- why is that Other Man, that castrated or dead man, called Invisible?
  because a woman's fantasy hides this Other Man behind a veil
  - that veil is a structural element we find in every fantasy,
    as the screen of the fantasy on which is painted what is suggested to be behind it
    - in the case of the fantasy of the dead man the veil is the shroud
    - in the case of the castrated lover the loincloth functions as a veil (Christ)
  - but that veil also has something feminine to it
    - we think of the priest's cassock, the judge's and professor's gown
    - indeed, it seems that Lacan sees that veil based on 'the maternal semblable' (*semblable maternel*) – when he say that "beyond the maternal semblable, or veil, there is the father whose castration threat does not really concern woman"
- what is the relation of a woman with that Other, castrated or dead Man behind the veil?
  Erotomaniacal love!
  - woman adores, worships, venerates (*adorer*) this man behind his veil
    – in the religious sense of the word, with the associated ceremonies …
  - … because she is convinced that she is the object of his endless?? jouissance
    which is the definition of erotomania – as Lacan says:
    - for man love is fetishistic
    - for woman love is erotomaniacal

- what happens with this fantasy of "The Invisible Man"?
  "The Invisible Man", the castrated lover or dead man is unveiled
  the effect of this unveiling is massive jouissance … and massive anxiety!
  - In ancient Greek mysteries the unveiling of the phallus was an initiation ritual
    through which women gained a kind of legal access to jouissance, phallic jouissance
  - in the case of the fantasy of "The Invisible Man", once unveiled, he emerges as
    an ideal incubus, says Lacan
    - what is an *incubus*
      - in folklore, an incubus is that little compact devil
        who at night would secretly give complete sexual satisfaction to a woman
      - think of Fuseli's painting "The nightmare" (1781) see annex
        Ernest Jones elaborates on that incubus in his book "On the nightmare" (1951)
    - what is the effect of this incubus?
      SemX 1962 (76) is more explicit on the double effect of the incubus on woman
      - this incubus is an opaque signifier
        it is a questioning being, it reveals itself as a riddle
        woman does not know for which other signifier the incubus represents her
      - but more importantly this incubus also embodies an opaque jouissance
        woman is crushed under the weight of this foreign jouissance (SemX)
        and feels this jouissance throughout her whole body
        as the jouissance of being held in a suffocating stranglehold
        - as the jouissance of an embrace-like receptivity (*réceptivité d'étreinte*),
          as Lacan says in "Guiding Remarks"
        - as a kind of erotic asphyxia, I would say

      this is a most frightening, nightmarish experience for a woman
      the incubus causes massive anxiety

- at this point a woman faces the challenge of the so-called vaginal orgasm … or not
  - the most difficult passage in the whole text
    de cet incube idéal une réceptivité d'étreinte a à se reporter en sensibilité de gaine sur le pénis
    a shift or displacement or transfer or even transformation (*reporter*) should happen
    - from "the embrace-like receptivity (*réceptivité d'étreinte*)
      form the jouissance of the whole body …
      in being crushed – by this Invisible Man, once he has emerged as an ideal incubus
    - to or into "a sheath-like sensitivity (*sensibilité de gaine*)"
      to or into the vaginal jouissance
      of being penetrated – by the penis of any flesh-and-blood man
  - this transfer of jouissance presents itself as of forced choice (*position d'ou bien-ou bien*)
    a forced choice between pure absence and pure sensitivity (*sensibilité*)
    - a woman can choose the pure sensitivity of the vagina as a sheath upon the penis
      this would be the so-called vaginal orgasm or jouissance
    - but a woman can also choose the pure absence of this sheath sensitivity??
      which means no vaginal jouissance or frigidity
      but which also means, it seems to me, that she remains on the level of this embrace-like receptivity (*réceptivité d'étreinte*), this jouissance of the whole body …
      in being crushed
      however that may be, two elements seem to favor the choice for frigidity
      - a woman can try to look as the phallus, can act as if she is the phallus
        by masquerading as The Woman,
        preparing herself in this way to fit in any man's fantasy
      - a woman, if hysterical, can try to maintain the lack of desire
        - this is Jacques-Alain Miller definition of frigidity ("érotique du temps" 2000) …
        - … which reminds of Ferenczi's idea, adopted by Lacan, of the sexualization of the vagina *nach Art der Hysterie*, according to the model of hysterical conversion – resulting in a ban on vaginal jouissance

- what are the consequences for the possible treatment of frigidity
  of this implication of the fantasy of "The Invisible Man" in frigidity?
  - there is no somatic treatment for frigidity
    as far as I know, to this day there is still no somatic treatment for frigidity
    more generally, we can safely say that in both men and women it has proved impossible to force an orgasm
    - in man viagra is only used to maintain an erection,
      not to achieve an erection and certainly not to achieve an orgasm
    - the so-called 'viagra for women' (Flibanserin) is an antidepressant
      which at best would have a virtually negligible effect on the onset of sexual desire
  - sexology does not get a grip on frigidity either
    - vaginismus may recede thanks to what Lacan calls
      "the dedicated efforts (*bons offices*) of the most desired partner" – which means:
      - bodywork, genre tantra or yoni massage – by some obscure expert
      - suggestion "Open Sesame!" – by a loving and caring partner or coach
    - but frigidity resists any combination of bodywork and suggestion
  - a question preliminary to any possible psychoanalytic treatment of frigidity
    "analysis can mobilize frigidity in the transference", says Lacan
    - what is mobilizing frigidity in the transference
      - this means that transference has an impact on the love live of a woman:
        a woman can temporarily become frigid while in analysis !!
      - this is nothing but Freud's idea of transference neurosis (1914)
        - for Freud a symptom can only be analyzed, and change,
          if it is first mobilized or repeated in the transference, in relation to the analyst
          the analysant can only be cured of his or her transference neurosis
        - so frigidity can only be cured, if it has become a transference-frigidity
    - how does analysis mobilize frigidity in the transference
      - by bringing symbolic castration into play
      - by unveiling the presence of the Other
        - this often enough happens incidentally
        - the setup in an analysis makes the analyst an invisible man anyway,
          but the analyst can also say or do something that all of sudden realizes him as an Invisible Man, that makes a woman in analysis suddenly realize that the analyst is at the place of The Invisible Man of her phantasy

LACAN'S LAST APPROACH OF FRIGIDITY AS REAL FRIGIDITY VIA A WOMAN'S JOUISSANCE OF HER OWN BODY AS OTHER TO HERSELF VIA A WOMAN'S OTHER JOUISSANCE

"Guiding Remarks" (1958-1960) anticipates this Other approach to frigidity ...
... which Lacan explicates in SemXX (1973)

"Guiding Remarks" (1960) anticipates the link of real frigidity with the Other jouissance

- "Guiding Remarks" anticipates a woman's Other Jouissance
  - in "Guiding Remarks" (1960) we find this remarkable passage
    "a woman uses the man as a relay (*relais*),
    enabling her to become this Other to herself, as she is to him" absolute Other
    L'homme sert de relais,
    pour que la femme devienne cet Autre pour elle-même, comme elle l'est pour lui
  - more than 10 years later, at the time of SemXX, in Etourdit 1972 (AE 466),
    Lacan takes up again this 'use' of man by woman, as a relay
    – but in a slightly different formulation
    "man serves at best to give woman that jouissance of her own which makes that she is not all his: he resuscitates this jouissance in her"
    l'homme sert de mieux à rendre à la femme cette jouissance sienne qui ne la fait pas toute à lui: il resuscite cette jouissance en elle
  - both formulations can be summarized and distinguished as follows:
    - in "Guiding Remarks" a man serves to make a woman become the Other to herself
    - in "Etourdit" a man serves to make a woman achieve the Other jouissance in herself

    I link both formulations as follows:
    - woman is the Other – for woman as well as for man
      - Lacan calls this Other the absolute Other (*Autre absolu*)
        woman as the absolute Other (for man and woman) means that a woman's jouissance is Other than the male phallic jouissance
        this Other jouissance, Other than phallic, is a woman's jouissance of her own body, her own body as Other to herself
      - for a man, a woman's enjoyment of her own body is absolutely Other anyway
        for a woman, the pleasure of her own body only becomes Other through man, compared to phallic pleasure
    - as man and woman are subject to castration or limited to phallic jouissance, this Other jouissance, woman's jouissance of her own body, is out of reach
      - man being completely subject to the phallus, this Other Jouissance will remain out of reach: he will always be thrown back on the phallus
      - woman not being completely subject to the phallus, she does have the possibility to pass to that Other Jouissance
        but in order to be able to achieve this, woman has to use man
        - how does she use this man? What is the function of this ma,n
          - as a *passeur*, if I may say so
          - as a relay (*relais*), says Lacan in "Guiding Remarks"

          in the race for jouissance, woman takes over the phallic baton from man …
          … and lets it fall in order to rush on alone towards the Other Jouissance, the jouissance of her own body as Other to herself frigiditeit
        - who is this man who makes himself available as a *passeur* or a relay?
          who is that man from whom woman takes the phallic baton just to let if fall?
          - any flesh-and-blood man?
          - or the fantasmatic Invisible Man, the castrated lover or dead man, who can be unveiled behind any flesh-and-blood man?

- In "Guiding Remarks" Lacan suggests that frigidity has to do with woman losing herself in this Other jouissance, this jouissance of her own body as Other to herself
  - I infer that from the combination of 2 remarks by Lacan on frigidity in "Guiding Remarks"
    - on the one hand, the theoretical remark
      "frigidity presupposes the unconscious structure that determines neurosis" …
      … but appears outside of the web (*trame*) of symptoms"
      I understand that frigidity cannot be reduced to a symptom,
      in the sense of a symbolic, unconscious formation
    - on the other hand, the clinical observation, which Freud already made
      "frigidity is almost generic … if one takes into account its transitory form"
      it is as if a woman cannot do without a passage through frigidity
      as if frigidity has to do with some hidden essence of female jouissance
      no female jouissance without some point of frigidity, without frigidity at some point

    is Lacan already suggesting, in "Guiding Remarks" (1958-1960), what he will later state in full, in SemXX (1973): frigidity is a kind of real symptom, in the sense that it signals a woman's passage to the Other jouissance, the imminence of the Other jouissance??
  - this would imply that already in "Guiding Remarks"
    a distinction is noticeable between two forms of frigidity
    - a psychic frigidity
      based on a woman's fantasmatic jouissance of "The Invisible Man"
    - a real frigidity
      based on a woman's jouissance of her own body as being Other to herself

real frigidity in Sém XX 1973 (69-70)

- starting point
  a woman's jouissance is not limited to phallic jouissance, she also has a jouissance beyond phallic jouissance, Other than phallic jouissance
  this Other jouissance is the jouissance of her own body as as Other to herself
- crucial question for Lacan
  does a woman know about this Other jouissance?
  - when a woman experiences this Other jouissance (*ça arrive*),
    she knows that she experiences it
  - but beyond that a woman seems to know nothing at all about this Other jouissance itself
    - at least, we don't know what a woman knows about that Other jouissance of hers
    - in any case, a woman does not, cannot, will not say what that Other jouissance is like
- what then can be the reception of this unspeakable Other jouissance?
  - within the phallic discourse
    men, but also women, who are entirely caught up in phallic jouissance,
    - to start with, they reduce that Other jouissance to
      the passive counterpart of active phallic jouissance – as the putative vaginal jouissance
    - and because a woman cannot say anything about her Other jouissance,
      they then decide on the absence of their own vaginal jouissance – and call it frigidity
      that's why Lacan calls this putative (*prétendue*) frigidity

    according to Lacan, Freud and his hysterical female followers also indulged in this
  - outside of the phallic discourse
    women, but also men, who are not entirely caught up in phallic jouissance
    - do sense that there must be an Other jouissance
    - but unfortunately, they elevate this Other jouissance to
      some form of mystical experience, supporting the ex-sistence of God by it

    nevertheless, for his conceptualization of a woman's Other jouissance, Lacan chooses to depart from the mystical experience, and not from the hysterical discourse

FEMALE HOMOSEXUALITY
ON THE MODEL OF MALE COURTLY LOVE
A SECOND *VIA REGIA* TO FEMALE JOUISSANCE?

I recall briefly why Lacan attaches such great importance to frigidity
– but also to a particular form of female homosexuality

For Lacan there are the two fundamental givens of female jouissance
the two ineluctable clinical problems every single woman faces at some point
– and with which both Freud and the postfreudians continued to grapple with

- frigidity
- homosexuality (on the model of male courtly love)

both phenomena can take two forms
both phenomena are susceptible to the same dual explanation

- an explanation that is to be called 'psychic', or oedipal, in Freud's sense
  via a woman's jouissance of the typical female fantasy of "The Invisible Man"
  which is at the forefront in "Guiding Remarks"
- but also, an explanation that is to be called 'real', in Lacan's sense
  via a woman's jouissance of her own body as Other to herself, via her Other jouissance
  which is present in the background of "Guiding Remarks" – in the backcourt, if I may say so

INTRODUCTION

do female perversions exist at all?

- perversions are the kernel of male jouissance!!
  in the neuroses, psychoses and perversions alike

- but do female perversions exist at all??
  - Lacan explicitly states
    - in women fetishism is absent
      (except for the fetishization of the penis of the loved&desired man)
    - masochism in women is but a fantasy of male desire
  - therefore, the question becomes whether homosexuality can be a perversion in women
    cf. Granoff & Perrier on female perversion in the 1960 Convention Amsterdam

different forms of female homosexuality

- Jones on female homosexuality
  at that time, the postfreudian authority on female homosexuality was Ernest Jones
  - Jones studied female homosexuality in relation to obsessional neurosis
  - and tended to reduce female homosexuality to an identification with the father

- Lacan on female homosexuality
  in "Guiding Remarks", in a response against Jones,
  Lacan returns to Freud's case study of a young homosexual woman (1920)
  - it remains unclear to me to what extent Lacan regards Freud's young homosexual as a case of female perversion?
    in SemIV (1956)
    - Lacan claims female homosexuality is the most problematic perversion,
      the most problematic as a perversion
    - Nevertheless, there he labels Freud's young homosexual explicitly as a perversion
      (see also Millers title of lessons about the case "Perverse ways of desire")
  - anyway, in the case of Freud's young homosexual, Lacan follows two tracks
    - he assigns the oedipal father a place that is different from the place Jones assigns to the father in his cases of obsessional homosexuality
      - no identification with the father
      - the father is sidelined in the fantasy
        – as an 'impotent' third party, as an Invisible Witness
        which can be understood as a kind of disidentification with the father
    - but, in "Guiding Remarks", Lacan also suggests that what finally is at stake, in this kind of female homosexuality, is a woman's jouissance of her own body as Other to herself, woman's Other jouissance

LACAN'S FIRST APPROACH OF FEMALE HOMOSEXUALITY
(ON THE MODEL OF MALE COURTLY LOVE)
VIA THE JOUISSANCE OF THE OEDIPAL FANTASY OF "The Invisible Man"

- oedipal problem for the daughter = scorning (*Verschmähung*) by the father
  - the daughter's "demand (*exigence*) for love, for a child of the father, is held up to ridicule in reality (*réel*)": the mother expects another child from the father
  - the daughter "does not accept that the father (incestuous object) only assumes his sex (as male) at the cost of castration"
    castration by the mother? So that the father has nothing more to give to the daughter?

- fantasmatic answer/solution = courtly homosexual love
  - by becoming a homosexual in the style of male courtly love,
    the daughter *relève le défi* or *se donne les gants – de la relève de l'objet*
    she accepts the challenge of taking over the relation to the object from the father
    – and in doing so, defies her father
    - *relève de l'object*
      - *relève* = sublation??
      - *relève* = relay
        she relays the father in his relation with the object, with a woman
        - her father had a object relation with her, as a woman – but he blew it
        - so, she takes over the father's object relation, but with another woman
    - *relever le défi = se donner les gants*
      she accepts the challenge of treating this woman better than the father did with her
    as said, this amounts to a kind of disidentification with the father
  - in this taking over the relation of the father with the object,
    the fantasy of The Hidden Man appears to play a key role
    Lacan mentions in passing that Jones already had identified the place of The Hidden Man in the case of Freud's young homosexual
    it is indeed through this fantasy that all parties concerned, can relay each other in a permutation game over three positions
    - subject = the young homosexual woman
      she relays her father in this position, showing him how to behave with a woman
      - she gives what she does not have – her castration
      - and in doing so, she "poses with natural ease as a real man"
        – you see this also with today's female-to-male trans
        in contrast with the male-to-female's sustained delusional "I am The Woman"
    - object = the Other woman = an adored elderly Lady of Easy Virtue
      she relays the young homosexual, at the place she had for her father
      - that lady's femininity arouses the utmost interest in the young homosexual …
      - … who diligently takes care of that Lady's jouissance
    - Other = the father
      - the father is sidelined
        just like the castrated lover in the fantasy of The Invisible Man
      - at the moment when that father is unveiled, on one of Vienna's grand boulevards, where he crosses his daughter hanging on the arm of her Lady of Easy Virtue, at that moment the castrated father emerges not as an ideal incubus (as in frigidity), but as an ideal witness – a witness of how to take care of a woman's jouissance

LACAN'S LAST APPROACH OF FEMALE HOMOSEXUALITY
(ON THE MODEL OF MALE COURTLY LOVE)
VIA A WOMAN'S JOUISSANCE OF HER OWN BODY AS OTHER TO HERSELF
VIA THE OTHER JOUISSANCE

as anticipated in "Guiding Remarks"

so, in "Guiding Remarks", Lacan implies the typical female fantasy of "The Invisible Man"
- in frigidity
- in female homosexuality based on the model of male courtly love

but there Lacan also suggests that, just like frigidity, this type of homosexuality also has to do with the essence of female jouissance
- just like frigidity, this homosexuality does not in fail in any woman
- just like frigidity, this homosexuality signals a woman's jouissance of her own body as Other to herself, the Other jouissance

two passages in "Guiding Remarks" point in this direction

- female homosexuality signals "an effort of a jouissance enveloped in its own contiguity"
  In a rather obscure passage Lacan states that in female jouissance there is a competition
  I understand: a competition between phallic jouissance and the Other Jouissance
  "feminine sexuality = an effort of a jouissance enveloped in its own contiguity (circumcision indicates the symbolic break of this jouissance) to realize (itself) in competition with the desire that castration liberates in the male in giving desire the phallus as its signifier"
  la sexualité feminine = effort d'une jouissance enveloppée dans sa propre contiguïté (circoncision = rupture symbolique ce cette jouissance) pour se réaliser à l'envi du désir que la castration libère chez le mâle en lui donnant son signifiant dans le phallus
  - in female sexuality 2 forms of jouissance
    - on the one hand, the phallic jouissance
      - Lacan does not mention the expression her
      - he calls it desire
        - "desire that comes about thanks to castration", to "a symbolic break (*rupture*), with circumcision as a model"
        - desire under the signifier of the phallus
    - on the other hand, the Other Jouissance
      - Lacan does not mention this expression here either
      - he calls it "a jouissance enveloped in its own contiguity" *contiguité*)
        - contiguity means that this jouissance is not open, there is no hole in it it is folded in on itself
        - this Other jouissance resists the symbolic break of castration
  - this Other jouissance competes for the hardest with phallic jouissance to realize (itself)
    se réaliser à l'envi = '"to compete for the hardest to realize"

- female homosexuals as “appelants of sex”
  a little further on in “Guiding Remarks”, Lacan returns to that “competition for the hardest to realize” between the phallic pleasure and the Other pleasure – in a passage I already commented on at the very beginning
  “desire's supporters and the appellants of sex act as rivals”
  les tenants du désir et les appelants du sexe s’exercent en rivaux
  for once rather poorly translated in English by Fink, losing sight of the concepts and the legal metaphor
  - man = *tenant du désir*
    - translation
      - *désir* = desire – ok!
      - *tenant*
        - Fink: supporter – no!
        - me: someone who legally rents or leases a property > tenant
    - *tenant du désir* = man rents or leases the desire legally, via the castration or phallus
      rechtmatige pachters van het verlangen middels de castratie
  - woman = *appelant du sexe*
    - translation
      - *appelant* = appellant – ok! someone who gives notice of appeal in court
      - *sexe*
        - Fink: fairer sex – not wrong, but misses the opposition with desire
        - me: jouissance
    - *appelant du sexe* = here Lacan anticipates what he will conceptualize later on, in Seminar XX (1973), about the two sides of woman
      - on the one hand, a woman also legally rents or leases desire via the castration or phallus – just like man
      - but on the other hand, a woman does not – and thus she has to give notice of (an) appeal for her sex, her Other Jouissance, to be also legally recognized as desire via the castratie – but this will irrevocably fail
        in hoger beroep om buiten de fallus vallende Autre jouissance alsnog te laten erkennen via de fallus – maar dat mislukt altijd

ANNEX

Joanna of Castile (1479-1555)

Spanish queen Joanna of Castile was considered mad by her own father, mainly because she was unable tot stick to the court etiquette

- The first sign of her 'madness', according to her father, was her marriage. In 1496, at the age of 17, she married the Handsome Philip head over heels, in the midst of the Flemish town of Lier – and only married officially after having lost her virginity during a first love night together.
- After her mother's death, Johanna and Philip became queen and king of Spain. But Johanna's father refused to accept that - and proposed himself as King with his daughter Johanna as Queen. The royal court chose Johanna and Philip.
- Choosing not to ignore her king husband's infidelity in the Netherlands, as required by the court etiquette, Johanna travelled after him and tried to keep Flemish women away from him. Second sign of madness according to her father.
- When her husband died (poisoned by Johanna's father?), she had his embalmed corpse placed in a lead coffin in her bedroom. Every morning she had it opened. And even when she travelled, she took the rotting corpse with her. After some months, her father made her bury her husband.
- because she remained unable to comply with court etiquette, her father finally had her declared insane and locked up in a convent. Nevertheless, she did remained queen until her death, even during the reign of her son, Ghent born Emperor Charles (who did not overturn his mother's insanity declaration).

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