

Abstract

Moaven Doust, Dariush, *RANDANMÄRKNINGAR till psykoanalysens etik* [*Randanmärkningarna, Notes on the ethics of psychoanalysis*]. Dissertation in Swedish. Department of History of Ideas and Theory of Science, Goteborgs universitet, Sweden 2002.

This study deals with some foundational arguments in Lacanian teachings. The general scope is set by the concrete question of the ethics of psychoanalysis, an expression coined by psychoanalyst Jacques Lacan. I start by an investigation of four terms of ethics of psychoanalysis as they have been singled out by Lacan in his teachings: The error or the ethics of the symptom, the desire as the incommensurable measure of a psychoanalytical ethics, the Lacanian practice of *le Bien-dire* and finally the real. None of these terms alone could be considered as defining the ethics of psychoanalysis. The ethics of the real is probably the closest approach to some decisive ethical moment in Lacanian teachings. And yet, not even the real alone could designate the very locality of a momentarily form of an unsettled subjectivity. In fact, I argue that this subjective moment is the very concluding moment in lacanian psychoanalysis. I suggest a simple formula as the point of departure, the formula is borrowed from one of Lacans own writings: The ethics of psychoanalysis is the practice of its theory. My thesis is then that all four terms are different moments in the psychoanalytical practice conceived as a passage or a movement. Further, I argue that this passage follows a topological trajectory. By this approach, I believe that one crucial problem of any discourse on ethics of psychoanalysis can be resolved: The tendency to reduce the psychoanalytical knowledge to a set of deontological rules. The study follows the trajectory, defines each term as a moment, separated and yet not opposed to each other. The study conveys also a closer investigation of the consequences of the specificity of Lacanian psychanalysis in regard to certain Freudian theories. My approach to this issue is guided by my second thesis which says that there is a politics of Lacanian analysis, its first premise is that there is no doctrine called Lacanism but on the contrary strong indications as to what a lacanian clinical practice could not be. It explains why I focus on the demarcation between the diversity of therapeutical procedures elaborating on the sense and the analytical experience aiming at the hors-sense. It is in this context I discuss Hegelian philosophy, the philosophical enigma of One and Kantian philosophy. The logics of sexuation, the issue of analytical interpretation and the finality of an analytical experience are related to what I define as the structure of analytical situation.

Keywords: Freud, Sigmund, (1856-1939), Lacan, Jacques (1901-1981), Aristoteles (384-322 BC), The Infinite set, Psychoanalysis, Object, difference, Jouissance.