

WHY FREUD

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At its starting point in 1953, Lacan's teaching aimed to counter the rising tide of ego-psychology in psychoanalysis, in order to "return to Freud" and thus to the origin of the Freudian experience. It was in this context that he created his School in 1964, situating its founding within a "movement of reconquest,"¹ which sought to reclaim the Freudian Field from those who had brought about a psychologization of psychoanalysis.

Lacan's program for a School of psychoanalysis was based on an offer—open to all—to engage in work with three explicit aims: first, to restore to the Freudian Field the cutting edge of its truth; secondly, to bring the original praxis that Freud instituted under the name of psychoanalysis back to what he described as "the duty incumbent upon it in the world"; and thirdly, by means of a sustained critique, to expose and denounce the deviations and compromises that encumber the development of psychoanalysis and degrade its use.² Lacan was a self-declared Freudian,³ who founded the *Freudian School of Paris* (EFP) to make it clear that his School was not a deviation. He did not found a Lacanian School but an "Odyssean" one, as Jacques-Alain Miller has said.⁴ "The return to Freud is Lacan's Odyssey."⁵

The unconscious has been described as the censored chapter of history,⁶ which places history at the center of the experience. Yet it is also of the order of the *unrealized*, of the *want-to-be*, caught up in the temporality of an experience that can never simply be dated, but which is always taken up anew, in the enunciation of each subject. Jacques Lacan's main focus lay *in the present*—in making psychoanalysis present, desirable, impactful just like the first time.⁷

Following its creation by Jacques-Alain Miller in July 2022, the London Workshop of the Freudian Field (LWFF) offers a systematic program, taught by psychoanalysts of the World Association of Psychoanalysis, which aims at the transmission of the Lacanian Orientation in English. As a project of the Freudian Field, it takes the form of "permanent formation" and contributes to the contemporary effort to return psychoanalysis to the rigor of its concepts and its orientation, in a way that is linked to the contemporary clinic.

This issue of *The Lacanian Review* presents six of the theoretical texts delivered during the 2023-2024 LWFF. That year we chose to dedicate our work to Freud's "Introductory Lectures in Psychoanalysis." In this way we can return, again, to the introduction of psychoanalysis.

Excerpt from the editorial of *The Lacanian Review* 17: "Introduction to Freud Assembled by the London Workshop of the Freudian Field." Peggy Papada is a psychoanalyst in London, member of the NLS and the WAP. She is a member of the LWFF committee and guest editor for this volume of *The Lacanian Review*.

¹ Jacques Lacan, "Founding Act" (1964) in *Television: A Challenge to the Psychoanalytic Establishment*, ed. Joan Copjec (New York: Norton, 1990): 97.

² *Ibid.*

³ "It's up to you to be Lacanians if you wish. For my part, I'm a Freudian." Jacques Lacan, "Overture to the First International Encounter of the Freudian Field, Caracas, 12 July 1980," *Hurly Burly*, no. 6 (September 2011): 18.

⁴ Jacques-Alain Miller, *Comment finissent les analyses* (Paris: Navarin éd., 2022): 140.

⁵ *Ibid.*, 139.

⁶ Jacques Lacan, "The Function and Field of Speech and Language in Psychoanalysis" (1953), in *Écrits: The First Complete Edition in English*, trans. Bruce Fink (New York: Norton, 2006): 215.

⁷ Jacques-Alain Miller, "Lacan, The Teacher," *Hurly Burly*, no. 6 (September 2011): 43–51.