



Université
de Toulouse

When It doesn't read

RECONNECTING EERA : 23-28 august online

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long paper 617 - 11:45 /12:30, 26th August 2020

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Introduction

- Research history
- The case « Sally »
- Scientific project

JOUISSANCE

different relationships that a desiring and speaking subject can wait for and experience from the use of a desired object.

From Chemama (1995, p.204)

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Questions and plan

How a psychoanalytic concept, the jouissance, can help in educational research?

What kind of epistemology clinical didactic is using, and what does it mean philosophically. The question of the subject

- *First step : From a professional problem to a clinical didactic analysis
Theoretical framework/ Methodology/Irene's construction case*
- *Second step : From the analysis to an other look at class issues
Crossing references : how can philosophy help / thinking intersubjectivity*

First step : From a professional problem to a clinical didactic analysis

Theoretical framework/ Methodology/Irene's case

Clinical didactic (Terrisse & Carnus, 2009; Carnus & Terrisse, 2013)

The hypothesis of Freudian unconscious.

The subject is

- Singular : unique,
- Split : divided by his unconscious and the lack of being
- Liable: by the institutions.

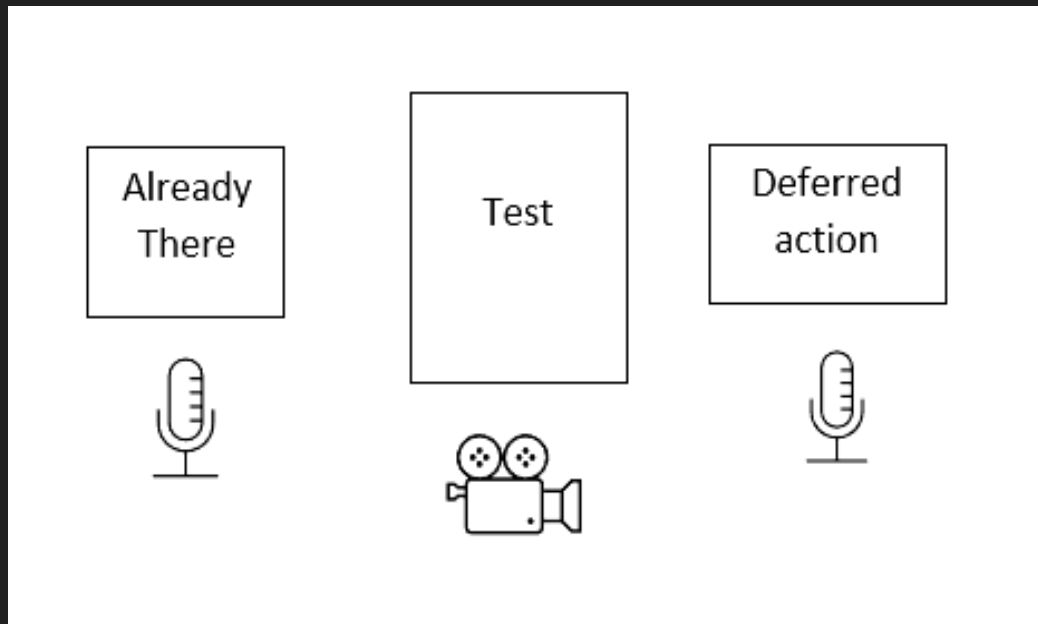
First step : From a professional problem to a clinical didactic analysis
Theoretical framework/ Methodology/Irene's case

Clinical didactic uses a subject theory

- Not the text of knowledge, not a storage of things to swallow
- A subject and his report to knowledge (Beillerot et al., 1989, 2000; Blanchard-Laville et al., 1996)
- Power of action a creative process (Beillerot, chapter 5, 1989)
- By the uncounscious. Just one point of view, one subject and his relation with the Real by the way of the fantasies : the Imaginary (Lacan, 1974)

- First step : From a professional problem to a clinical didactic analysis
Theoretical framework/ Methodology/Irene's case

Usual way in clinical didactic



- The theory of the signifiers: the mosaic of the psyche, the relations between signifiers.
- A case construction
- Specific scientificity: subjectivity (Devereux, 1994) and correctness & coherence (Cifali, 1999)

- First step : From a professional problem to a clinical didactic analysis
Theoretical framework/ Methodology/Irene's case

For Irene's case

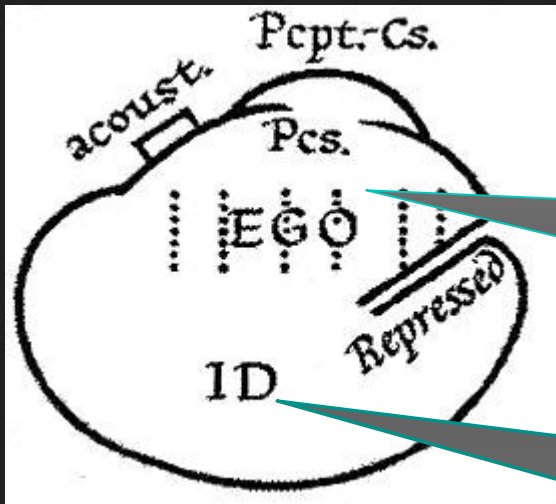
- Professional monographic notes
- Half-directed interview of the teacher Irene, registered and written in totality
- No interviews of Sally :
 - Short datas, no video tape of the test
 - Because of the seminar about jouissance

○ First step : From a professional problem to a clinical didactic analysis
Theoretical framework/ Methodology/Irene's case

- A few words concerning Sally
- Is Sally's difficulty a real problem to her teacher Irene ?
- How Irene points out Sally's strengths and deny difficulties
- Irene's seemingly real problem : keeping power on the bodies

- First step : From a professional problem to a clinical didactic analysis
Theoretical framework/ Methodology/Irene's case

The Id.



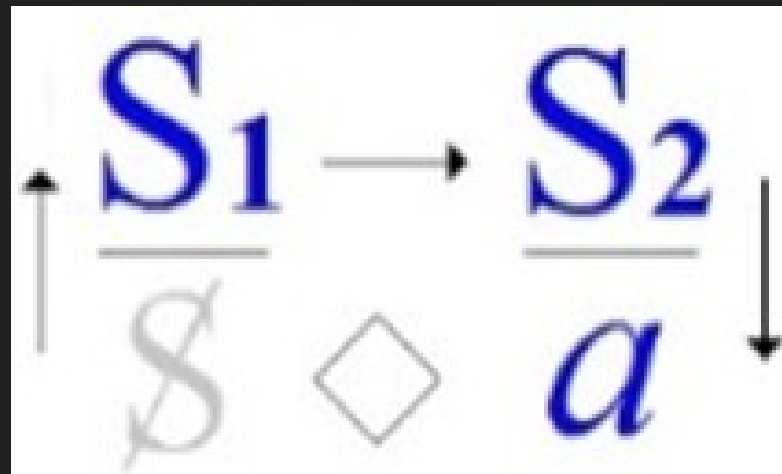
Singular organisation of the drives

Dialectical opposition of the drives

“Common expressions such as “ça m’a pris d’un coup”/ it took me all of a sudden”, “ça m’a fait souffrir”/it made me suffer or even “ça bouge”/it moves, “ça tombe”/it falls”, or the famous “ça parle”/it speaks of Lacan, join this approach of Freud. Reflecting on what is stated there, like that, Lacan comes to advance in his seminar on *The Logic of the Phantasm* that ça is what, in discourse as a logical structure [structure here grammatical], is all that is not je/I, that is to say all the rest of the structure”. (Chemama & Vandermersch, 1998, p. 48).

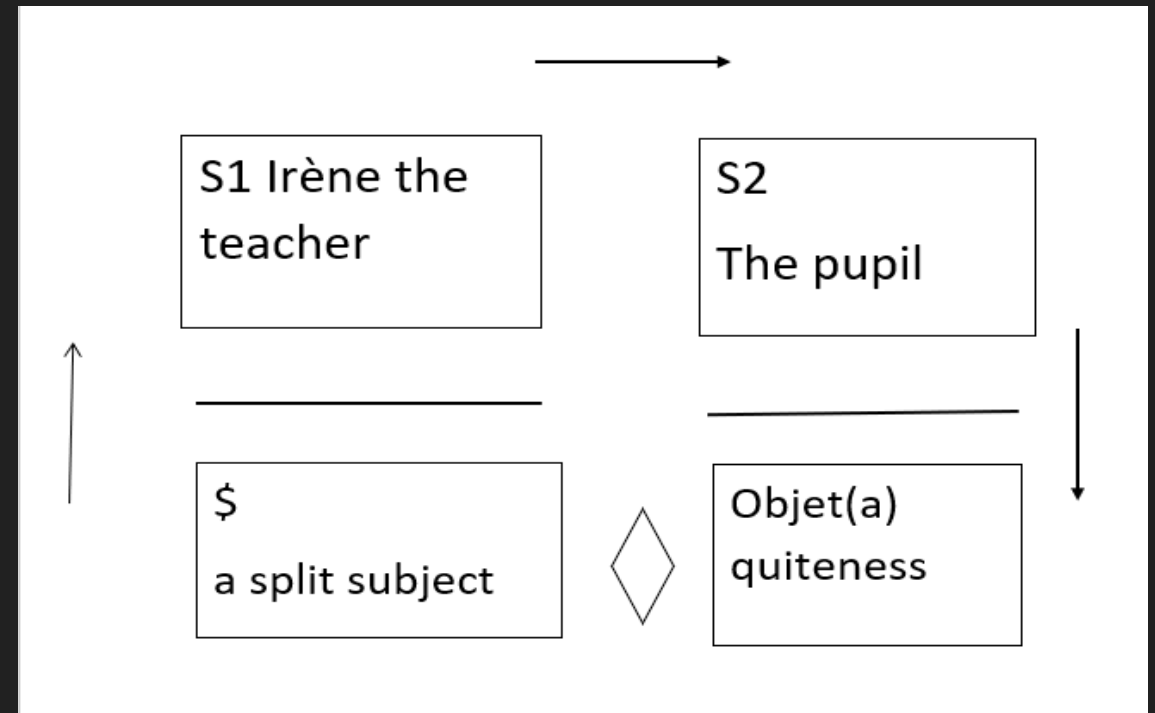
- First step : From a professional problem to a clinical didactic analysis
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The master discourse (Lacan, 1970)



Irene's construction of case : analyze with the studied concepts

- Irene stucked in her drives
- The master discourse as an explanation hypothesis
- What such an analysis implies for educational sciences



Second step : From the analysis to an other look at class issues
crossing references : how can philosophy help / thinking intersubjectivity

Foucault, *Surveiller et punir : naissance de la prison* (1975) : **School is a disciplinary institution**

“By assigning individual places, it has made it possible for everyone to be monitored and for everyone to work simultaneously. It organized a new economy of learning time. It made the school space work like a machine for learning, but also for monitoring, prioritizing, rewarding ...”(Foucault, 1975, p. 149)

Castoriadis : *Imaginary Institution of Society* (1975):
Psychic basis of the institution :

“The radical imaginary is a social-historical and also psyche/soma. As social-historical, it is an open river of the anonymous collective; like psyche/soma, it is representative/affective/intentional flow. What in the social-historical, is position, creation, making to be, we call it social imaginary in the first sense of the term, or instituting society. What in the psyche/soma is position, creation, making-being for the psyche/soma, we call it radical imagination.»

A call for autonomy : “Psychoanalysis is a practical-poietic activity (Castoriadis, 2000, p. 179).

Second step : From the analysis to an other look at class issues

crossing references / how can philosophy help / thinking intersubjectivity

Butler reading Benjamin reading her : Butler, J. (2006). *Le désir de reconnaissance*. In M. Cervulle (Trad.), *Défaire le genre* (p. 155-176). Amsterdam. About the *Shadow of the Other Subject*, Benjamin (1994)

Does the Ego exist (ek-stase) by the exclusion (Butler) ?

More risk of destruction

Or can the Ego exist by inclusion (Benjamin) ?

- The Ego recognises the Other (as an exteriority)
- Otherness appears
- With the historical legacy and the standards

Useful in educational sciences and educational training for :

- *taking care of Otherness*
- *questionning the standards*

Second step : From the analysis to an other look at class issues
crossing references: how can philosophy help / thinking intersubjectivity

Differents references : differents epistemologies in a binarism opposition

In Hegel epistemology

- master /servant : a dialectical opposition
- Desire is always a desire of recognition
- The fight to the death is a way for master and servant to know something about themselves, the man is changing and growing up : the split Ego
- The subject is a political and philosophical one
- A violent recognition, a risk of destruction

In the epistemology of psychoanalysis :

- sujet/object : a dialectical opposition
- The subject has drives/has desire
- the other exists, in the Real, that never stops to be written, the other can be spoken in the Symbolic, he can be represented in The Imaginary, by the fantasy of the subject.
- The subject doesnt talk to the other / incommunicability
- The subject talks to the Other : Che vuoi?
(Lacan, 1974)

No decent place for every subject in these epistemologies

Conclusion

This presentation aims to show

Somes results : the usefull of the Id, the master discourse in educational phenomena.

The position of clinical didactic in the educational sciences

And aims to share our work in progress, especially at the end.

Our questioning about the ego, the comparism between dialectical epistemologies

Your reactions will help us.

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Translation

après-coup : deferred action

autre/Autre : other/Other

ça : the Id.

Déjà-là : already there

discours du maître : the discourse Master

fantasme : fantasy

Imaginaire : the Imaginary

intersubjectivité : intersubjectivity

jouissance : jouissance

manque à être : lack of being

moi : the Ego

plus de jouir : excess of jouissance :

pulsion : drive

rapport à l'épreuve : the report to
the test

rapport au savoir : report to
knowledge

Réel : the Real

signifiant(le) : the signifier

signifié (le) : the signified

Symbolique : the Symbolic

test : l'épreuve