

Can exposure to Psychoanalysis modify University Discourse?

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Sincerely,
Simona Campbell

Abstract

This thesis will examine the unconscious dynamics operating in a university setting and in what Lacan calls “university discourse”. Its ultimate aim will be to indicate how exposure to psychoanalysis may modify university discourse.

Introduction

Can exposure to psychoanalysis modify university discourse?

The ultimate aim of this research thesis is to demonstrate how exposure to the particular concept being ‘transference’ might modify university discourse.

The objective is to investigate how transference could influence members of staff within a university setting and the experience of students who are attending the university.

Psychoanalysis is a therapy that is based on communication through speech (Arlow, 1995). The examination of communication is important in any psychoanalytic study. Lievrouw (2003) views Lacan’s discourse theory as a research device:

‘A theory that enables us to formalize the position that a subject takes within discourse. The word discourse is derived from the Latin ‘discurrere’ which means running around. We run around in a language, so to speak, looking for something that is missing’ (Lievrouw, 2003)p100.

Psychoanalysis looks for unidentified unacknowledged transference. Furthermore psychoanalysis appears within a powerful scientific and philosophical tradition;

‘Conversation analysis has its origins in at least two important intellectual traditions. Wittgenstein argued that the social and interpersonal reality that we experience and live in and is primarily constructed through language’ (McLeod, 2002)p91.

Foucault (2006) grants that it was psychoanalysis that changed the science of mental illness from observation to dialogue. The dialogue commenced ‘once psychoanalysis had experienced the phenomenon of the gaze,[...] substituting its silent magic with the power of language’ (Foucault, 2006)p488.

The research question and its aim resulted in the formation of the following structure for this thesis.

Following this introduction the first chapter will focus on the concept of transference paying particular attention to reviewing Freud's technical papers. The preliminary guide to unconscious dynamics therefore will be the concept of transference. Transference is a unique concept to psychoanalysis. It is unique in that it recognizes transference where as others are not aware of it. Psychoanalysis in contrast uses transference in a specific way.

In a university setting transference can arise in a student and teacher relationship, which is spontaneous in nature. For example a student unconsciously liking a certain teacher more than others or counter transference where a teacher might favor a certain student. A student who is not aware of a transference relation to a teacher may spontaneously think that the teacher favors them due to their work. The teacher is taking up the master position of someone who has complete knowledge; the student thinks the master possesses all the knowledge. Also considered will be positive and negative transference, both of which are relevant to teacher and student relationships. By speaking the student will transfer their feelings, thoughts and their desires toward another person in this case the teacher, and the particular setting will be the deciding technique of interaction. Through conversation the student is aware that what they might be saying is most likely to have an affect on the teacher. Naturally every conversation must hold a connection otherwise it would not make sense. This effect can result in a positive or negative transference.

I will be examining Lacan's theory on the four discourses, which are four social bonds. A particular advantage of Lacan's theory is that it focuses on transference, the relationship between knowledge and truth (Verhaeghe, 1996). Every social bond triggers another social bond due to its lack of success. University discourse will be introduced by firstly outlining and examining in chapter two what 'Discourse' is and what it means. Why not just say language? The reason why Lacan uses the word discourse is because discourse is not a language out there that can be studied scientifically; discourse is about communication.

Chapter three will consider the master's discourse. The master in this case being a teacher, who is believed to hold all the knowledge and naturally taking up the governing position of the law, in other words a master's position. Knowledge is

constantly transferred by the teachers onto students so that the students themselves can one day become the masters.

Chapter four examines the hysteric's discourse. The hysteric in this case is the student, who asks all the questions and demands to know all the answers. The master i.e. teacher is endlessly questioned, defeated, revered and rejected resulting in a positive and negative transference. Dora's case illustrated through her symptoms and dreams, where she was constantly searching for knowledge 'what it means to be a woman and a daughter in relation to a desire of a man' (Verhaeghe, 1996)p1.

Chapter five discusses analytic discourse. It symbolizes a desire to master the patient but in a way that is opposite to the master's discourse. Where the master's discourse is to produce general knowledge, the analytic discourse is about producing specific knowledge. In analytic discourse the analyst is put in the position by the patient as an individual who is supposed to know all the answers and who holds all the knowledge. It is important that the analyst does not give into any preconceived beliefs or demands from the patient. The analyst must help to enable the patient to recognise the truth by themselves.

Finally chapter six brings all of the above together within university discourse. Examined here will be the interaction and relationship between student and teacher, to knowledge and the possible rebellious acts by students, which were evident in the May 1968 student rebellion in Paris. Ultimately the students in Paris were looking for an alternative master.

In conclusion this study will be leading towards the question;

What benefits will the exposure to psychoanalysis bring to a university setting?

Chapter 1: Transference

The main focus of this chapter will be exploring literature review of Freud's papers "the dynamics of transference" (Freud, 1912), "observations on transference love" (Freud, 1914), "remembering, repeating and working through" (Freud, 1915) and a paper in the introductory lectures on psychoanalysis part III "transference" (Freud, 1916-1917). Which will be exploring the development of psychoanalytic concept of transference.

Transference can be explained as:

'Transference arises spontaneously in all human relationships just as it does between the patient and the physician, [.....] So psycho-analysis does not create it, but merely reveals it to consciousness and gains control of it in order to guide psychical process towards the desired goal.' (Freud, 1909)p51.

Lacan confirms the ever, present nature of transference where he states;

'There must be, outside of the analytic situation, pre-existing possibilities which the analytic situation combines in what is perhaps a unique way' (Lacan, 1994) p124.

However, transference is a unique concept in that it is only recognized in psychoanalysis. Transference is the repetition of a patient's past and child-like patterns relating to significant or important people from their childhood.

'What are transferences? They are new editions or facsimiles of the impulses and phantasies, which are aroused and made conscious during the progress of the analysis; but they have this peculiarity, which is characteristic for their species, that they replace some earlier person by the person of the physician. To put it another way: a whole series of psychological experiences are revived, not as belonging to the past, but as applying to the person of the physician at the present moment' (Freud, 1901)p116.

And thus the use of transference is one of the most challenging and unique concepts of psychoanalysis.

'[...]it becomes evident that transference is an inevitable necessity. Practical experience,[.....] shows conclusively that there is no means of avoiding it,[.....]

This happens, [...] to be by far the hardest part of the whole task' (Freud, 1901)p116.

At first Freud believed that the patient's dreams and free associations in analysis would be enough to cure patients. Repressed conflicts, which the analyst interpreted, would progress analysis towards cure through insight. When positive transference occurs it helps to build trust and rapport. Freud believed that transference could become an obstacle or cause resistance to treatment. Only because of the sudden ending of Dora's treatment in (1901) did Freud turn his attention to the significance of transference and acknowledge its importance.

'[...] Dora put one part of the pathogenic material at my disposal during treatment, I neglected the precaution of looking out for the first signs of transference, which was being prepared in connection with another part of same material – a part of which I was in ignorance' (Freud, 1901) p118.

At first Freud believed that he was representing Dora's father, however this was a mistake. Only later was Freud able to make the connection that it was from Herr K that Dora made transference onto Freud and not from her father. Freud (1901) verifies that due to his ignorance of identifying Dora's early transference in which Freud reminded Dora of Herr K., 'she took her revenge' on Freud leaving therapy just as Dora wanted to take her revenge on Herr K. As a consequence Dora 'acted out' rather than reproducing memories and fantasies in treatment by use of transference (Freud, 1901).

Here Freud acknowledged the importance of transference within therapy and due to his failure in analyzing Dora's transference responses toward him, it had resulted in the premature ending of Dora's analysis. Therefore (1901) Freud explains that transference cannot be avoided during treatment. It is used to set up barriers, which can make the material unapproachable in treatment. It is only once transference has been established will the patient come to acknowledge the links and connections that were put together during the analysis. Freud continued to say, if transference had been established at an early stage of treatment, as a result, analysis would have a stronger commitment against unexpected and uncontrollable resistances.

After Dora's case, Freud's main discussion around transference was raised in his 'Transference' lecture XXVII (1917) and in his papers on technique, especially in 'The Dynamics of Transference' (1912), which deals with the theoretical side of transference and 'Observations on Transference-Love' (1915), which is concerned with the technical dilemma raised by the positive transference.

Reviewing (1917) Freud's XXVII lecture on transference, he outlines that transference exists from the very start of therapeutic treatment in all patients and for a period of time is the most powerful object in its development. No attention is brought to it as long as it functions alongside the work that is being carried out within psychoanalysis. Attention should only be given, if during the course of the work one is met by a form of resistance whereby it can change its relation to the treatment under two very opposite circumstances. Firstly positive transference, such as developing strong feelings of affection towards the analyst causing internal resistance to the patient. Secondly negative transference, where hostile feelings are developed, as a rule they would appear after and behind affectionate feelings; their concurrent existence offers a good insight into emotional uncertainty which is central in most relationships with other people (Freud, 1917).

'We can be in no doubt that the hostile feelings towards the doctor deserve to be called a 'transference'. (Freud, 1917)p443.

Freud (1917) further explains that transference can be mastered by indicating to the patient that their feelings do not emerge from the current situation and do not relate to the analyst, but instead they are replicating something that had occurred to them in the past and therefore are asked to move the repetition into a memory. Through this method, transference whether positive or negative, seems to appear as a form of danger to the treatment, however the opposite is the case. Only with transference can the unconscious material be unlocked (Freud, 1917).

So where does transference emerge from? What issues does it produce? How can these issues be defeated and what benefits are ultimately obtained from it? These are the questions to be answered by moving onto and further exploring Freud's literature

review on the technique and other works, which are a technical guide to psychoanalysis.

Freud published a paper in (1912) called, “the dynamics of transference” which was part of the series on techniques where he examines how transference is formed and of the way in which it is played out during analytic treatment? By reviewing his paper it will allow us to gain clarity and offer a closer understanding on how transference is formed and how it operates.

Each person from early childhood has obtained their own technique in controlling their erotic life, which is a set of rules created when falling in love, such as satisfying the urge and the goals that are set out in the development of it (Freud, 1912). This is why the subject of love is appealing to psychoanalysts as it enables them to ‘comprehend what takes place in transference’ (Lacan, 1960-1961). The Other onto whom we transfer is often the master. This can be a challenging position for the Other, being the one who is perceived to hold all the answers.

If the person’s love is not satisfied by reality they are likely to approach every person they meet for the very first time with libidinal anticipatory ideas. It is most likely that both parts of the person’s libido, one which is able to become conscious and the other being able to become unconscious hold a relationship in developing that attitude. As a result unsatisfied libidinal cathexis of a person, which is already in suspense, will be directed toward the therapist (Freud, 1912). This cathexis will then introduce the therapist into one of the physical ‘series’, which the patient has already developed (Freud, 1912). If as an example an image of a father figure or the term introduced by Jung in (1911) as the ‘father-imago’, is the key in bringing this about, the outcome will connect with the real, linking the matter to the patient’s therapist (Freud, 1912).

So, why is it that in an analytical setting transference appears to have the most powerful resistance to the treatment? When the analyst is faced with a situation where the patient’s free association really ceases, the stoppage can be withdrawn by reassuring the patient that the reason for this is because they are making a connection with the analyst or himself. As soon as the patient is faced with this explanation the stoppage is then withdrawn.

So why does transference seem to appear in psychoanalytic therapy as resistance?

Freud (1912) explains in analytic treatment, where sexual desire has become less advanced and has woken up the patient's infantile-imagos, it would be procedure to follow this course and make all attempts to find these unconscious sexual desires available and bring them to the surface. One of the challenges that the psychoanalyst can come across, where the sexual drive is withdrawn into its hiding-place, a conflict is bound to break out, all the elements have caused the sexual drive to lapse and as a result rise as a form of resistances against the work with the analyst, in order to preserve the new state of objects (Freud, 1912).

Freud (1912) continues to say that the sexual drive at the hands of the patient's personality had always been under the control of the attraction of their unconscious complexes, which have gained access on a regressive course as the appeal for reality had decreased. In order to free it, this appeal of the unconscious has to be overcome. In other words the repression of the unconscious drives and of their developments, which have been set up in the patient, must be removed. This holds the largest part of resistance, which frequently is the cause for the illness to continue even after turning away from reality has misplaced its temporary basis. The analysis must make every effort against the resistance from both of these origins. The resistance will be active during treatment every step of the way and it cannot be ignored as it represents the forces that are aiming toward recovery.

Following the conscious symptoms, which originate from the unconscious, where the resistance will soon be visible and this is where the next association must be made and become visible as an understanding between its demands and the ongoing analytic treatment. It's at this stage that transference emerges in the therapeutic session. Any sensitive material that the patient brings to light will more than likely be transferred onto the therapist. This will create the next association and introduce itself as a form of resistance (Freud, 1912). This may be because transference has surfaced to the consciousness where it fulfills the resistance. This is most recurrent during an analytic session. Frequently, when one is close to the root of the symptom, one part, which will be susceptible to transference is, initially forced ahead into consciousness and protected with determination.

The longer the patient is engaged in analytic therapy the more obvious it becomes for the patient that the distorted material alone will not be able to offer protection from being exposed, the more regular one type of distortion is used then clearly this will

allow for significant benefits – distortion through transference. Therefore transference in the analytic session is seen from the start as the strongest weapon of the resistance, and the severity and determination of the transference are an influence of the resistance.

So how is transference so well suited to be a method of resistance? We may be able to understand the answer better by first examining individual transference resistance, which is taking place during analytic treatment. One must differentiate a positive transference such as feelings of affection from negative transference having hostile feelings and to treat these two separate. Positive transference is split into friendly or affectionate feelings, which are allowed into consciousness and transference of these extended feelings into the unconscious.

Unconscious activity is transference ‘the putting into performance of the unconscious’ (Lacan, 1994) p267. In relation to the ending, psychoanalysis displays that they always return to erotic sources. This will therefore lead to the realization that all the emotional relationships of friendship, sympathy, trust are generally connected with sexuality, which have evolved from sexual desires through softening of their sexual aim no matter how pure they might come across to be in the conscious self-perception (Freud, 1912).

Therefore transference for the analyst is only suitable for resistance to the treatment if it is a negative transference or a positive transference of repressed erotic drives. If we take away transference by making it conscious, we are separating these two elements of the emotional act from the therapist. The other element that is allowed into consciousness continues in psychoanalysis precisely as it is in other procedures of treatments.

So why is it that the occurring resistance of transference only seem to appear in psychoanalytic settings and not in any other form of therapy? This is because psychoanalysis is able to identify it where as other therapy’s may not. Most likely negative transference would come to surface in other forms of therapy. As soon as the patient may experience superiority of negative transference they will more than likely leave the session in an unaltered state, just like we have discussed previously in Dora’s case.

Freud (1914) in his paper ‘remembering, repeating and working-through’ explains when a patient says that they have nothing to say as nothing comes to mind, Freud calls this a form of repetition of a ‘homosexual attitude’ (Freud, 1914) p150, which

comes to surface as a form of resistance against remembering anything. As long as the patient is undertaking therapy they cannot break away from the need to repeat, which is understood as the patients way of remembering. What is most interesting here is the connection with the need to repeat to the transference and to resistance (Freud, 1914).

‘The greater the resistance, the more extensively will acting out (repetition) replace remembering’ (Freud, 1914)p151

If the patient begins their treatment under the protection of positive transference, it makes it easier for them at the start to bring to the surface their memories, and the symptoms will be at rest. But if analysis progresses, the transference might become negative / hostile or too intense and as a result in need of repression. The patients memories may result in them acting out in a negative way. From here on in the resistance will control the flow of the memories, which will then be repeated.

Continuing on Freud (1915) explains in his paper ‘Observations on Transference-Love’ that the only real difficulty the therapist will encounter during analysis is managing transference. In this paper Freud gives an example of a case where a female patient declares her love for her therapist. Freud’s view was that other therapies outside of psychoanalysis will take the approach of cancelling or terminating the treatment as they feel ethically and morally they cannot continue. However psychoanalysis looks upon this from a different perspective. If a patient has developed feelings and has fallen in love with the analyst and the treatment is terminated, soon after the patient’s condition will force her to make another attempt at analysis, by seeing someone else. Once the patient is engaged in a second analysis, where the patient once more develops feelings and falls in love with the second analyst and if she terminated the session once again ‘the same thing will happen with the third doctor’ (Freud, 1915) p160.

Here the analyst must recognize that the patient who has fallen in love is influenced by the analytical situation, which occurs without fail and is ‘one of the basis of the psycho-analytic theory’ (Freud, 1915) p160. Even when the patient insists in leaving therapy due to these feelings of affection, the analyst must communicate to the patient that it is essential for the work to continue. Freud’s (1915) paper ‘Observation on Transference-Love’ explains that it is important for the work to continue because:

‘[...] love of this kind, which is bound to remain unexpressed and unanalysed, can never make the contribution to the patient’s recovery which analysis would have extracted from it’ (Freud, 1915)p161.

By falling in love with the therapist Freud (1915) explains;

‘There can be no doubt that the outbreak of a passionate demand for love is largely the work of resistance’ (Freud, 1915)p162.

Freud (1915) further continues to explain that the analyst must not advance in forcing the patient to give up their desires and go in with the work of analysis. If the patient is told to give up their feelings for the therapist as soon as they have announced them the patients erotic transference would not be carried out in analytic way. As the repressed material would have been brought up into consciousness, only to be again repressed ‘in a fright’ (Freud, 1915). This would result in the patient feeling embarrassed followed by taking revenge because of it, and acting out.

The fundamental principle in psychoanalysis is that the patients want and desire should be allowed to continue for them, in order that they might ‘serve as forces’ (Freud, 1915) pressuring the patient to continue with the work.

In (1915) Freud asked a question; what would happen if the therapist was to return the love for the patient looking upon them favorably?

‘If the patients advances were returned it would be a great triumph for her, but a complete defeat for the treatment’ (Freud, 1915)p166.

Freud (1915) explains this by saying that the patient would have accomplished what all patients ‘strive’ for in analysis;

‘She would have succeeded in acting out’ (Freud, 1915)p166

Instead the therapist must ‘keep firm hold of the transference-love’, as a material, which needs to be looked into and ‘traced back to its unconscious origins’ and bring

the repressed erotic life into their consciousness and this 'under their control' (Freud, 1915).

Once the analyst then shows that they are resisting every temptation laid upon them, the more prepared will the analyst be, being able to pick out its analytic content. As a result the patients sexual repression which is floating in the background, will then feel safe for all the feelings of love, sexual desire to come to the surface. From here on the patient will show the way to the infantile 'roots of their love' (Freud, 1915)p166.

By reviewing Freud's literature on transference and its significance we can see how this could be implemented within the organization. As Freud mentioned transference can be used to set up all barriers and once it is established the relationship between the subject and the Other can be a positive one. Freud (1917) concreted this by saying that transference is the most powerful object in developing relationships.

If a negative transferential relationship is formed by a student within a university organization, the staff can address this to the student if they are aware of it, giving the opportunity to explain to the student, that the reason for their acting out behavior was due to their present feelings, which might be replicating something that did occur to them in the past.

The student's discourse would then be able to communicate their feelings or anxieties to the staff members. Transference is then established and can be used as a tool within the organization and can determine the students social functioning.

Chapter 2: Discourse

So what is discourse and what does it mean? Why not just call it in simple terms language?

The reason why Lacan uses the term discourse is because discourse is not a language existing in abstraction “out there” and which can be studied scientifically. Discourse is to do with communication, where someone with an unconscious desire saying something, to someone, about something, somewhere, therefore comprising at least 5 elements;

Language is a powerful tool, which is traced back to the notion of psychoanalysis as a talking-cure (Breuer, 1893a)p30. Freud identified the significance of language and transference in the subject-Other relationship. Freud and Breuer’s (Breuer, 1893b) work, *Studies in Hysteria*, emphasize a connection between language and transference. Transference as an assessment of the quality of the subject-Other relationship, a representation of the libidinal drive, where for example it ended in Breuer abandoning Anna O., due to her announcement of desire was overpowering. Freud holds that language has fulfilled an entirely reasonable piece of integration in creating the word love, which has its origin in the libidinal drive and is implicated in the formation of the social bond. From a Lacanian approach, it is the signifiers that structure the subject.

‘The basic idea fundamental to Lacan’s perspective, is that both our observations and our thoughts are structured by language’ (Glynos, 2002) p69.

The signifier ‘love’ is entangled in the libidinal drive and especially connected with the development of couple relationships and the real of the sexual relationship, intimate social bonds. This prevents our ability to openly use the term in other context where intimacy is forbidden and formal relationships established. Therefore language is used to express desire in a socially prescribed pressure to conformity (Freud, 1921., Lacan, 1993., DeBoard, 2005).

The social dimension is identifiable in Lacan’s discourse theory, which outlines four discourses. Master, University, Hysteria and Analytic are the four types of social bond

involving subject-Other relationships and transferences that determine the social functioning of an institution. The four discourses are Lacan's illustration of the nature of social order, what binds society together. As was of organizing social interaction, they represent the core elements of social reality (Novie, 2008). We all become involved in these discourses where each of the discourses decide how we communicate with each other (McCarthy, 2014). Psychoanalytic practice is set up in the symbolic function and understood for this study as operating within Lacanian discourse theory. Language is an essential discourse, which has to exist before any other form of communication, but discourse from a Lacanian approach is simply 'not a matter of communication' (Loose, 2002) p237. Communication, talking always contains a lack displayed in the impossibility to articulate subjectivity. Each one of us knows that what we ask for and what we get is never a perfect match. We always want more and ask for more trying to fill the gap of lack.

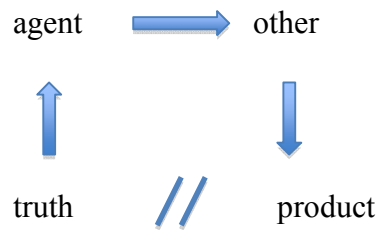
'Communication is always a failure: moreover, it has to be a failure, and that's the reason why we keep talking' (Verhaeghe, 1995) p4.

If everyone was to understand each other and know what one thinks then we would stop talking and continue to be silent. Lacan rests focus on the formal relationships that each discourse draws through the act of speaking. Discourse exists before any spoken word, not only that, it will also determine the speech act. Each discourse represents crucial relationships, resulting in a certain social bond and in Lacan's theory there are 4 discourses, i.e. 4 social bonds (Verhaeghe, 1995) p4.

Speech is an attempt via the Other of language to address the experience of lack which began when the subject entered the symbolic order and at the same time founding via language a social bond. This lack develops from the loss of jouissance and is safeguarding the subject.

'Discourse is a form of protection: it protects against the death-drive' (Loose, 2002)p239

Discourse puts a stop to the destruction of the subject, by fostering desire and holding jouissance at bay. The desire of the Other, which is unknown, creates anxiety in the subject. Discourse operates as a way of negotiating with the Other, aiming to establish the Other's unknown desire. In this aspect desire is translated into demand, which is negotiable. The core center of the social bond between subject and Other is language



It is the position of the truth, which has an impact on the entire structure of discourse. The first significance is that the ego doesn't speak instead it is spoken, which is the process of free association in psychoanalysis. 'I do not speak but I am spoken, and this speech is driven by a desire' (Verhaeghe, 1995) p5.

The second significance is that the discourse communicative flow is disturbed. Where for example a patient who is talking, translates the truth into a message, which is directed to the other (e.g. therapist) and resulting in a product, which as a feedback form i.e. interpretation is returned to the sender i.e. the agent/patient (Verhaeghe, 1995). However in Psychoanalysis this is not the case. In Lacanian theory, as mentioned previously 'there is no such thing as a truth which can be entirely put into words' (Verhaeghe, 1995) p5 quite the opposite, one cannot put words on the truth. Just as Freud explained it is impossible to verbalise the truth. This is due to primary repression keeping the original object outside the realm of language i.e. beyond the pleasure principle, which results in the subject constantly repeating what they are saying trying to constantly verbalise the truth. Freud speaks of this repetitive speech in his paper (1914) "Remembering, Repeating and Working-Through". The outcome of this repetitive speech is that every discourse is 'an open-ended structure', where this 'open-endedness' acts as the causal factor and due to the structural lack, discourse keeps on turning (Verhaeghe, 1995) p5.

In addition to the four positions: agent, other, product, truth, the official structure of a discourse comprise of two 'disjunctions' indicating the interference within communication. These two parts hold the highest significance in the entire theory. The two disjunctions are connected to one another, where on the upper level is impossibility and lower level is inability.

Lacanian theory of the Unconscious and the structure of the language (Verhaeghe, 1995).

Terms/Elements: S1: The master / first signifier
 S2: Knowledge
 \$: The divided subject
 a: o-object

The S1, represents statement of ‘The Master’, it is the master-signifier trying to fill up the lack (Verhaeghe, 1995). It represents prohibition, and is responsible for the subject coming into being. This signifier is a trait from the symbolic which prompt the subject to exist (Loose, 2002).

The S2, represents a signifier in the chain of all other signifiers. It is knowledge, which is contained in that chain. The following two terms or elements are an outcome of the signifier. Once there are two signifiers the required setting for the existence of a subject is fulfilled, not forgetting ‘a signifier is what represents a subject for another signifier’ (Verhaeghe, 1995)p8.

The \$, represents the divided subject as described by Freud. Where the division is caused by language (Grigg, 2001).

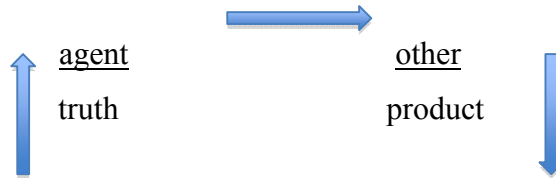
Object - a, which is the last term is the lost object (Verhaeghe, 1995), ‘that is forever lacking in the speaking subject, causing his ever shifting desire’ (Verhaeghe, 1996)p4, this term relates to excess jouissance which can be recognized as both more and no more. There is pleasure in recurrence even when something has been lost (Lacan, 2007).

When we obtain language as a consequence we lose primary condition, which is called ‘nature’. From the moment we become speaking beings, we become a subject of language i.e. the divided subject (\$), where we try to seize an object beyond language, in other words a condition beyond the division between subject and object. The object stands for a conclusive term, which is desire, because it is located beyond the realm of signifier and therefore beyond the pleasure principle, which is finally lost. It is equivalent to the power which keeps us going forever (Verhaeghe, 1995).

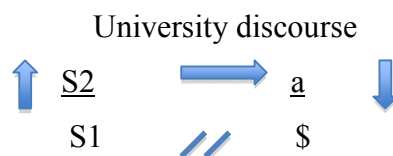
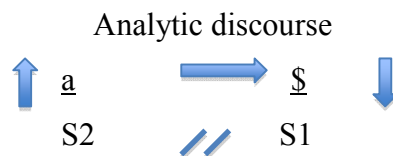
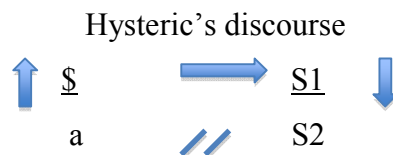
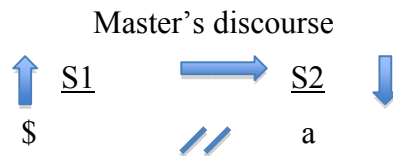
In each discourse the position of the symbols maintain the same fixed order, but the terms are movable. Diagram figure 1 demonstrates below the structure of the discourses, summarizing four fixed places through which the terms above move. The

position, which is named as the agent, is deemed to be the dominant one in knowledge.

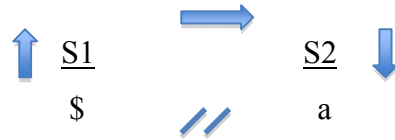
Figure 1.



This allows to form four different arrangements, which Lacan calls four different forms of discourse as 1: discourse of Master, 2: discourse of the Hysteric, 3: discourse of the Analyst and 4: discourse of the University. As it happens with the fifth rotation, it returns to the starting point because of the fixed order of the terms.



Chapter 3: The Master's Discourse



The first discourse is the Master's discourse, the master who is signifier S1, the agent position. It is the founder of the symbolic order. 'I am master of myself' (Verhaeghe, 1995) resembling Freud's claim:

“the ego is not master in its own house” (Freud, 1917)p143.

The desire of the master's discourse is to be undivided and this is why the master-signifier attempts to join the S2 at the place of the other, i.e. S1->S2.

Verhaeghe (1995) explains this undivided desire is totally impossible, because once there is a second signifier, the subject is automatically divided between the two of them and this is why the divided subject is located at the position of the truth, where the concealed truth of the master is that, even he, himself is divided (Verhaeghe, 1995) p9.



Just as Freud expressed that the father is also undergoing the process of castration, the primal father is only the mold of the subject. The outcome of the impossible craving to be undivided through signifiers is a total mystery, where it ends in the creation of object a, which is the lost object.



This object a, which is the cause of desire, ‘can never be brought into relation with the divided being of the \$’ (Verhaeghe, 1995) p9. The result is that the discourse of the master prevents the basic fantasy in its actual structure, as it is impossible, the master is powerless to take up this relation. This is why the master is structurally blind: \$ // a. This primary discourse is central to the subject’s being in the world through the division, which takes place with the dissatisfaction of desire when the subject enters language. The influential master addresses the subject (slave) who works for and creates something in terms of knowledge for the master.

‘The master must be obeyed – not because we would all be better off that way or for some other rationale – but because he or she says so. No justification is given for his or her power it just is’ (Fink, 1995)p131.

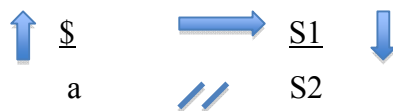
The master discourse is a desire to master knowledge (S1->S2), where knowledge is situated at the position of the other. Therefore the other must support the master in his illusion that he is the one with all the knowledge. It is the other as a slave who has to work for the master and provide something for the master to enjoy. In fact the master holds no concern with what the slave can provide. His main interest is restricted to the slave working for the master. This seems to be conflicting, having said that, as illustrated by Loose (2002) not wanting to know is not incommensurable with wanting to master knowledge (Loose, 2002) p243. Knowledge is vital to the master as it offers him an opportunity to stay in his position allowing him to master the state of affairs.

So in a University how does it set the staff apart as being different from the pupils? When applying Masters discourse to the University we can form a picture that the staff maintain to hold the master’s position, but they are also divided subjects no different from the pupils. So why do the pupils not rebel and question the power of staff? It may be for a couple of reasons; firstly the staff use the law and knowledge to maintain their position and secondly the master operates as the ego ideal for the other. Moreover discourses do not operate in isolation from each other as they are linked to one another. In this instance the Master discourse uses the university discourse knowledge to increase its status. Furthermore the staff’s authority begins as soon as for example the lecturer walks into the classroom with an ultimate authority as the law, then again masters discourse is the law. We are all subjects to the law and if we

break the law it will carry a form of threat, a real threat, in relation to punishment, which operates in the form of castration. With the use of rules and regulations (law of the university) for support, university staff are able to use real power over the student. Able to castrate the students with it's power for example expelling the student from university.

Verhaeghe (1995) offers a classical example of medical discourse, where a medical doctor operates as a master signifier who is also a divided subject. His dividedness is located underneath, as part of a hidden truth. By functioning as master-signifier, he will reduce the patient to an object of his knowledge. The complete result of discourse is the lost object, which means that the 'master will never be able to assume the cause of his desire, as long as he stays in this discourse' (Verhaeghe, 1995)p9. If he wants to do that he must turn to another discourse, but once turned over he will never be able to function within the previous discourse, he will never be able to go back. So once the terms are turned one place forward we come to obtain the next discourse, which is the hysterical discourse.

Chapter 4: The Hysterical Discourse



At the place of the agent we now find the divided subject (\$), which signifies that the desire of the discourse is the desire itself, beyond any enjoyment (Verhaeghe, 1995) p10. In the Hysterical discourse, the divided subject, occupies a dominant position and symbolize the wish to master the master, where the hysteric refuses to yield to the master. Hysteric is not a slave and refuses to give up their knowledge. As Loose (2002) explains:

‘Every speaking being who functions in language finds him or herself in a hysterical position [...] Desire is the very foundation of hysteria’ (Loose, 2002)p244

Lacan who returns to the case of Dora as being the perfect model, of the hysteric and the one in whom Freud uncovered what was at stake. Which was her desire for knowledge as a means to enjoyment and this is emphasized in the second dream where she locates in a dictionary a substitute for her dead father (Gallagher, 2002) p20.

As soon as one begins speaking, acquires language, as a result one will have lost their primary object and come to be divided between the signifiers. Freud describes the social bond in this discourse as a hysterical identification having unsatisfied desire, which Freud discovered at the end of ‘*The Interpretation of Dreams*’ (Verhaeghe, 1995). Hysteria as a social bond finds it impossible to achieve desire. The hysteric places a demand on the other making the other the master who has to provide them with answers and complete explanation in relation to events: \$->S1. Having said that, what Lacan attempts to communicate is not just what the hysteric says, but the social bond in which any subject may have joined. This social bond is represented by demand that we must speak, answer a question, even if the question is not asked and know that we may not have a full or acceptable answer.

The discourse of the hysteric is driven by the impossibility of the Real, which goes against the symbolic. The hysteric confronts the master trying to get him to provide as much of their knowledge as possible. Just as in May 1968, the student's revolution, hysterical students who had barged in on Lacan's seminar where he was preparing the discourse theory. Lacan directed at the students a very cold answer:

'Vous voulez un maître, vous l'aurez: you are looking for a master, you will surely find one' (Verhaeghe, 1995)p10.

Only twenty years later did they come to realization that the questions, which are put to the master, are exact same;

'Tell me who I am, tell me what my desire is' (Verhaeghe, 1995)p10.

Even if this master can be located in different places, such as the teacher, analyst, doctor, they all seem to have same thing in common. The master is in the position, the one who is supposed to know and at same time produce answers. This is why in the hysteric's place we find S2, which is in the position of knowledge as a product. If the Other accepts the hysteric's demand for knowledge they become engulfed with further demands (Verhaeghe, 1995). This type of demanding behavior is frequently faced by the teachers in a University setting, which relates to the hysteric's effort to discover the teachers desire and knowledge.

The hysteric will keep putting pressure on the master to the extent that the master's knowledge fails. This type of situation is played out frequently in a clinical setting where the patient attending will demand knowledge about their condition from the therapist, knowledge that the therapist doesn't have, but they make an effort to fill it due to the strength of the demand and thus as a result fail to reassure the patient. Just like the pupil constantly challenging the staff's knowledge in the university, as they possess the knowledge that the pupils crave and desire for.

Furthermore in a clinical setting, therapists will plead to their supervisor as the master, for total knowledge that the therapist does not possess but is required to present. The hysterical discourse cannot be mastered by knowledge, as it insists on speech but at the same time disregards it because what it asks for cannot be communicated.

‘The answer, given by the master, will always be beside the point, because the true answer concerns object a, the forever-lost object, which cannot be put into words’ (Verhaeghe, 1995)p11.

As a result more signifiers will be produced due to this failure, which produces a separation from the lost object at the place of the truth. This ultimately results in conflict between the master on one side and the lack in the signifying chain on the other, that is where it is impossible to communicate or verbalise the truth. Thus this impossibility causes the master to fail and reveal his symbolic castration. Meanwhile, (S1), which is the master at the position of the other who has provided knowledge (S2). It is this knowledge, which governs this isolation for the hysterical subject.

The hysteric directs the master to communicate knowledge (Wajcman, 2003), therefore the demand or question the hysteric proposes is just as important. This seems to be absurd because concealed in this demand is the past message that we frequently fail to learn, an answer is not on the horizon. The discourse of the hysteric with its desire for knowledge fails by the master’s domineering response .

A developing subject wants to know the answer about his own dividedness and this is why the subject will keep on speaking, reading, learning, where as a result will end up with substantial quantity of knowledge (Verhaeghe, 1995). But this doesn’t offer knowledge to the subject, in relation to there own lost object, which is at the place of truth. This knowledge takes the position of the agent in the university discourse, which will be reviewed further in the final chapter of the discourses.

Chapter 5: The Analyst's Discourse



Lacan draws his attention to let people know that there is an analytic discourse, which respects their subjectivity and that it is different from other discourses, which speak through them as if they are their puppets (Gallagher, 2002).

In the analytic discourse the prime position is maintained by excess enjoyment (a) where the subject emerges above the bar with the master being below it.

‘Within the transference the analyst becomes the addressee of the symptom’s hidden message and, through interpretation, the analyst inserts the communication back into discourse. Operating solely by means of speech, analysis reconstructs the continuity of the subject’s history through retroactively giving means to opaque elements in the subjects discourse’ (Grigg, 2001)p63.

Analytic discourse symbolizes a desire to master the subject but in a way which is opposite to the master discourse. Where the master’s discourse is to produce general knowledge, the analytic discourse is about producing specific knowledge. The analyst enables the subject to recognise the truth about them selves.

The motivation behind this discourse is the analyst’s own knowledge of his desire and jouissance (Loose, 2002), which needs to be kept separate from the discourse of the analyst.

During analytic work, the analyst must not give in to the patient’s demands, which originates from transference. Where the patient comes to the analyst as a subject who is suppose to know.

‘A man, the psychoanalyst, from who one comes to seek the knowledge of that is most intimate to oneself [...] and therefore what should be supposed from the beginning to be the thing most foreign to him and moreover that one

supposes at the same time to be most foreign to him [.....] is nevertheless suppose to have this knowledge' (Lacan,1960-1961).

The person on whom we project our desire assumingly obtains knowledge about our subjectivity, which we do not own.

Lacan's (1993) description of the analyst is a subject who possesses all the knowledge. The analyst acknowledges that even though he is in the possession of the knowledge for the subject, the analyst must keep its knowledge separate, take up the position of not knowing, in order to listen in a unique way to the subject's speech. It is the patient who has to produce knowledge themselves. Furthermore the analyst is forbidden to take up the teaching position of the Master through the course of treatment (Verhaeghe, 1996).

'Instead of teaching, the analyst has to be taught, [.....] the patient is the one who knows, only he doesn't know himself that he knows' (Verhaeghe, 1996)p3.

The analyst needs to operate as object (a) in order to arouse the desire of the subject (Loose, 2002). Analysis will require to un restrict 'signifiers previously excluded from any dialectical process' (Grigg, 2001)p66. In order to allow this approach the analyst must become the source of the subject's desire.

The analyst must take up the position that they know it all, but in the end must allow the student to realize they don't hold the answers, as the answers are within the students themselves.

This is totally unlike the master's discourse, where there is no attempt at all, at the mastery or superiority over the subject. This permits the analyst to work with the signifiers, which appear in the analysis without directing the patient. This method intends to permit the relationship of unconscious fantasy to be at the leading position where it can be examined in the space between the analyst and the patient.

'The position of the analyst in the discourse of analysis provokes the transference and maintain that position allows the transference to develop' (Loose, 2002)p246.

If the position of the analyst is maintained the subject who has been persuaded to speak through free association, will be able to present knowledge, which is near to the truth of their subjectivity being the patient's experience of jouissance.

Analytic discourse is concerned with unconscious knowledge. Where as the other three discourses are concerned with conscious knowledge. This knowledge is wrapped around in the signifying chain, which the subject doesn't have available entry to. Analytic discourse is all about producing movement, 'where that knowledge was, the subject must come to be' (Fink, 1995)p136. This particular statement is an insult to the other three discourses, the place of the subject who is suppose to know and its efforts to influence a cure through observation, medication, categorization, psycho-education and a wish for recovery. Analysis allows the patient to recognize that they are not the experts, but that they are the divided subjects (\$) not in complete control of their discourse that there is one more speaking that is not anything less than the speech of their unconscious.

'What one expects from a psychoanalyst is to make his knowledge function in terms of truth. This indeed is why he limits himself to a half saying' (Gallagher, 2002)p19.

This S2 is the core of signifiers, presented by the patient in analysis. Beginning of analytic treatment allows the subject to produce knowledge. With analytic discourse, this central part of signifiers 'gives rise to what lies beyond it, "object a", and turns it into the agent of this discourse, which causes the division of the subject and his desire' (Verhaeghe, 1996)p8. As a result the subject will come to face a master of his own.

Analytic discourse is the reverse of Master discourse. Psychoanalytic solution to this issue is to reverse positions, by working through the transference relationship at the stage where the analyst was situated being the 'guarantor of the truth' (Verhaeghe, 1996)p8. The outcome of work lies in the way the subject is capable of enduring the existence of lack in the Symbolic, not wanting to fill it, to deny it or refuse it (Verhaeghe, 1996).

Under transference it is the subject who produces all the knowledge for the analyst. This time it is the analyst who has to be taught, as an outcome separation is set on his side, having the risk that the analyst, recognizes himself with the knowledge that is

created for him (Verhaeghe, 1996). In the way that the subject keeps on producing this knowledge for the analyst taking up the position of the one who knows (Verhaeghe, 1996).

Chapter 6: University Discourse



In the place of the agent we now have established knowledge and the other is “reduced to being the mere object, cause of desire: S2->a” (Verhaeghe, 1995)p12. As a consequence the result of this discourse is a constantly increasing division of a subject:

‘the more knowledge one uses to reach for the object, the more one becomes divided between signifiers, and the further one gets away from home, that is from the true cause of desire’ (Verhaeghe, 1995)p12.

‘the more you know, the more you will hesitate’ (Verhaeghe, 1996)p8.

In the university discourse there is no relationship between the subject and the master-signifier, the master is expected to conceal signifiers without having any relationship with his own subjectivity: S1 // \$. This indicates long-established demands of science, with its so called objectivity, which the university discourse demonstrates to be no more than an illusion. The university discourse conceals an illusion of knowledge for the authority of the master discourse. The subject is a knowing subject of conscious knowledge, which prohibits the unconscious.

For example the pupil who is deprived of knowledge in the position of the slave makes this knowledge the possession of the master. With university discourse actual knowledge, the skill of the pupil is converted into theory, which ends up becoming the pure knowledge of the master.

In this discourse, knowledge takes up the prime position. This is all about the desire to master the object, as a result it will produce general knowledge because ‘the more knowledge and signifiers are generated in order to grasp the object, the further this discourse moves away from reaching its aim’ (Loose, 2002)p247. For example in a University setting once a student realizes how little they know they will be driven by

their subjective desire to study further in order to know more. This discourse shows that the 'blind will of a systematic and objective knowledge produces a desiring subject' (Loose, 2002)p247. Yet this is a subject who has been left out from having any knowledge about the object that lead to their desire. Knowledge is lacking in the university discourse and the other is at the receiving end of knowledge. So how come is the Other the receiver as object (a)?

In the University this is clearly explained as, because:

'the students are the passive objects or recipients of a knowledge that can be thought' (Loose, 2002)p247

The students are encouraged in the University to keep learning and to keep on growing their knowledge. Thus 'the discourse of university is the discourse of science, which is a motivation to carry on knowing more (Loose, 2002). Students who are studying toward their professions are delivered the module/programme by university staff, who seemingly are the experts or so called masters of the profession. These experts i.e. teachers are only in a position to give general knowledge about the profession and its services.

University discourse initially would have been the product of the Master discourse, it acts out the role in validating the discourse of the master. Teaching in a university institution is like a form of acting, presenting in the way of someone who is supposed to know, just like the analyst. In university everything can be explained where nothings is left out. In this discourse, the position of an agent is taken up by studying/learning. The student becomes an object of knowledge and the truth is located in the teacher/staff with the student's unknowing desire as the product of the discourse.

In university teachers aim to transfer or pass on their knowledge to the student. This process of passing knowledge will only be successful under positive transference circumstances:

'one learns where one loves' (Verhaeghe, 1996)p9.

Students will only be willing to learn if they are in an enjoyable and pleasant environment. They will claim not being able to “take it all in” if the environment they are being taught in is unpleasant and they will not desire to learn. By obtaining language ‘incorporation takes place by way of signifiers and becomes an identification’ (Verhaeghe, 1996)p9. Student identifies itself with the signifiers of the teacher.

Conclusion

To return to our original question: how can exposure to psychoanalysis modify university discourse? Within organizations change would less likely occur due to the set up nature of the organization and the individual not taking into account the impact of the unconscious (Menzies Lyth, 1989). Students are asked to give up part of themselves by submitting to the rules and regulations, thus giving away part of jouissance. This lack of ability to change is contributed by:

‘Significant elements of both content and dynamics held in common by members, derived from a shared external situation and possibly common internal situations, through conscious and unconscious collusive interaction between them’ (Menzies Lyth, 1989)p28.

There is a possibility that little or no change at all will occur when students or staff, are exposed to psychoanalysis. Having said that if understanding the impact of the unconscious in relationships could be encouraged within institutions, for example members of a university, both students and staff may experience significant change.

From a Lacanian point of view transference acts as the driving force. Students expecting knowledge from the teachers, this is where the teacher can use their position in a way that it makes the student produce knowledge, ‘for the one-who-is-supposed-to-know’ (Verhaeghe, 1996)p3. If from the beginning a positive transference could be adopted within the organization, positive transformation could be brought about. Through psychoanalytic exposure, a promising change can be achieved where by;

‘Helping insights to develop, freeing thinking about problems, helping the client to get away from unhelpful methods of thinking and behaving, facilitating the evolution of ideas for change, and then helping him to bear the anxiety and uncertainty of the change process’ (Menzies Lyth, 1989)p33.

On the other hand negative transference will result in silence and must be rid of immediately (Verhaeghe, 1996).

Where this calls for a study to see what level of proof can be presented to support or decline it and as a result a research question came to light:

Can exposure to psychoanalysis modify university discourse?

Exposure to psychoanalysis can change student and teacher relationships in university discourse.

Teachers won't need to react with counter transference, punishing students if they are made aware of transference.

Students seeing the teachers as divided subjects, will change their knowledge about them. Realizing that the teacher is not the master of all knowledge, they too study and read further as their own knowledge is not complete. There is always a lack and gap in the knowledge.

It will help the teacher's gain better understanding of students, for example during exams why is there a surge of competition to do better than everyone else? Asking teachers to review exam results and taking this very seriously. Is it an illusion? What's really going on? Through psychoanalytic exposure teachers could learn that this might be a defense against the real truth and students will further put into questioning their relationship to knowledge and status, rather than truth and desire.

Freud (1912) had been disapproving of non-analytic work, which allowed transference to appear as a form of repetitive mental subjection as transference 'is the automated repetition' (Lacan, 1960-61). One of the challenges one is faced within a university organization is that it ignores and misses the opportunity of psychoanalysis. Psychoanalysis offers transference which is a structural distinction that could be utilized to propose the universality of its practice (Lacan, 1994)p125.

In the university students perceive teachers who know it all, as 'master'. If transference is recognized by teachers through analytic discourse, they can use transference, as someone who can evoke students desire. Teachers themselves can learn from the analytic discourse on how to handle transference. Psychoanalysis can modify university discourse by recognizing that there is a form of truth that cannot be taught or learned, i.e. what is behind a student's motivation in going to college and wanting to learn. What's their unconscious desire?

Lacan's work offers an insight and allows us to gain understanding of the subject's relationship with the world. This relationship is mediated by four social bonds, where

being outside these social bonds would be impossible for the subject to exist. A description of four different forms of discourses were outlined, which were four different social bonds, each one based on an impossible desire. For example university discourse is a desire to educate, were as in master's discourse it is a desire to govern and analytic discourse is a desire to analyze, hysteric discourse is a desire to possess all of the knowledge, weere each discourse gives rise to a specific society. Through the illustration of four discourses it's visible how each one of them interrelates, tripping over one another and this interrelation has everything to do with the two disjunctions. 'The disjunction of impossibility of one discourse, giving rise to the disjunction of inability in another, and so on' (Verhaeghe, 1995)p13.

Verhaeghe (1995) explains that if we were to reduce each one of the discourses into one specific categorization this might be problematic and very wrong. For example saying hysterical discourse is the way in which a neurotic person relates to someone else, master's discourse would be someone with aristocratic narcissistic authority always being suspicious. University discourse would be never ending talking from the teacher, them going on and on and the analytic discourse would be the true and only one who will lead them to paradise and at same time be very expensive (Verhaeghe, 1995). It is problematic and wrong because the discourses exist as a formal structure even before someone begins to speak and they are constantly interchanging through the connections of one another, between their disjunctions. For example looking at the hysterical subject, where they come to the university with an hysterical discourse staff are required to take up the position of the master, with the duty to produce knowledge and end up being castrated. On the other hand the same hysterical subject can also appear in the masters discourse. For example this is where the subject identifies themselves with their own symptom as master-signifier (S1), where the other functions as a guarantee because 'he is supposed to possess the knowledge about it' (Verhaeghe, 1995)p14. Finally the same hysterical subject can possess university discourse. Where the subject can be very impressive showing the large amounts of knowledge they possess where they reduce the other, i.e. member of staff to a complete silent object, and allowing to look for the hidden master at the position of the truth. Therefore this exemplifies that it is wrong to reduce an hysteric subject to a hysterical discourse only, as the truth can only be half communicated, where the wheel of the discourse keeps on moving and turning (Verhaeghe, 1995).

Every crossing of discourse is also a sign of love (Verhaeghe, 1995). The signifier love, with its origin in the libidinal drive, holds a special position in the formation of subject-Other relationships, and is manifest in the expression of desire, which is observable in transference. Chapter one presented a review of Freudian literature exploring the understanding of transference. The symbolic and imaginary gives way for the subject to intervene their relationship with the Other and search for satisfaction and expression of their desire. Desire is fundamentally the desire to be desired and its expression is forbidden. Parts of desire and anxiety can be experienced as overpowering and threatening ignoring symbolic representation where they are experienced as the Real. The signifier creates and limits jouissance.

Transference is the opportunistic presentation of the libidinal drive, which colors subject-Other relationships. It has a particular relevance in a university setting where encounters can involve identification of an ego ideal and development of ideal ego. For example students identifying with the teacher, seeking for their ego ideal, through their development of an ideal ego. The emergence of participation issues and the related socially supported and created treatment places the individual in a group, which is dominated by the subject who is supposed to know. Student's not doing well with their studies in university are threatened by self-preservation, increasing anxiety and the opportunistic manifestation of transference. The regression associated with failure makes students vulnerable to transferring powerful affects onto teachers and members of staff.

The master and university discourse command university organizations with prevailing scientific discourse disavowing the truth of the subject. Members of staff in the university operate within a general knowledge and become overwhelmed by the student's demands. They misunderstand or fail to acknowledge transference, where this unacknowledged and unanalysed transference can result in students acting out and this in turn leads to repeated incidents of misattribution. This can be overwhelming for students and staff and conducive to employ defense mechanisms as a shelter from libidinal energy, as a result love is converted to hate. This compares tremendously with the discourse of the analyst where transference is controlled and is the primary method through which the student comes to recognise the truth about the self and through which analysis progresses. By dismissing the significance of

transference, the university organization can create an environment where two circumstances prevail, a hostile negative transference resulting in aggressivity and acting-out.

Transference can be used by making the subject produce signifiers or to pass them on. Whether it is a teacher or student producing the signifiers, automatically it confronts the subject with the lack and offers hope for analytic process (Verhaeghe, 1996). First instance, teaching is the aim, it gives rise to alienation and communication of knowledge, resulting in the formation of social bonds around shared signifiers (Verhaeghe, 1996). Even so for the Master, it arouses conflict with a lack in the Symbolic order and compels him to question his own position as a divided subject towards this lack (Verhaeghe, 1996). Second instance, analysis becomes the goal, giving rise to the separation of truth, challenging the analysand with his own subjectivity, 'his other-ness' (Verhaeghe, 1996)p11. However for the analyst they are prone to fall into a trap with identification of a Master position, from which he must stay away (Verhaeghe, 1996). Both techniques are closely related. The discourse of the master produces knowledge, in such a way that that it cannot be connected to the divided subject. The analytic discourse begins past this knowledge, where 'object a' is in the position of the agent in a causal relationship to the divided subject, who produces a master of his own.

'In the end it is only through university discourse that change can be brought about in society' (Gallagher, 2002)p19. University organizations operate within a social support structure lead by a Big Other requiring the demanding student to give up part of themselves to survive, they abide by the unconscious rules of group behavior, identification with a shared ego ideal who loves all members to the same extent and ungrudgingly maintains them, developing tension between members of the affection of the leader.

University discourse knowledge is established as a protection against the truth. The generation of knowledge is favored over the unconscious. The knowing subject is the agent and the unconscious stays excluded.

Psychoanalysis is a therapy process, which is dependent upon discourse. Where it is the exchange of information and influence through the process of conversation.

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