

VII.

Solange Faladé ...



Solange Faladé and Jacques Lacan

/On Sound

Pour Professeur Ming Tiampo, le 1^{er} novembre XXI

J'ai vu, écrivait ce monstre sacré qu'est Rimbaud;
mais nous, après les autres civilisations,
nous voyons maintenant autrement
du cœur du vivant.

Julien Lenoir

Solange Faladé. *Clinique des névroses.* Séminaires transcrits par Emmanuel Koerner et Marie-Lise Lauth. Paris: Anthropos, 2003. 349 pp.

Solange Faladé. *Le moi et la question du sujet. Séminaire 1988 – 1989.* Transcrit par Emmanuel Koerner et Marie-Lise Lauth. Paris : Economica / Anthropos, 2008. 278 pp.

Solange Faladé. *Autour de la Chose. Séminaire 1993 – 1994.* Transcrit par Emmanuel Koerner et Marie-Lise Lauth. Paris : Economica / Anthropos, 2012. 216 pp.

Solange Adelola Faladé. “Penia et Poros, du récit mythique à l'événement historique,” *Psychologie clinique*, no. 18 (Winter 2004): 248-254.²⁹

Solange Faladé. *Mandela – De Klerk: Sujets de la science politique. De l'illusion du « même » à la reconnaissance du « semblable. »* Collection « École Freudienne. » Vanves : MJW Fédition, 2022. 145 pp. [As DR3 goes to press.]

From the moment that the subject speaks, from the moment that the subject is the barred subject, from the moment that the subject makes the Grand Autre incomplete, and when, once again the subject bears, when it makes, a demand to the Grand Autre, at that very moment there will be created an emptiness [*vide*], a vacuole in the midst [*au sein*] of the Grand Autre, this place which Lacan has called la Chose. The subject is going to have to find out how to get along with [*voisiner*] what is forbidden [*interdit*], this place of *jouissance*.³⁰

Solange Faladé, *Autour de la Chose*, séance du 26 octobre 1993: 15.

One day in August - indeed, the Feast of the Assumption - I chanced upon Solange Faladé (1925 – 2004) and her work. I was floored. I had met Black Lacanian psycho-analysts - one such, Hervé Bouchereau, had included me in an anthology co-edited with my friend Chantal Pontbriand³¹ - and in any case knew that Latin America and certain parts of Francophone Africa had significant Lacanian thinkers. (Surrealism, Existentialism, and Lacanian psycho-analysis are quite simply cultural touchstones for children of Black and Brown Francophone privilege. *C'est la question du père sans doute.* Food for thought.) What I did not know - and was deeply puzzled by - was Solange Faladé, this Francophone African woman who was with Lacan from the beginning to the end of his *enseignement orale*. Delicious confusion of informed ignorance. In an instant, I had a vision of every part of my personal library where I might find her. I started to get up from my writing table, sat down, stood up, then sat back down and decided

to scour the internet for several hours and sorted a ton of material of which by far the most important was the discovery of the continued existence of her own school of psycho-analysis, the *École freudienne* and also *Lettres de l'École*, the internal volumes of the École Freudienne de Paris, Lacan's school, of which vol. 25 no. 1 (avril 1979) and 2 (juin 1979) on *La Transmission* which, I quickly learned, is a term that Faladé had recommended to Lacan to accept - rather than Jacques-Alain Miller's proposed "tradition" - to address the question of the institutional and pedagogical dimension of psycho-analytic knowledge. I ordered a tranche of books and journals (some of which, six volumes of *Lettres de l'École*, never arrived in the COVID mail) and rare materials that I could find by Faladé and from what I already knew to be her circle of disciples, students, and friends. From Roudinesco's *La Bataille de cent ans*, vol. 2, and the primary documents collected in Claude Dorgeuille's *La Seconde mort de Jacques Lacan: Histoire d'une crise, octobre 1980 – juin 1981*, I could begin to assemble a picture of this extraordinary personage and her considerable role within the various aspects of Lacanian pedagogy and institutionality. As her name became quickly associated in my mind with Jean Clavreul and Charles Melman, in other words, as her privileged role in helping to manage the collapse of the Lacanian school, the dissolution, became apparent, I could not stop myself thinking of an extraordinary film – now available online – Emile Weiss' *Quartier Lacan* narrated by Alain Didier-Weill, which I was able to watch when it first came out in

2001 and which was always important in my development for introducing me to the voice, the speaking voice of Wladimir Granoff, even though I had long been familiar with his texts and the work of the APF - irony of ironies. In this two-hour film, I now realized, in which Clavreul and Melman played key roles, there is not a single mention of Faladé and I could not fathom why. As the volumes of her Séminaire started to arrive, my puzzlement increased. I started a close reading of *Autour de la Chose*: it is an introduction to listening to Lacan as Faladé emphasizes attending Lacan's Séminaire, then a close reading on what is distinctive in Lacan, not, for example, *le désir*, but *la jouissance*, a close tracking of the development of Lacan's reading of Freud in the public of the Séminaire as this opened new pistes, for example, the *Entwurf* (S.E. I), but also what is on offer in her self-reflexive and self-aware *work of the voice* is the emergence of a distinctive group in the landscape of 1950s Paris and the French analytic scene participating in a common work – *la participation effective au travail de la communauté*, as Faladé, Clavreul, and Melman together put it - with a method of reading, and a new mode of listening, and all of it delivered *par la voix*.³² For myself, I quickly discerned a new approach to thinking of racism in terms of disavowal – present in Cavell – in relation to the access to or barring of access to *la jouissance autour de la Chose*, and the necessity of giving up on the occupation and defense of *jouissance*. And more, so much more besides.