

Center for Religion and Psychotherapy Chicago
Introduction to Social and Cultural Foundations (Year A)
Psychoanalytic Foundations in Theorizing Religion, Culture, and Society

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General Course Description

As instructors for this course, we aim to provide a space for students to question the role of social and cultural formations in our clinical work. From a psychoanalytic perspective, and from a number of angles, this course will provide a space for sustained reflection on the question:

What does it mean to work clinically with the effects of society and culture in the client/patient/analysand as a subject of the unconscious?

While this course will provide coordinates for various ways in which others have addressed similar and aligned questions, we should consider the answer(s) to this question as remaining to be discovered in our collective work and, if all goes well, elaborated in relationship to the unique desires and experiences of each successful course participant.

Furthermore, this course provides a space for participants (instructors and students, both) to elaborate and explore the implications of psychoanalysis as a potentially *decolonizing practice*. Psychoanalysis can stand in support of a human capacity to interrupt, to change, to revise, and to transform the norms and structures of society and culture, by helping the patient to inscribe that which is unconsciously significant into the sociocultural field. (As Patricia Gherovici has put it, “the unconscious is the last activist.”) A disciplinary clinical process that bases itself on maximizing social conformity, optimizing the subject by seducing him/her/them away from the symptoms that trouble them, or which does not support the subject in bringing his/her/their desires to bear in the social field does not deserve to be promoted, in our view. This is what “psychoanalysis as a decolonizing practice” aims at.

The focus for Year A of this course is to work together on the foundational psychoanalytic texts that come to comprise a psychoanalytic account of society, culture, and religion. The focus of Year

B broadens out from these foundations to wider variety of course materials, examining the relationship of psychoanalytically-informed clinical practice with considerations involving categories of difference in the social link (gender/sexuality, race, class, psychic structure, etc.).

This course offers an unconventional approach to learning clinical work by bringing art reception and cultural criticism to the classroom to develop students' cultural awareness. Since, with each new patient, clinicians must learn how to listen to and immerse themselves in a new discourse, the readings and films that we have selected and the clinical cases we might share aim to propose similar challenges. Read the text with the curiosity and "beginner's mind" with which you would listen to a patient and view the films in the same way, while being aware, at the same time, that the conditions for the creation of media like text and film differ markedly from the clinical setting. The same goes for the sharing of a clinical case, since those hearing the case are not in the room with the patient. Nevertheless, these media and forums have the capacity to transmit *something*.

Last, from its inception in the work of Sigmund Freud, psychoanalysis has benefitted from the insights of other disciplines like anthropology, history, sociology, and religious studies, among others. Later, linguistics, mathematics, and optics, as some examples, played a role in the teaching of the French psychoanalyst Jacques Lacan. Instructors of this course believe that contemporary fields like postcolonial studies, trans studies, queer theory, black studies, etc., also have much to offer psychoanalysis and psychotherapy. We strive to integrate these fields into our inquiries throughout the course, but especially in Year B, because we believe that clinical work would stand to lose much by ignoring them.

Year A Description

Whereas, in Year B, we worked on questions related to "the split subject of society/culture/relation" and to the question "psychoanalysis as a decolonizing practice? Under what conditions?" the aim of Year A differs from this, aiming to provide the psychoanalytic foundations that could help us continue to work on these questions.

Freud's discovery of the unconscious and his invention of psychoanalysis was based on the experience of listening to women and on the experience of examining his own dreams. As such, from the beginning, the psychoanalytic unconscious, which is to say the unconscious introduced by Freud, posited something in the human which was subject to censorship and repression in the cultural machinations of the social link. In this way, Year A of this course proposes a return (with Jacques Lacan) to Freud, particularly to examine some of his writings on the subject of the unconscious in relation to culture, and particularly in some of his major writings on religion.

At the same time, Freud's world, like Lacan's, is not ours. This fact conditions an important aspect of our return. Our aim is not to distill a Freudian or Lacanian orthodoxy as the basis for new identifications or an ideal against which clinical practice could be assessed. Rather, it is to find ways

to build the metapsychological and experiential foundations that might allow us to do, in our own context, what Freud and Lacan did in theirs—or, indeed, to go beyond them—and to take responsibility for the impact of what we say and do when we are in the role of the clinician. The psychoanalysis of today must respond to a situation of cultural globalization/*mondialisation* and it must respond to the feminine, perverse, and psychotic structures in ways that Freud never purported to accomplish.

So, our return happens in three overlapping tracks, which are continuously interlaced throughout the year:

1. In primary sources by Freud.
2. In Jacques Lacan's "return" to Freud which comprises appreciations, revisions, consolidations, the clarification of concepts, etc.
3. In the return to and revision of psychoanalytic metapsychology by the analysts of GIFRIC and the Freudian School of Quebec, which aim to return to and go beyond foundational psychoanalytic concepts to forge a psychoanalysis that goes beyond a narrow focus on neurosis.
4. In art objects (primarily films) that allow us to engage with representations of what is at stake for particular subjects and against which we can complicate and further develop theoretical concepts.

In addition to these three tracks, the course materials we have curated for this year were carefully chosen to accomplish multiple learning objectives. First, we have chosen to attend especially closely – particularly in the first semester – on a few of Freud's major texts connected to religion: "Obsessive Actions and Religious Practices," "Fetishism," "Totem and Taboo," and "Moses and Monotheism." We also draw upon brief selections from Freud's work on dreams and sexuality to set the stage for the subject of the unconscious in relation to the social link and to complicate a simplistic view of Freud's take on religion. Sources on the anthropology of religion aim to show the ways in which psychoanalysis and anthropology developed in tandem as the developed concepts like incest, law, myth, totem, etc., further complicated the relationship between the subject of the unconscious and the social link. (The concepts introduced in the first semester will be returned to continuously over the course of the two year sequence.)

In the winter semester we turn to the case of Little Hans, hoping that the upshot of close attention to this case and readings and interpretations of this case from several angles will help us link the concepts to clinical praxis. Through discussion of the case by Freud, Lacan, and others we will examine how Little Hans engages with the object, myths, fantasy, symptom, sexuality, law... in ways that will, we hope, come to illuminate the concepts introduced in the first semester and which will further clarify and complicate the links between the subject of psychoanalysis and the subject of religion.

Many of the readings, texts, and films engaged in this course are difficult, which is why we have structured them in such a way that includes ongoing review and reinforcement of the same concepts.

Grading/Assignments

For this year's installation of the course, we have curated a series of texts and media for you to engage. It is your responsibility to stretch beyond your current knowledge and experience to engage these materials, and it is your responsibility to demonstrate close, careful engagement with these materials.

Preparation is the first step. It is important to set aside sufficient time for you to engage the readings and media in such a way that you acquire a grasp of the basic concepts or, at least, have some knowledge about what you do not think you understand, so that you might pose some critical questions about it in class discussion.

Participation in class is the primary way to demonstrate your engagement with course materials and with the conversation unfolding in the class. Everyone's Zoom screen should be on, aside from short breaks. Come prepared to pose a few questions, talk about your takeaways, or to read from the text aloud.

Keep in mind that the things you say and do have effects on others, for which you are responsible. Cross-engagement with instructors and peers, and contributing to a critical, questioning class environment will be welcomed!

Excellent work will be considered having no more than one absence per semester, participating frequently in class in such a way that makes it clear that you have not only reviewed assigned materials but that you've engaged them critically in a way that contributes to discussion and which is able to engage others.

Assignment. The assignment for this year will be to carefully follow one psychoanalytic concept, related to the interface between the unconscious and the social link, throughout several course materials (or, perhaps, relations between a few concepts) and to explore the relationship between this concept and clinical praxis by finding a way to relate the concept to your own clinical experience.

A **précis** of about one page, single-spaced (excluding works cited), naming your chosen concept(s), with a few paragraphs discussion of *how the concept is deployed and developed* within (and perhaps beyond) course materials, and a final paragraph, describing how you plan to *connect the concept to clinical praxis* should be followed with a works cited. This will be due at class time on **16 December**.

You will continue to trace the concept(s) through our work in the second semester, leading to a **final presentation** of your work with the concept and relationship of the concept(s) to your clinical practice at the end of the winter semester. Aside from the presentation, we only ask you to revise and resubmit the précis you submitted at the end of Fall semester, now revised to reflect (1) new relevant sources and arguments engaged in Winter semester, (2) any feedback you might have received on the initial précis, and (3) your own continued work on the concept vis-a-vis your

clinical experience and ongoing intellectual work.

Excellent work will demonstrate a deep and complex engagement of the concept(s) across a variety of course materials, and, perhaps, outside materials (as long as it is clear that you have extensively engaged course materials). It will also be demonstrated by your ability to relate the concept(s) to relevant clinical experience in a way that illustrates its operation, fine tunes the concept, sheds light on an unexplored dimension, offers a critique based on experience, etc.

Course Materials

- Almost all texts will be provided by instructors, with the exception of [*After Lacan: Clinical Practice and the Subject of the Unconscious*](#) which should be acquired by students in the course. (It's currently available on Amazon used for \$10 and new for around \$30.) We will use this text throughout the year, and we will have read it in its entirety by the end of the course.
- Course participants will be required to locate, and, if necessary, rent or purchase, the assigned films. Most are available on streaming services like Amazon Prime for a few dollars. If you are unable to access films for financial reasons, please contact the course instructors. Please plan accordingly.

Learning Statement

As stated above, it is your responsibility to figure out how to engage course materials in ways that help you learn, and it is also your responsibility to find a way to demonstrate and engage peers and instructors in your learning process.

Feel free to contact the instructors if you find yourself with questions about how to do this, letting us know what steps you have been taking to engage the materials and what seems like it might not be working. As long as you're demonstrating effort, we are happy to help.

Do keep in mind that many of the texts, films, etc., are deeply complex and that even scholars who are experts on them continue to debate various aspects of them with each other. If, at times, you feel confused, befuddled, lost, or triggered, it might just mean that you are on the right track!

Fall 2022

Session/Theme /Date	Review	Agenda/Questions
<p>1</p> <p>Syllabus Week</p> <p>9 Sept</p>	<p>“[W]e should be careful to distinguish between the unconscious as a concept and the unconscious as an experience. They are not at all the same thing. [...] [P]sychoanalysis is primarily an ethical experience.” Apollon</p> <p>Assignments</p> <p>“Introduction” in <i>After Lacan: Clinical Practice and the Subject of the Unconscious</i>(1-34)</p> <p>“The Unconscious, with Willy Apollon” <i>Penumbr(a)cast</i> (available in French and in English translation)</p> <p>Optional (<i>for review, if you were with us in yearB, or for introduction, if you’re just joining us</i>)</p> <p>Librett, “The Subject in the age of world-formation (<i>mondialisation</i>): advances in Lacanian theory from the Québec group”</p> <p>Gherovici, “The Unconscious is the Last Activist,” <i>LARB</i></p> <p>Gaztambide, “A People’s History of Psychoanalysis,” New Books in Psychoanalysis podcast</p>	<ul style="list-style-type: none"> ● Introductions ● What does it mean to return to Freud in 2022? What are the conditions, risks, benefits for this return?
<p>2</p> <p>Foundations - Dreams</p> <p>16 Sept</p>	<p>“How impossible it was, she remarked, to recognize that sort of thing in people! Who would have guessed, to look at <i>her</i>, that she was tormented by sensual desires?” Freud</p> <p>Assignments</p> <p>Freud - Maybeetle Dream* (773-776)</p> <p>[N.B. All page numbers for Freud are page numbers for the pdf of the Standard Edition shared with the class. Many of the texts, like Totem and Taboo and Moses and Monotheism are available to purchase as separate texts.]</p> <p>Freud - Dream of the Botanical Monograph (668-676)**</p> <p>Lacan Online - “Freud’s Unconscious - The Psychoanalysis</p>	<ul style="list-style-type: none"> ● The dream as a compromise between the unconscious and the social link ● The signifier in the dream ● Dreams in the clinic

	<p>of the Dream and Its Dreamer” (YouTube)</p> <p>Bergeron - “The Work of the Dream and Jouissance in the Treatment of the Psychotic” in <i>After Lacan: Clinical Practice and the Subject of the Unconscious</i>(71-85)</p> <p>Cantin - “From Delusion to Dream” in <i>After Lacan: Clinical Practice and the Subject of the Unconscious</i>(87-102)</p>	
<p>3</p> <p>Foundations - Sexuality</p> <p>23 Sept</p>	<p>[F]rom the point of view of psychoanalysis the exclusive sexual interest felt by men for women is also a problem that needs elucidating and is not a self-evident fact based upon an attraction that is ultimately of a chemical nature.</p> <p style="text-align: center;">Freud</p> <p>Assignments</p> <p>Freud - “Part I - The Sexual Aberrations,” in <i>Three Essays on the Theory of Sexuality</i>** (1479-1511)</p> <p>Apollon - “The Letter of the Body” and “The Symptom” in <i>After Lacan: Clinical Practice and the Subject of the Unconscious</i> (103-126)</p> <p>Bergman - Cries and Whispers</p>	<ul style="list-style-type: none"> ● Sexuality as a domain of compromise between the unconscious and the social link
<p>4</p> <p>30 Sept</p>	<p>Symptoms represent a substitute for impulses the source of whose strength is derived from sexual [drives].</p> <p style="text-align: center;">Freud</p> <p>Assignments</p> <p>Freud - “Part I - The Sexual Aberrations,” in <i>Three Essays on the Theory of Sexuality</i>** (1479-1511, repeat)</p> <p>Apollon - “The Symptom” (review) and “From Symptom to Fantasy” in <i>After Lacan: Clinical Practice and the Subject of the Unconscious</i> (117-140)</p> <p>“My Life Inside: The Snake Church (part one)” (YouTube)</p> <p>“My Life Inside: The Snake Church (part two)” (YouTube)</p>	<ul style="list-style-type: none"> ● Symptom ● Drive ● Sex
<p>5</p> <p>The Obsessional Thread: Freud on Religion and</p>	<p>[I]t occurred to her that at one place on the table-cloth there was a stain, and that she always arranged the cloth in such a way that the housemaid was bound to see the stain.</p> <p style="text-align: center;">Freud</p>	<ul style="list-style-type: none"> ● How does Freud establish a link between obsessional neurosis and religious practice?

<p>the Social</p> <p>7 Oct</p>	<p>Assignments</p> <p>Freud - “Obsessive Actions and Religious Practices”* (1918-1928)</p> <p>Durkheim - Book III, Ch 1 - “The Negative Cult and Its Functions: The Ascetic Rites” in <i>The Elementary forms of Religious Life</i></p> <p>Bergeron - “Perverse Features and the Future of the Drive in Obsessional Neurosis” in <i>After Lacan: Clinical Practice and the Subject of the Unconscious</i>(141-154)</p> <p>Suggested</p> <p>Lacan - “Ágalma” in <i>The Seminar, Book VIII, Transference</i> (135-148)</p>	<ul style="list-style-type: none"> • What are the stakes and limits of this relation?
<p>6 14 Oct</p>	<p>What is at stake in an analytic cure is not the eradication of the real that returns in the symptom but access to the rationality at work therein.</p> <p style="text-align: center;">Cantin</p> <p>With the Wolf Man, Freud follows the real in the letter, its traces, and any place where it makes a hole in the logic of discourse, irrupting into the body or life of the patient. Thus, he dwells on the movement of the drive and the naval of the dream, following anxiety as a signal of, and defense against, the emergence of the real. He stays fast to the letters of the body involved in the symptom, the repetition of an inscribed and insistent form, the traits of the object of the phobia, as well as those capable of triggering the drive of desire, and the parts of the body implicated in his obsessions and rituals. In short, Freud pursues everything that conveys, indicates, outlines, or writes the work of a jouissance that cannot be represented.</p> <p style="text-align: center;">Cantin</p> <p>Assignments</p> <p>Freud - “Obsessive Actions and Religious Practices”* (1918-1928, repeat)</p> <p>Cantin - “Practices of the Letter, Writing a Space for the Real”</p> <p>Haneke - <i>The White Ribbon</i></p>	

<p>7 21 Oct</p>	<p>This piece of clothing covered up the genitals entirely and concealed the distinction between them. Freud</p> <p>Assignments</p> <p>Freud - "Fetishism" (4563-4566)</p> <p>Matory - "Part II: The Acropolis, The Couch, the Fur Hat, and the Savage" in <i>The Fetish Revisited: Marx, Freud, and the Gods Black People Make</i> (pp. 98-169)</p> <p>Eggers - <i>The Lighthouse</i></p> <p>Suggested</p> <p>Matory - "Preface" and "Introduction" in <i>The Fetish Revisited: Marx, Freud, and the Gods Black People Make</i></p>	
<p>8 Totem + Taboo 28 Oct</p>	<p>A Zulu woman, questioned on the basis of the prohibition, gave the sensitive reply: 'It is not right that he should see the breast which suckled his wife.' Freud</p> <p>Assignments</p> <p>Freud - "I. The Horror of Incest" in <i>Totem and Taboo</i>** (2669-2687)</p> <p>Cantin - "The Trauma of Language" in <i>After Lacan: Clinical Practice and the Subject of the Unconscious</i>(35-47)</p> <p>Lévi-Strauss - "Introduction" (Chs 1-2) in <i>The Elementary Structures of Kinship</i></p>	
<p>9 4 Nov</p>	<p>Abjection accompanies all religious structurings and reappears, to be worked out in a new guise, at the time of their collapse. Kristeva</p> <p>Assignments</p> <p>Freud - "II. Taboo and Emotional Ambivalence" in <i>Totem and Taboo</i>** (2688-2740)</p> <p>Julia Kristeva - "Approaching Abjection" in <i>Powers of Horror: An Essay on Abjection</i></p>	

	Cronenberg - The Brood	
10 11 Nov	<p>One day she heard her husband giving instructions that his razors, which had lost their edge, were to be taken to a particular shop to be re-set. Driven by a strange uneasiness, she herself set out for the shop. After reconnoitering the ground, she came back and insisted that her husband should get rid of the razors for good and all, since she had discovered that next door to the shop he had named there was an undertaker's establishment: owing to the plan he had made, she said, the razors had become inextricably involved with thoughts of death.</p> <p style="text-align: center;">Freud</p> <p>Assignments</p> <p>Freud - "III. Animism, Magic, and the Omnipotence of Thoughts" in <i>Totem and Taboo</i>** (2741-2762)</p> <p>Aster - Midsommar</p>	
11 18 Nov	<p>When little Árpád was two and a half years old, he had once, while he was on summer holiday, attempted to micturate in the fowl-house and a fowl had pecked, or pecked <i>at</i> his penis. A year later, when he was back in the same place, he himself turned into a fowl; his one interest was in the fowl-house and in what went on there, and he abandoned human speech in favor of cackling and crowing.</p> <p style="text-align: center;">Freud</p> <p>Sexual desires do not unite men but divide them.</p> <p style="text-align: center;">Freud</p> <p>Assignments</p> <p>Freud - "IV. The Return of Totemism in Childhood" in <i>Totem and Taboo</i>** (2763-2821)</p> <p>Lévi-Strauss - "Introduction," "1 - The Totemic Illusion," and "5 - Totemism from Within"</p> <p>Vinterberg - <i>Festen (The Celebration)</i></p>	
12 25 Nov	No Assignments	No class

<p>13</p> <p>Moses + Monotheism</p> <p>2 Dec</p>	<p>Assignments</p> <p>Find a way to review the Exodus narrative (see below for a few suggestions)</p> <p>Freud - “I. Moses an Egyptian” and “II. If Moses Was an Egyptian” in <i>Moses and Monotheism</i>** (4866-4909)</p> <p>Suggested</p> <p>Book of Exodus in the Bible</p> <p>Scott - <i>Exodus: Gods and Kings</i></p> <p>Chapman, Hickner, and Wells - <i>The Prince of Egypt</i></p> <p>DeMille - <i>The Ten Commandments</i></p>	
<p>14</p> <p>9 Dec</p>	<p>On reflection, it must strike us that, in spite of the fundamental difference between the two cases - the problem of traumatic neuroses and that of Jewish monotheism - there is nevertheless one point of agreement: namely, the characteristic that might be described as ‘latency’.</p> <p style="text-align: center;">Freud</p> <p>Assignment</p> <p>Freud - “III. Moses, His People, and Monotheist Religion (part one)” in <i>Moses and Monotheism</i>** (4910-4951)</p> <p>Cantin - “The Fate of Jouissance in the Pervert-Hysteric Couple”</p> <p>Campion - Holy Smoke</p>	
<p>15</p> <p>16 Dec</p>	<p>Assignment</p> <p>Freud – “III. Moses, His People, and Monotheist Religion (part two)” in <i>Moses and Monotheism</i>** (4952-4981)</p> <p>Copjec - “Moses the Egyptian and the Big Black Mammy of the Antebellum South: Freud (with Kara Walker) on Race and History” in <i>Imagine There’s No Woman</i></p> <p>Onah - Luce</p> <p>Suggested</p>	

	Lacan - XVII, XVIII, and XIX, in <i>The Seminar, Book III, The Psychoses</i> (214-244)	
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Winter 2023 (Provisional)

Session/Theme /Date	Review	Agenda
1 20 Jan	<p>Assignments</p> <p>Freud - “I. Introduction” in Analysis of a Phobia in a Five-Year-Old Boy*</p> <p>Rodríguez - “The Lessons of Little Hans” in <i>Studying Lacan’s Seminars IV and V</i></p>	Introducing Little Hans
2 27 Jan	<p>Assignments</p> <p>Freud - “II. Case History and Analysis” in Analysis of a Phobia in a Five-Year-Old Boy**</p> <p>Apollon - “The Jouissance of the Other and the Sexual Division in Psychoanalysis” in <i>After Lacan: Clinical Practice and the Subject of the Unconscious</i>(49-58)</p>	
3 3 Feb	<p>Assignments</p> <p>Freud - “III. Discussion” and “Postscript” in Analysis of a Phobia in a Five-Year-Old Boy**</p> <p>Freud - “Inhibitions, Symptoms, and Anxiety” (4289-4297)</p> <p>Lacan - “Note on the Child”</p> <p><i>Lacan Online</i> - “What Is Anxiety?: An Introduction to Lacan’s Theory” (<i>Youtube</i>)</p>	
4 10 Feb	<p>Assignments</p> <p>Lacan - “Introduction” and “The Three Forms of the Lack of an Object” in <i>The Seminar, Book IV, The Object Relation</i> (3-32)</p> <p>Kristeva - “2. Something to Be Scared of” in <i>Powers of Horror: An Essay on Abjection</i> (32-55)</p> <p><i>Lacan Online</i> - “A Tour of Lacan’s Graph of Desire” (<i>YouTube</i>) [N.B. <i>This video is quite dense, but try to start working with the concepts and taking what you can from them, and it should help to support the rest of your reading</i>]</p>	
5 17 Feb	<p>Assignments</p> <p>Lacan - “On the Oedipus Complex” and “On the</p>	

	<p>Castration Complex” in <i>The Seminar, Book IV, The Object Relation</i> (191-223)</p> <p>“Castration, with Lucie Cantin,” <i>Penumb(a)cast</i></p>	
<p>6</p> <p>24 Feb</p>	<p>Assignments</p> <p>Lacan - “The Signifier in the Real” and “What Myth is For” in <i>The Seminar, Book IV, The Object Relation</i> (224-260)</p> <p>Bergeron - “The Signifier” in <i>After Lacan: Clinical Practice and the Subject of the Unconscious</i>(59-70)</p> <p>Gibbons - Eve of Destruction</p>	
<p>7</p> <p>3 Mar</p>	<p>Assignments</p> <p>Lacan - “How Myth Is Analyzed” and “The Signifier and <i>Der Witz</i>” in <i>The Seminar, Book IV, The Object Relation</i> (261-294)</p> <p>Wynter - “Re-thinking Aesthetics: Notes toward a Deciphering Practice”</p> <p>Henzell - The Harder They Come</p>	
<p>8</p> <p>10 Mar</p>	<p>Assignments</p> <p>Lacan - “Circuits,” “Permutations,” and ‘Transformations” in <i>The Seminar, Book IV, The Object Relation</i> (295-343)</p> <p>Apollon - “The Jouissance of the Other and the Sexual Division in Psychoanalysis” in <i>After Lacan: Clinical Practice and the Subject of the Unconscious</i>(49-58)</p>	
<p>9</p> <p>17 Mar</p>	<p>Assignments</p> <p>Lacan - “The Mother’s Drawers and the Father’s Shortcoming” and “An Essay in Rubber Sheet Logic” in <i>The Seminar, Book IV, The Object Relation</i> (344-379)</p> <p>Cantin - “Perversion and Hysteria” in <i>After Lacan: Clinical Practice and the Subject of the Unconscious</i>(155-165)</p>	
<p>10</p> <p>24 Mar</p>	No Assignments	No class
<p>11</p> <p>31 Mar</p>	<p>Assignments</p> <p>Lacan - “<i>Me donnera sans femme une progéniture</i>” (380-400)</p>	

	Deleuze - Little Hans	
12 7 Apr	No Assignments	No class
13 Lacan + Religion 14 Apr	<p>Assignments</p> <p>Bergeron - "Violence in Works of Art, or, Mishima, from the Pen to the Sword" in <i>After Lacan: Clinical Practice and the Subject of the Unconscious</i>(181-192)</p> <p>Schrader - Mishima: A Life in Four Chapters</p> <p>"das Ding and Drive, with Daniel Wilson" <i>Penumbra(a)cast</i></p> <p>Optional</p> <p>Mishima - <i>Confessions of a Mask</i></p> <p>Mishima - <i>Sun and Steel</i></p>	
14 21 Apr	<p>Assignment</p> <p>Lacan - <i>The Triumph of Religion</i></p>	
15 28 Apr		Presentations
16 5 May		Presentations + Conclusions

*Indicates that the full texts will be read together in class. If possible, you should still attempt to read them ahead of time.

**Indicates material that should be reviewed prior to class meeting, though we may spend some time reading selections in class