In “Beyond the ‘Reality Principle,’” Lacan asserts that the “Freudian revolution, like any revolution, derives its meaning from its context, that is, from the form of psychology that dominated at the time it occurred.” So how did the Lacanian revolution begin? Famously, with a struggle against ego psychology, which saw its clinical role as the strengthening of what was for Lacan an imaginary structure, the ego. As Lacan says in “Remarks on Daniel Lagache’s Presentation,” “I needed to clear away the imaginary which was overvalued in analytic technique.”

And so—for some time at least—Lacanians typically valorized the symbolic while they wrinkled their noses at the imaginary and decried its effects: entrenched formations that incubate neurosis, narcissistic identifications that underlie aggressiveness, illusions of autonomy that lead to servitude and fraud.

But surely the rehabilitation of the imaginary in the latter part of his career attests that Lacan was no Manichean, seeing the imaginary only as the deceptive “evil twin” of the symbolic. As Lacan says simply in his seminar R.S.I., “The imaginary’s where we are.”

APW’s eleventh annual conference will explore the concept of the imaginary and its evolution within the Lacanian revolution. We invite you to join us.

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