



APPI Congress 2024

## What's up with the other?

Saturday 23<sup>rd</sup> November 2024

Venue: In person and online Event

### Call for Papers

*But the important point is that this form [ideal-I] situates the agency known as the ego, prior to its social determination, in a fictional direction that will forever remain irreducible for any single individual or, rather, that will only asymptotically approach the subject's becoming, no matter how successful the dialectical synthesis by which we must resolve, as I, his discordance with his own reality."*

[Lacan, the Mirror Stage as Formative of the "I" Function, Ecrits, p 76](#)

In *Totem and Taboo* (1913) and later in *Civilizations and Its Discontents* (1930), Freud considers the family as the oldest social group. The larger society (or civilization) is seen as a later development. Even as, historically, the individual becomes increasingly implicated in society, social organization and civilization retained their "otherness". Freud believed that since civilization is largely responsible for man's misery, every individual is its enemy "civilization and psychopathology are one", culture for Freud has an "other-ness" rather than an "I-ness" or a "me-ness."

Nowadays you cannot escape the interconnectedness that modern society imposes on the subject. All is in the algorithm, your purchases, your job application, your gender declaration, your likes and dislikes, your food, your

images...and many other ways it captures subjectivity and enjoyment. You are constantly being fed on what you feed it. The constant illusion that the subject can find happiness and completeness confronts the very basis of Freud's argument of the antagonism between the demands of instinct and the restrictions of civilization. Where all is permitted, where to find no-thing?

If you ask Google to describe how algorithms work it will tell you that "all social algorithms use signals to indicate how much a user enjoys specific content. For example, if you comment, share, or like a piece of content, the algorithm will understand it and try to provide similar content." This circularity and surplus enjoyment brings us to Lacan's formulation of intersubjective communication, "the sender, as I tell you, receives from the receiver his own message in an inverted form."

**APPI Congress 2024** calls for papers exploring the new ways of perception, the floods of "horizontal information", without a relation to the past, objectivity and certainty as cultural imperatives, consumerism and excess in the form of *jouissance*.

What can psychoanalysis say about the prevalence of images, social algorithms and messages of correctness and incorrectness in communication today?

APPI invites you to propose papers on the following themes:

1. Discontent in the social context: war, racism, prohibitions in communication, the use of political correctness, and impositions of the image.
2. Suffering and the new ways to bear life. How are substitutions, deflections and abuse present in the clinic today?
3. The big other and its subject, a psychoanalytic perspective: how are the old structures of social organisation such as employment, governmental bodies and leadership dealing with multiple new subjectivities?

Underpinning texts and themes guiding Call for Papers:

- Civilization and Its Discontents

- Totem and Taboo, “The growth of civilization and the suppression of the instincts”
- Seminar on the Purloined Letter, “A letter always arrives at its destination”
- Aggressiveness in Psychoanalysis
- The Mirror Stage.

Contributors are requested to submit a short abstract (250 words max) and title to [adminatappi@gmail.com](mailto:adminatappi@gmail.com) with the subject line “**APPI Congress 2024**”.

**Deadline for Submissions: Friday 16th, August 2024**