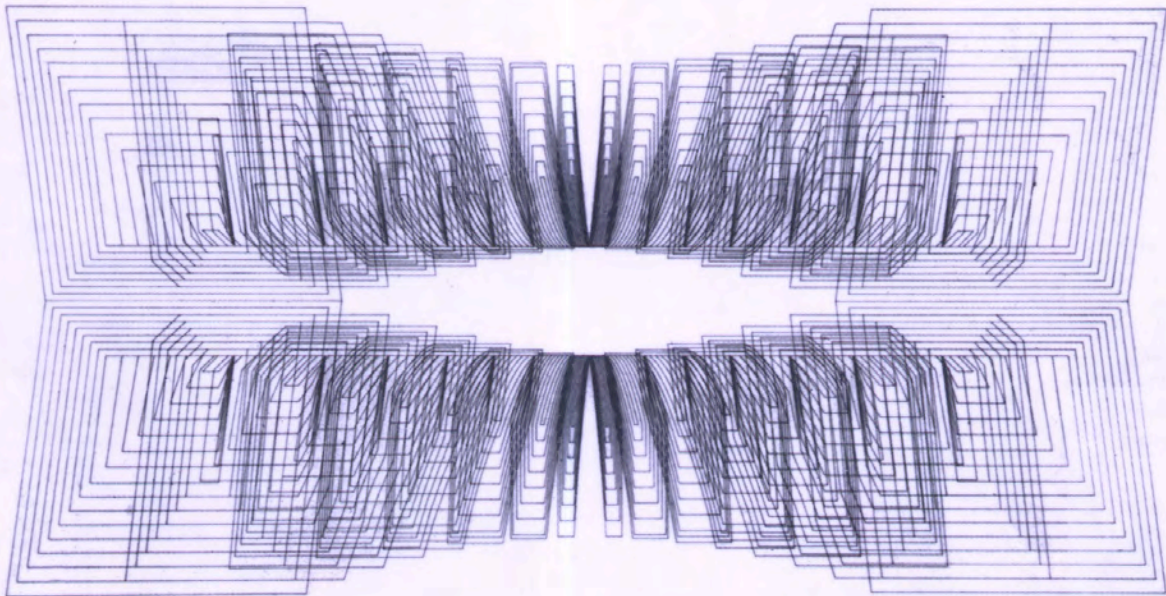


Two Regimes of Madness

Gilles Deleuze

Texts and Interviews 1975–1995



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that says that the two sexes will each die separately. Here there is something that does not refer solely to the world of signs, but to a much more secret and much less reassuring series, a series that would connect, among other things, with sexuality.

Gilles Deleuze: Maybe the world of signs is a reassuring world for you. It was not for Proust. And I do not see the need to distinguish between that world and the world of sexuality when, for Proust, sexuality is entirely caught up in the world of signs.

Same interlocutor: Yes, but at a first level. It is also inscribed somewhere else.

Gilles Deleuze: But what type of inscription are we talking about? The sentence you mentioned on the two sexes is a prediction. It is the language of prophets, not the “logos.” Prophets emit signs or signals. And moreover, they need a sign to guarantee their word. There is no rhetoric, no logic here. The world of signals is not a reassuring one at all, nor is it asexual. On the contrary, it is the world of the hermaphrodite, of a hermaphrodite that does not communicate with itself: it is the world of violence.

4

On the Vincennes Department of Psychoanalysis

The recent happenings in the Department of Psychoanalysis at the University of Vincennes are very simple in appearance: a certain number of lecturers have been excluded in the name of pedagogical and administrative reorganization. In an article for *Le Monde*, however, Roger-Pol Droit asks if such reorganization is not a Vichy-style purge. The procedures for dismissal, the selection of instructors, the treatment of dissenters, the immediate nomination of replacements would also suggest—all things being equal—a Stalinist operation. Stalinism is not exclusive to Communist parties; it has also infected leftist groups and spread into psychoanalytic associations. The fact that the excluded instructors themselves or their allies have not shown great resistance would tend to confirm this hypothesis. They did not actively participate in their own indictment, but it seems possible a second wave of purges would lead to that sort of progress.

The question is not one of doctrine but concerns the organization of power. Those in charge of the Department of Psychoanalysis who organized these expulsions have declared in their official statements that they were acting on the instructions of Dr. Lacan. He is the inspiration behind the new statutes. It is to him that applicants will eventually have to submit their candidacies.

And he is the one calling for a *return to order* in the name of a mysterious matheme of psychoanalysis. It is the first time a private individual of any stature has granted himself the right to intervene in a university in a sovereign manner in order to carry out, or have carried out, a reorganization involving dismissals and nominations of teaching personnel. Even if the Department of Psychoanalysis were to consent, it would not change a thing in this affair, nor would it alter the threat which such a move conceals. The Freudian School of Paris is not only a group with a leader; it is a very centralized association with a clientele, in all meanings of the word. It is hard to imagine that a university department would submit to an organization of this type.

The knowledge to which psychoanalysis lays claim is inseparable from a kind of terrorism, an intellectual and emotional terrorism made to break down a resistance which psychoanalysis deems unhealthy. It is already troublesome when this operation occurs among psychoanalysts, or between psychoanalysts and patients, for a goal they call therapy. But it is a much greater cause for concern when the same operation aims to break resistance of another nature altogether in a segment of the teaching profession that itself claims to have no intention to “treat” or to “train” psychoanalysts. This is nothing less than blackmail of the unconscious of the opposition by using the prestige and the presence of Dr. Lacan to impose decisions without any possible discussion (it is “take it or leave it,” and if you leave it “the disappearance of the department would be necessary from the point of view of analytical theory as well as from the point of view of the university...,” *a disappearance decided by whom? For whom?*) All terrorism involves some kind of washing; in this case, unconscious-washing is no less authoritarian and frightening than brainwashing.

5

Author's Note for the Italian Edition of *Logic of Sense*

It is difficult for an author to reflect on a book written several years ago. One is tempted to act clever, or to feign indifference, or even worse, to become the commentator of oneself. Not that the book has necessarily been surpassed; but even if it remains relevant, it is an “adjacent” relevance. What is needed is a benevolent reader who will give back to the book its relevance and its continuity. *Logic of Sense* is a book I still like because for me it continues to represent a turning point: it was the first time I sought, however tentatively, a form that was not in keeping with traditional philosophy. And it is a cheerful book in many passages despite the fact that I wrote it during a period of illness. There is nothing I would change.

It would be better for me to ask myself why I needed Lewis Carroll so much, and his three great books: *Alice's Adventures in Wonderland*, *Through the Looking Glass* and *Sylvie and Bruno*. The fact is that Carroll has a gift for renewing himself according to spatial dimensions, topological axes. He is an explorer, an experimenter. In *Alice's Adventures in Wonderland* things happen in profundity and in height: the subterranean spaces, the lairs, the tunnels, the explosions, the falls, the monsters, the food; even those things which come from above or lurk above, like the Cheshire cat.