

The talk will examine how 'fixation' is associated with some of the most inventive and enigmatic moments in Freud's accounts of the body, sexuality, and time. In one of Freud's earliest clinical publications from the late 1880s, the term 'fixation' marks the moment where psychoanalysis veers off from psychiatry. Confronted with the paradoxical phenomenon of a woman whose speech is subjected to the mysterious force of what he calls 'counter-will', Freud begins to lay down the basic building blocks out of which he will go on to construct the architecture of psychic organization. When this early case is re-read in light of some of Freud's later concerns, it reveals that this originary scene of 'fixation' opens up the possibility of discerning a powerful counter-current to some of Freud's most heteronormative views about gender and sexuality and provides the basis for a thinking about how fixation obliges Freud to grapple with the ways that the queer temporal structures associated with female sexuality challenge a metapsychology grounded in the Oedipal complex.

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ICI Lecture Series **ERRANS, in Time** Conceptions of time and temporal experience seem more at odds now than ever. Hamlet's hunch that 'the time is out of joint' has turned into an evergreen of critical discourse. Admittedly, ideas of physical, social, revolutionary time, internal time consciousness, or historical experience are far from settled in their respective discourses and practices. Yet attempts to harmonize or correlate the understanding of time and temporal phenomena generated in different disciplines all-too quickly – and largely with violent effect – resort to normative, if not teleological ideas of progress, efficiency, narrative sense-making, or experiential plenitude. The current ICI Lecture Series **ERRANS, in Time** asks whether the heterogeneous relations between discordant conceptions of time and temporality can be understood as being 'erratically' structured, that is, as marked by inherent misapprehensions, a dissonance that defies regulation, and an unexpected variability.

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Fixation: Freud's Queer Counter-Concept

