

one supports incest or pedophilia, but in every other case, when it comes to the forbidden—what we mustn't do, as opposed to what we shouldn't do—there are always exceptions, mitigating circumstances, good reasons found for redescribing forbidden acts as acceptable. Nearly all rules seem to be breakable. This is the familiar legacy of the Enlightenment; this is what a certain kind of modern person believes. Everything forbidden can be redescribed as ultimately desirable. Everything sacred can be rendered secular.

But, like attending to the spotlights, attending to the rules can mean inattention elsewhere. Rules are supposed to attract and organize our attention, and to be taken for granted. The rules have to be wholly absorbing, and automatically abided by; a second nature to deal with our first. Rules—and particularly absolute rules, the guardians of the forbidden—are not supposed to be forgettable. Indeed, when it comes to the forbidden we are not supposed to let our minds wander; we are supposed

to be utterly gripped, in the grip of the law. The forbidden is by definition defined, is always already defined, such that one cannot be ignorant of it or casual about it. Whether one is conscious or unconscious of the definition, it is in principle knowable. Acculturation, adaptation, means living as if one knows what is forbidden.

Psychoanalysis—the theory and therapy that organizes itself around forbidden desire—adds that we can be at once conscious and unconscious of what is forbidden; and that being able to rename forbidden pleasures as unforbidden is the only way to find out what it is possible to say about them. Psychoanalysis is the only secular therapy that puts the otherwise sacred idea of the forbidden at the heart of its theory and practice, and it has added an emblematic profession to the culture: one that makes us go on thinking about the forbidden in a secular language. By the same token, it exposes not merely what forbidden desire inhibits but what the whole idea of the forbidden forbids us from considering. The thing, the real thing, that the forbidden has kept us from thinking about is the unforbidden. The pleasures we allow ourselves have suffered at the hands of the pleasures we don't. By placing unforbidden pleasures in the shade, we may have forbidden ourselves more pleasure, and more about pleasure, than we realize.

In Monderman's traffic experiment, fewer accidents took place because people were more attentive to what they were doing. They were more alert, as if rules made people less sentient; as if something were handed over to the rules, and implicitly to the rule makers, that made people behave automatically, or as sleepwalkers, or as people less inventively competent than they in fact are. If Monderman's experiment is about red-light-removal schemes, in Scott's telling it is also about the more or less impeded, regulated, formulated flow of something or other. What kind of flow does the red light think it is organizing? What is the catastrophe the red light wants to avert?

When it comes to the forbidden, we have to distinguish between the authoritarians and the experimentalists, between the essentialists and the pragmatists. The pragmatists, the experimentalists, say, "I (or someone else) have tried this—have done this forbidden thing—and it had, by our standards, catastrophic consequences. We mustn't let anyone we care about do it again." The authoritarians, the essentialists, say, "This is evil, it certainly mustn't be tried, and preferably shouldn't be thought about or discussed. It is what our worst punishments are designed to abolish." The French psychoanalyst Béla Grunberger was an experimentalist when he wrote that the reason the father should prohibit his son from sleeping with his mother was that the son who slept with

[Translations]

JOY TO THE WORLD

From 216 words expressing well-being, happiness, and pleasure that were collected by Tim Lomas, a lecturer at the University of East London. Lomas's paper "Towards a Positive Cross-cultural Lexicography" was published in January in The Journal of Positive Psychology.

Cafuné (Portuguese): to tenderly run one's fingers through a loved one's hair.

Gigil (Tagalog): the irresistible urge to pinch someone because they are loved.

Queesting (Dutch): to allow a lover access to one's bed for chitchat.

Mbuki-mvuki (Bantu): to shed clothes and dance uninhibited.

Tysmake (Norwegian): to taste small pieces of food when nobody is watching.

Sobremesa (Spanish): when the food has finished but the conversation is still flowing.

Sólarfrí (Icelandic): when workers are granted unexpected time off to enjoy a sunny day.

Peiskos (Norwegian): to sit in front of a crackling fireplace and enjoy the warmth.

Gökotta (Swedish): to wake up early to hear the first birds sing.

Kukelure (Norwegian): to just sit and think about things while doing nothing at all.