

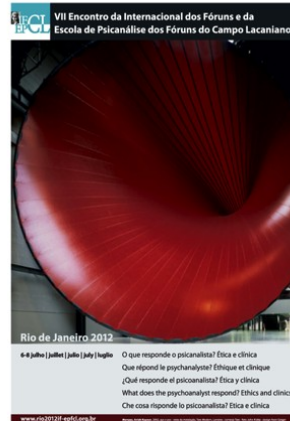
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VIIth Meeting of the IF-SPFLF

WHAT DOES THE PSYCHOANALYST RESPOND? ETHICS AND CLINICS

July 2012, 6th – 9th

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Preliminar 12:

WHEN PSYCHOANALYSIS CAN RESPOND

Florencia Farías

I decided to share in this preliminary some reflections around the situation of psychoanalysis and psychoanalysts in my land, Argentina, since it seems to me very much in tune with the theme that is bringing us together in our next International Meeting in Rio: the response of the analyst, when and where should he respond?

Psychoanalysis, being just another element in the socio-cultural threading is not exempt from the subjective effects of our time. And it is its responsibility to be able to respond to the time and epoch in which it is immersed. It is of our ethical

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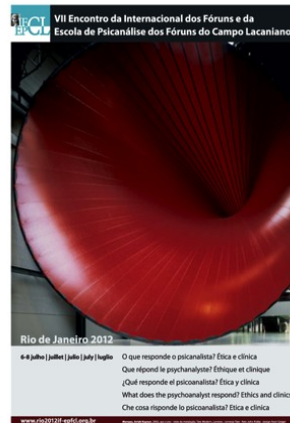
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incumbency to ask ourselves for the incidence that the real of our time provokes in it, in which the dimension of jouissance tends to become equal, and the paternal function establisher of legality, tends to get diluted. Therefore it makes us think about the legitimacy upon which the psychoanalytic act is founded in the context of our current time.

To question Freud and Lacan, from the problems that our practice faces us with is what we owe to ourselves to re-create and relaunch psychoanalysis.

We know that Psychoanalysis goes against the dominant capitalist discourse, globalization and the crushing of singularities. The current conditions propitiate the explosion of subjectivity, the expulsion of the condition of the subject.

However, in Argentina, differently from what foreign colleagues transmit to us and especially from Europe, psychoanalysis is gaining more and more spaces and recognition. It has managed to persist and to impose itself despite the political and economic crises that our country has suffered in different epochs and contexts. It

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seems interesting to me that our next Meeting will count with a space to reflect upon the situation of psychoanalysis in each and every one of the zones of our community.

In Buenos Aires the middle class gets analyzed, and almost with no exception the intellectuals do also. This is also extensible to many places, even the remote ones, of Argentina.

The demand is such that it is common to speak about analysis or with whom one chooses to get analyzed with in the most diverse social ambits. To go to analysis, here, is not a synonymous of madness, but of a search for alleviation of certain sufferings, a search for a new knowledge.

Is it that in Argentina there are more neurotics than in other countries? Or is that the offer of psychoanalysis makes possible that many may be able to read it and so the demand is formulated and they can consult? Maybe we owe ourselves a deep study of the varied causes that make its permanence and dissemination possible. Does the same happen in other countries of Latin America? And in Brazil, is analysis also so extended and accessible?

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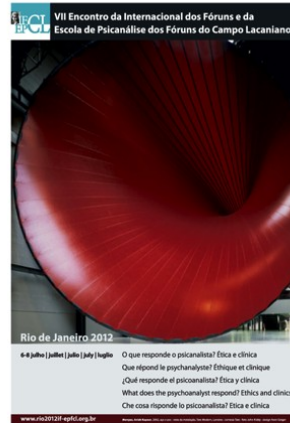
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Currently in Argentina, any sector of the society, even the ones that are most affected, have the possibility of meeting with an analyst and decide to undertake an analytic treatment in hospitals, or in mental health centers, in which they have access to free treatments, or in private institutions in which they have the possibility to begin treatment for an accessible price, or in the case of more severe pathologies in neuro-psychiatric hospitals.

In addition, our country counts with medical insurances and systems of prepaid health insurances, in which practitioners of psychoanalysis work, and why not also analysts, to which then greater sectors of our society have access to.

We cannot fail to acknowledge that psychoanalysis does operate in hospitals, that transference is efficient, alleviating suffering, be it in neurotics or psychotics.

Thus Freud's proposal outlined in "New ways of the psychoanalytic therapy" of 1919 is much closer:

Many years will go by, but it will be true someday, maybe we are to mix the gold of pure analysis with the copper of suggestion, but its most efficient and

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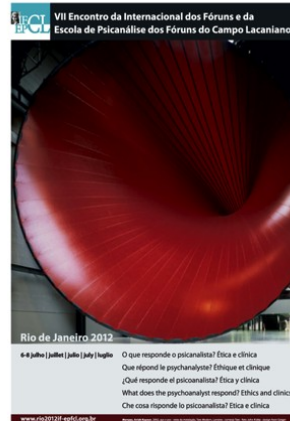
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important elements will be taken from psychoanalysis proper, rigorous and free from any trends.

From the beginning Freud's concern was to manage to avoid his invention, psychoanalysis, from disappearing with the passing of the years, and to assure that it would be able to make it through the XX century. The existent analytic institutions are the proof of how Freud's ambition and desire have been realized. Despite the obstacles, -namely: gratuity of treatments and the fact of a limited time-, the analyst is operative nonetheless. How to conserve the ethic that concerns us? What to do? We think that being aware, calculating and thinking up to what extent we can tense and bend the fundamental concepts, without jeopardizing psychoanalysis, will allow us to advance in situations that even though not being the ideal ones, these are nonetheless the possible ones.

Even though these conditions do not create an analyst, neither do they exclude him from the possibility of affecting and operating precisely there, in the unchaining of jouissance, through his presence in the real.

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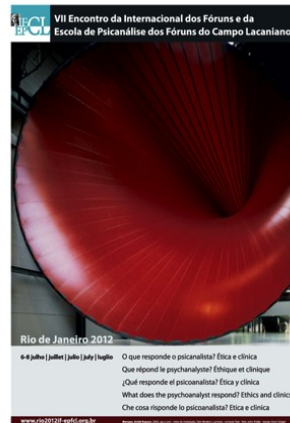
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A practice that is centered in and ethic supported by the act is still worth it.

Tied to an ethic, it allows us the freedom for interventions that also claims for us.

The movement, especially Lacanian, exists today and it is alive! Not only in psychoanalytic institutions, but also in universities, which have had a protagonist role, especially in the College of Psychology of Buenos Aires University, where there is a faculty with a solid psychoanalytic formation, many courses have essentially a Lacanian orientation and a great number of our graduates leave college wishful to continue their formation in the aforementioned orientation. It is to be noted also that the dissemination of psychoanalysis has spread to all socio-cultural areas. Nowadays it is difficult to open the cultural section of any known Argentinian newspaper, or magazines without finding some article where a reference is made to Freud or Lacan or to some “psy” topic.

The dominant movement in the late years, in which Lacanianism was disseminated, is characterized by an openness to dialogue, openness to question and to letting oneself be interrogated by the most diverse artistic and scientific

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productions. It is common the debate among analysts, filmmakers, people of theatre, writers, painters, humorists. The dialogue with researchers has been propitious as well, above all with philosophers, mathematicians, linguists. The advancement that research in psychoanalysis has seen in these last years is remarkable, not only in the theory but also in its articulation to the clinical work, gaining each time more terrain in an environment that used to belong exclusively to the so called hard sciences.

There is also an overflowing offer of psychoanalytic schools, courses, workshops, conferences. This gave room for an over sectorization in the institutions and an overabundance of groups and schools. Just to name a few:

- 1- The IPA affiliated institutions. In which, despite the primacy of bureaucratization and the coexistence of many theoretic frameworks, there is a great advancement of Lacanianism, which was until a few decades ago forbidden, but of course the pass is out of consideration.

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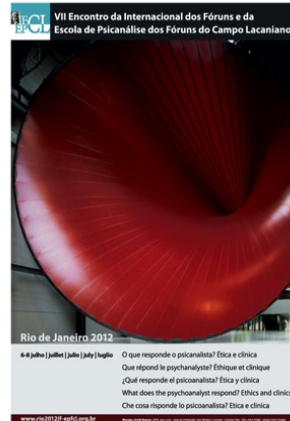
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- 2- The institutions that with great verticality answers to Millerianism. The SLO being still an institution which gathers many members, despite the dissatisfaction that is heard all around, seems to be a place of protection which is hard to let go.
- 3- Those which seeking to avoid the bureaucratization and the verticality, gather around the Lacanoamericano Meeting of psychoanalysis, maintaining each their diversity. The link to the international movement is missing in them, and some of the institutions that come to these meetings do not practice the pass.
- 4- An important number of analysts which without being part of any institution, still circulate in them, either working in hospitals or gathering for publications.

To keep psychoanalysis alive, psychoanalytic institutions are necessary, but it is also needed to renounce to dogma and consistent discourses. The possibility for psychoanalysis to become a critical instrument for its own dogma, as well as for those scientific theories that currently resist its development depends on us.

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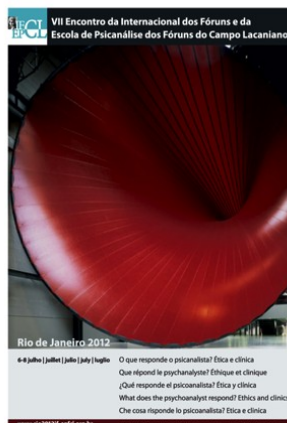


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Just like psychoanalysis in intention depends on putting to work the device of free association and its only guarantee rests upon a reading of what is said to the letter; in psychoanalysis in extension the analyst, his responsibility, is to offer a reading of the facts, knowing that he is not able to calculate the success of his proposal.

Not all publicity is convenient for psychoanalysis, but this is what the analyst is there for, to be able to read to the letter what its publicity generates, to break with the illusion that psychoanalysis is to be kept among the small circles of experts.

The analyst's desire makes the devices in intention and extension work.

Certainly, the subject of our time does not present itself with what we could call a classical version of neuroses. He does not come to question himself about his symptom or the cause of his suffering.

This sort of indiscrimination between the ungovernability of jouissance and the law of desire gives room to the most varied clinical manifestations, which used to be confined to the public hospitals and now also to our offices.

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Us, psychoanalysts, must not retrocede, given that it implies to give room to the accelerated advancement of alternative therapies. The latter respond in consonance with the current mandate: efficiency, achievements in a short term, being its weapon suggestion, and despite the fact that symptoms return stronger later. Or give room to neuro-pharmacology, which faced with fatigue, depression, apathy or impotence, responds with antidepressants, Viagra, etc. which, contrary to psychoanalysis, proposes an adequate object. A world of “chemical happiness”. That is to say, gives rise more and more to religion, occultism, and magical solutions.

Psychoanalysis has powerful resources to subvert the alienating determinism. We run the risk of not knowing how to offer our listening to those cases which escape our classical formulas. Psychoanalysis has the means to affect the modality of the discourse that holds the subject captive to reconstitute the subject in its ethical dimension, and it is his responsibility “not to get comfortable in his chair” and thus be able to respond.

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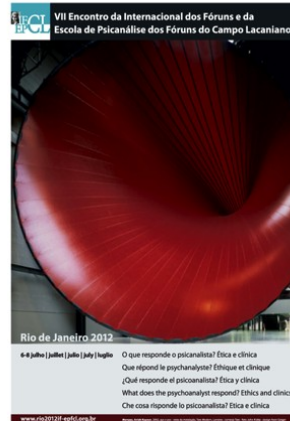
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It will be with our presence in hospitals, welfare centers, medical insurances, universities, and developing policies of approaching the new clinical configurations, even though those will not always speak to us in our inherited language.

The response of the analyst and his way of affecting the discomforts in civilization is not from a sociological reading, but rather from a clinical and ethical one. It is in exercise, from his act, making language prevail as the operator that modifies and orders the real.

Buenos Aires, April 2011.

Translation: Gabriela Zorzutti