

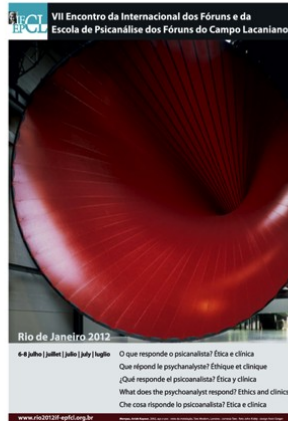
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VIIth Meeting of the IF-SPFLF

WHAT DOES THE PSYCHOANALYST RESPOND? ETHICS AND CLINICS

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Preliminar 18:

THE ANALYST'S RESPONSE TO THE SUBJECT CALLED CHILD

Maria Anita Carneiro Ribeiro

The signifier *child* is a cultural expression, an ideological concept that emerged around the XVIth century (Cf. Philippe Ariès) as a way of laying a foundation for the claims of legitimacy of the bourgeoisie, the rising class in Europe with the decline of the *Ancien Régime*. In a rather old text (Lima Silva, 1986), I attempted to sustain the hypothesis that the phenomenon described by Ariès developed rather late (in the

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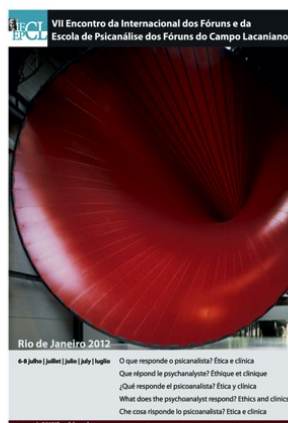
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the XIXth century) in our tropical and colonial territories, which was so well described by Gilberto Freyre in *Casa Grande e Senzala*.

Since then that a subject of a young age remains forgotten behind the ideological preconceptions of those who listen to his words, understood as funny words (Cf. "*Criança diz cada uma!*" ["The stories a child tells!"], by Pedro Bloch¹, is evidence of lack of protection (Statute of Children and Adolescents), and even of the simple stupidity of he who does not know what he is saying.

In his *Seminar, Book 21, Les non-dupes errent*, Lacan describes the limits of the space of the subject's errant trajectory, which goes from birth to death, as that which corresponds to the actualization of the structure. The subject of the unconscious does not develop, as we, psychoanalysts, have found, through the return to Freud initiated by Jacques Lacan from the 1950s, inspired, among other things, by a reaction against the developmentalist ideology defended by the heirs of Freud: his

1

¹ The journalist, playwright and physician specialised in speech pathology Pedro Bloch (1914-2004) had a regular page in the magazine *Manchete* (1952-2000) under the title quoted above. He used to tell funny and unusual stories involving children that attended his practice.

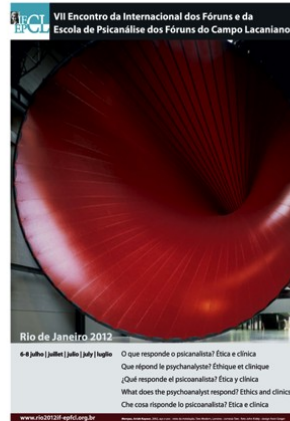
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daughter Anna and Melanie Klein. These two authors, whose Merovingian rivalries shook the foundations of post-Freudian psychoanalysis, promoted the advancement of a psychoanalysis with children moulded upon the preconceptions of their time.

In the first half of the XXth century, as today, the discourse of civilization allocated to the child the place of an object to be looked after, treated, educated and corrected, as Lacan rightly emphasized in his intervention to close the conference on the psychosis of childhood organized by Maud Mannoni in 1967.

Now, if today, and following Lacan, we agree that the subject of the unconscious is without age, since the unconscious is since Freud atemporal, we cannot deny that the ego, which is a bodily agency and the projection of a surface, grows, emerges, develops, declines and dies, as the materiality of the flesh is subordinated to the action of time. As a consequence, at each moment the structure is realized in the confrontation of the hardships and adversities of the errant itinerary that constitutes the life of each of us. What is the analyst's response, then, to this subject of a young chronological age who is subordinated by the master's discourse

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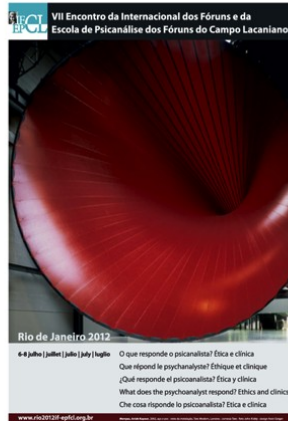


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to the place of everybody's object? How are we to sustain the discourse of the analyst in the face of the parents, the schools and all the normative mechanisms which, on the other side of psychoanalysis, besiege the subject called child?

Rio de Janeiro, maio de 2012

Translated by Leonardo Rodríguez

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