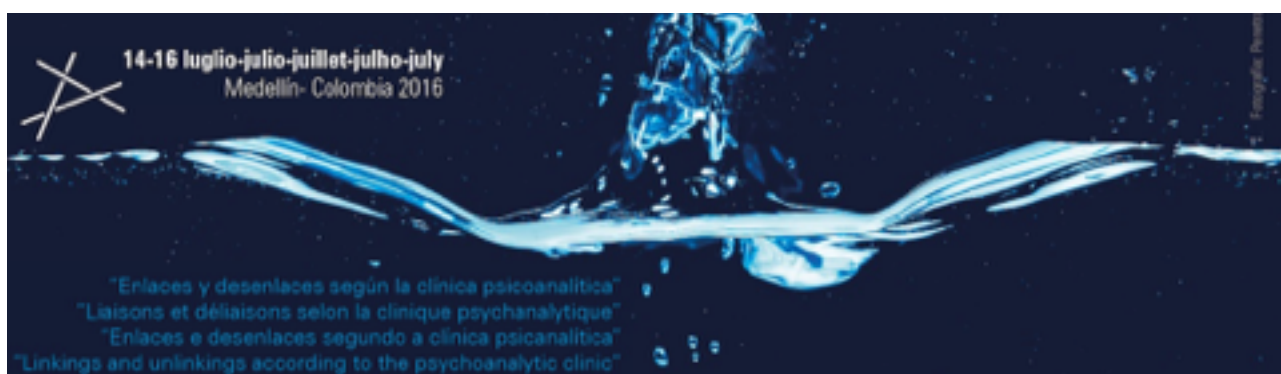


Medellín 2016 - RVI - Prelude - Silvia Migdalek



Epigraph

...the analytic discourse, “insofar as I defined it as a social link emerging in our day. This discourse has a historic value that has to be mapped out. It is true that mine is a weak voice to sustain it, but it is perhaps so much the better because if it were stronger, well then I would perhaps in short have less chance of surviving. I mean it seems unlikely that social ties prevalent up to now not silence any voice that is designed to sustain another emerging discourse. This is what has always been seen, and one should not believe, just because there is no longer the Inquisition, that the social links I defined, the discourse of the master, the discourse of the university, indeed the hysterico-diabolical discourse, wouldn't drown out, if I may say it, whatever voice I may have. Having said this, in any case, I, within this, am a subject, caught up in this matter because I began to ex-ist as an analyst. This in no way means I believe I have a mission of truth. There were people like that in the past, they fell on their heads! I do not have a mission of truth because the truth, I insist, cannot be said, it can only be half-said. So rejoice that my voice is low...” (J. Lacan, Seminar XXII, RSI)

Our encounter will be an opportunity to debate and reflect on a theme of crucial importance for the future of psychoanalysis. We may question ourselves about the contemporary situation, the context in which the practice of analysis is sustained “even” as a discourse in culture in which, contingently, it institutes an unprecedented mode of social link for which reality does not offer a model, a contingent encounter of analysand's desire and desire of the analyst.

Psychoanalysis is a knowledge forewarned of the death drive; and this is part of the calculation that the analytic link, in as much as it is social, proposes to the subject.

This is also why we can say that Lacan called the analytic discourse the reverse side of contemporary life.

The link proposed by psychoanalysis, its particularity, its efficacy, is in competition with the answers, with the jouissance remedies, of our civilization. It is a competition because psychoanalysis is a response that not only does not cover up the lack in being of the subject, but also touches what is most alive in being, its jouissance, its singular forms of drive satisfaction, the enigmatic affects...” affects which are the result of the presence of *lalangue* which articulates

things by way of a knowledge that goes much further than what the speaking being sustains by way of enunciated knowledge.” (J. Lacan, Seminar XX, Encore)

The practice of psychoanalysis is tightly linked to what, in a wider sense, can be called “cultural practices,” and therefore of necessity must nourish itself from the culture of its time. I am convinced that this is the only way to make any contribution to our time, clarifying somehow what is at play in the formation of the subjectivity of an epoch. The practice of psychoanalysis, the psychoanalyst in the city, makes a space for “The Other Scene” to be installed. Many patients speak, not only about the disturbance of the partner’s question (“what did you talk about today in your analysis?”), a disturbance by way of meddling. But rather, above all, of what is truly difficult: to make a story-link of the wandering, always haphazard, in the labyrinth of the unconscious...Some patients say they prefer to mull it over alone for a time, without seeing anyone; others want to be met at the end of their session, perhaps to rapidly evacuate its resonances...

We may ask ourselves: what social link does the practice of psychoanalysis institute? I would like to mark a nuance, a slight change of accent in what we always hear in a saying of Lacan: that the psychoanalyst “must” pay attention to the subjectivity of his time. I would like to introduce a certain nuance, orienting the question to: In what way does psychoanalysis as a discourse of its time intervene in the subjectivity of its time?

We will need to think, explore, consider and reconsider the positions in which the protagonists of the experience situate themselves and how this produces the clinical efficacy proper to psychoanalysis. To conclude, I will raise, for our next meeting in Medellin, an old question of mine, which I believe can lead us to the chosen theme “Linkings and Unlinkings according to the psychoanalytic clinic”: what cures in psychoanalysis?

Silvia Migdalek, Buenos-Aires, 12 September 2015.

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