

VII Encontro Internacional da IF-EPFCL  
 VII Encuentro Internacional de la IF-EPFCL  
 VII Rendez-vous International de l'IF-EPFCL  
 VII *Rendez-vous* Internazional dl'IF-SPFCL  
 VII International Meeting of the IF-SPFLF

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O que responde o  
 psicanalista? Ética e clínica  
 ¿Qué responde el  
 psicoanalista? Ética y clínica  
 Qué répond le psychanalyste?  
 Éthique et clinique  
 Che cosa risponde lo  
 psicoanalista? Etica e clinica  
 What does the psychoanalyst  
 respond? Ethics and clinics



The psychoanalyst's response differentiates itself from that of science in the way it takes the subject of desire into account which the latter rejects; it also differentiates itself from religion and its practices because it does not give up on the belief in an Other who does not exist, nor on the dictatorial "One" of crowds and sects; it is also opposed to the response of the capitalist because it does not, unlike this latter, foreclose lack. On the contrary, in occupying the position of the litter which is particular to his ethics, the psychoanalyst lays stress on the question of the discontent of the subject who suffers, and of the discontent in civilisation. To this, Freud responded: "Go on!" "Speak!" Instead of responding to the demands of the being-for-sex, the psychoanalyst stresses the "I ask you to refuse me what I offer you, because it is not that" (Lacan, "...or worse", session 09/02/72).

At the beginning of the 20th century, Freud diagnosed the discontent in civilisation as a renunciation of sexual jouissance. Towards the end of the century, Lacan indicated that this discontent was the result of the dominant social bond constituted by the capitalist discourse and the foreclosure of castration that pertains to it. The result: we are all proletarians in the face of capital. However, today, our society of consumption, micro-credit, micro-enterprises, micro-cephalous, is the expression of the "civilisation of results". Consequence: we are all entrepreneurs! Here is the imperative of the super ego which transforms our lives into the Olympic Games, eliminating those who come across our way, promising us chocolate medals and plastic laurels. "To the victor, the potatoes!" (Machado de Assis, *Quincas Borba*, 1892).

What are the forms taken by the return of the foreclosed castration? The generalisation of the lack-of-jouissance, which accompanies the push to jouissance, has effects on the “individual” subject who, according to Freud (1921), is not distinguishable from the “collective” subject. What are the analyst’s responses when his practice is oriented by the ethics of the desire and of the well-spoken? Psychoanalysis denounces the new semblances of the symptom in demonstrating that its structure remains the same. Because the symptom is fabricated from language, it is sensitive to speech; because it condenses a jouissance, it is reduced by the analytic act. The analyst’s responsibility implies welcoming the symptom and sustaining the possibility of the treatment of the jouissance linked to suffering. Founded upon an anti-capitalist ethics, the psychoanalyst’s practice unmask the social semblances with which the discourses of domination are disguised: *gadgets* as objects of desire; bodies as goods; “solid” new products in lieu of the fluidity of bonds; unlimited responses to the demands and aspirations of the being-for-sex; violence based on racism and segregation of difference.

By opposing the *main stream* without being backward-looking, the psychoanalyst does not rally to science and capital, both of which foreclose and make people believe in a generalised delusion—we are all One. The psychoanalyst does not rally either to the “new” discoveries of the neuronal man. Psychoanalytic discourse is the other side of that, so the psychoanalyst becomes the accomplice of the black of all races (Heiner Müller). The analyst rallies to the artist whose poetic *tour de force* unveils the non-sense of all things, the *ready-to-wear* of religious meaning, and reveals as well the sense given by the desire of each one.

The adult remains the son of man: psychoanalysis shows that by giving birth to oneself with words, man creates words while making poetic his own singularity. This does not mean that psychoanalysis aspires to an individualistic outcome. There is no subject without the other, says Lacan. There will always be an other, with his difference and his form of jouissance. Contrary to the *cloaca maxima* of civilisation (Lacan, “Lacan’s lecture at MIT”, 1973/1975) which sucks up the being in his house of language, the analyst, through clinic, his act and his interpretation, unveils castration as constitutive of every speaking being. He also unveils the non-sense of an Other jouissance, which is always different. Guided by the logic of *heterity*, he is in the time of opening to the new and to the always surprising arrival of the other.

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### **Sub-themes**

the psychoanalyst’s responsibility | ethics in psychoanalysis | psychoanalysis and politics | the clinic of the act | desire and interpretation | the well-spoken and jouissance | the clinical wager on the subject and the discourses of contemporaneity | psychoanalysis and belief | the psychoanalyst and science | art and psychoanalysis | psychoanalysis and other knowledges | the analyst’s responses to psychosis | ... and to the toxicomanias | the child in psychoanalysis | the psychoanalyst and the Real.