

# TREATMENTS OF THE BODY IN OUR TIMES AND IN PSYCHOANALYSIS

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## Infancies and the interweaving of the bodies

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The body that interests psychoanalysis is the body as the effect of desire and of the unfolding of the paradoxes of *jouissance*; body traversed by language: a body spoken as well as speaking; a body of *drive* and erotism; body interwoven by demands; braided by signifiers that wear it down and lead it to burn out; a sexed and mortal body. A body that in its early days of life is shaken by the touch and rhythm of the Other; a body that, dislocated by the intrusive *jouissance* of *lalangue*, loses its instinctive compass and is pierced by the primary traces of its helplessness. A body that emerges from the braiding of other bodies and desires that precede it, speak to it and affiliate it. Body fruit of a lineage, which does not appear in the real but, as Lacan will say in his Seminar XXVII <sup>1</sup>, as a misunderstanding.

The body that interests psychoanalysis can be the object of dedication but also of neglect. As Colette Soler indicates<sup>2</sup>, it is educated, subdued, cared for, neglected, sheltered, shaped and deformed, captured and civilized. It is therefore a product, transformed by the discourse that dominates the epoch in which it is shaped: dislocated by the way in which the social bond is put into play, disturbed by the dominant modes of *jouissance* and by the traumatic contingencies that each subject has to live through.

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<sup>1</sup> Lacan, J. (1980) Seminar XXV, Dissolution, Lesson of June 10, 1908. Unpublished Seminar

<sup>2</sup> Soler, C. (2006) Public lecture: The body event of discourse. In: Soler, C. (2006) Los ensamblajes del cuerpo. Medellín: Asociación del Foro del Campo Lacaniano de Medellín. pp. 87-105.

Also, the definition of infancies, the place that is given and the ways of treating them are traversed by the discourses that dominate the time in which one lives. Each epoch draws the places offered to children and the braiding of their bodies, *giving way to new offers of identifications with new risks, new ways of enjoying (jouir) and new discontents and sufferings.*

Each day we live increasingly faster, we expose ourselves more quickly and massively to experiences without the support of the symbolic that allows us to process them. Infancies are lived in a hurry, with little or no time for rest, elaboration and creativity. It is a petty time to promote encounters and make social ties, which translates into a remarkable advance in the intertwining of individualism, isolation and distrust. How are social bonds built when the discourse of competitiveness and competition prevails? How can a child position himself between being suspicious of the other and solidarity as the alternative? What effects do haste and saturation of all spaces have over today's infancies and the ways in which their bodies are woven?

To this are added the effects of the discourse on equal rights, the right to jouissance and the freedom to dispose of one's own body that Colette Soler speaks of in her book *What remains of childhood*.<sup>3</sup> It is a time that also confronts us with the vertigo produced by the continuous *spin* of the sexual currency that increasingly combines its two sides: on the one hand, puritanism, censorship and the supposed protection of children's rights and, on the other, the face of sexual hyperstimulation, the sexual abuse industry and child pornography. To the above we could add the incidences of the virtual [world] in the modes of satisfaction that are promoted and that seem to be able to bypass the real encounter of the bodies. This virtual world envelops, moves, disturbs and floods the spaces and times of everyday life. What are the effects this has on infancies? Which places open and which places close? How are infancies' bodies affected at this juncture? These are scenarios that induce the dislocation of the bodies: the hyper-stimulation and exacerbation of the drives; the display of sexuality and the marks of the traumatic in the body of infancies; the drifts towards anguish and its

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<sup>3</sup> Soler, C. (2014) Conference "The generalized child" in: Soler, C. (2014) *What remains of childhood*. Medellín: Asociación Foro del Campo Lacaniano de Medellín, p. 46.

effects of disruption; also, the anesthesia by way of generalized medication; the neuro-mania and its pretense of eradicating desire, history, memory and uniqueness.

In times dominated by capitalist discourse, the figure of a consistent great Other has been eroded and with it, the resort towards common ideals and causes. The question regarding the risk of infancies and the interweaving of their bodies takes particular importance, and we could advance that the capitalist discourse treats them from two perspectives: *capitalizing on them* and subjugating them to the logic of the market of *jouissances*, or *decapitalizing them* of what distinguishes them and allows them to unfold in their uniqueness. But in both cases, it deals with the consumption and calculated usury of the vital forces of that life span and the impoverishment of the experiences essential for the future. It also has to do with the additional difficulty that these times bring to infancies, to recognize and recognize themselves in their bodies.

What can children count on to cope with this capitalist maelstrom? What becomes possible at this crossroads? Accompany with presence and words the hesitant infantile steps towards processing mournings and trauma; help to weave the symbolic resources that make possible the historicization and discovery of new ways for desire and creativity; summon the ludic dimension of play that opens up to the vertigo of surprise and the anguished encounter with what's to come. The International Meeting in Buenos Aires will give us the opportunity to continue thinking about the ways in which bodies and infancies are woven today.

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