

**VIII International Congress of Convergence, Lacanian movement by Freudian
psychoanalysis**

What is ethics in psychoanalytic practice today?

Barcelona 24, 25, 26, and 27 May 2023

Institutional Apertura Presentation

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The place of psychoanalysis in times of 3.0

This congress summons us to debate ethics and its place in psychoanalysis in current times,
hypermodern times and 3.0.

Freud taught us that we are witnessing a new malaise in culture, in times marked by great
and rapid changes, by social movements: we think of technological advances, scientists,
assisted reproduction treatments, AI (artificial intelligence), big-data, the economic and
financial crisis, the war in Ukraine, the escalation of arms, the irruption of the pandemic,
climate change... life in a click... a disturbing reality that changes the way of life.

Today's society, like in other times, manifests a malaise that is presented in different forms,
with a diversity of aspects and from that a broad symptomatic expression emerges and
manifests itself and makes itself seen.

Psychoanalysts are also shaken by this reality that questions them, so they cannot remain
passive and oblivious to everything that happens; they are not "outside", they live immersed
in a situation of widespread malaise, in which the dominant discourse
pushes the population to enjoy unlimitedly... We find ourselves faced with a reality of bodies
manipulated by science that denies the impossible and favors an overflowing enjoyment, as
opposed to an outburst of objects and bodies that do nothing more than generate a dizzying
distress.

Lack of want is missing, which brings us closer, more and more, to a reality that is
perceived as delusional.

At this point and from the love of transference, our ethics as analysts come into play: and carry out this third function that makes us aware of what is missing, of the incompleteness, of the limit, of the finiteness, of the law, of that "container-edge" that pacifies so much, we see in the clinic; a thirdness that operates from the non-being, that listens, points and addresses the subject, accompanying them in what they say, in their journey, without prejudice, letting them know about their desire.

A discussion about time and "the contemporary", the Italian philosopher Giorgio Agamben writes:

(...) "Contemporary is one who has its gaze fixed on time, to perceive NOT light but darkness. All times are, for whom experience contemporaneity, dark. Contemporary is, precisely, the one who knows how to see that darkness and who is capable of writing dipping the pen in the darkness of the present".

(...) "Do not be blinded by the lights of the century; Only then can we distinguish the part of the shadow, intimate darkness in them".

In other words: there is no light without the dark intimacy of the symptoms that come to our consultations; some call that manifest the crisis of the symbolic, where metonymy reigns, the image of the "as if", the Ideal of the self, and a virtual and multiple reality where there are no borders or interdicts. The system, neoliberal and perverse, is installed in the certainty of "Everything is possible", "everything is affordable", and endlessly feeds that social restlessness, while advertising and selling presumed express solutions to all.

Social realities multiply at the speed of inequalities and contrasts, the similar becomes threat, habit-induced isolation, and affective life is changed for survival. The bad "treatment" overflows the bad "being". These are times in which the subjectivity of the word, the symbolic, also stagger revealing, at the same time, their fragile contemporary.

We know that the subject is subversive per se and, the more one tries to

crush it, the more it stirs... It is now more than ever that we must pay attention to the shadows of the patients and be able to see so much blinding light between them; It is a good time to look away and refine listening, be able to make sense of the silences, the stages, the said and the half said, what lays between the words, make a space, a space for subjectivity so they can manifest themselves.

Ethics, a topic that today calls us analysts, scholars, listeners and curious, urges us to reflect, to continue working, debating, exchanging ideas, writing; In short, it urges us to continue sustaining the discourse of psychoanalysis.

Towards the end of his teaching, Lacan said: «it is essential that there are at least two analysts. The analyst to have effects and/is (et/est) the analyst who, for these purposes, theorizes them”. If the practice is not explained, it is not formalized, if it is not written, psychoanalysis is no different from magic or any kind of esotericism. And here we are, gathered, putting the body and rediscovering ourselves around ethics; regarding this, Lacan tells us: "the ethical act is one that is in accordance with the will of the subject; as much as the unethical or guilty act, which is the one in which the subject CEDE to renounce his desire”.

In this way, we can think about the ethics of psychoanalysis wherever there is a demand from the Subject (who suffers, asks for help and complains) and where there is an analyst's desire to hear what they say, how the symptoms speak from whom comes to consult.

As analysts we know that language, which passes through and hits us, does not determine a single and unequivocal meaning of the words, so life can be understood in many and infinite ways, as many subjects there are; each has its own truth, its own interpretation of the evolution of their existence and the symptoms they carry on their back; all these are symptoms that accompany the “parlêtre” and from the word, from the beginning of time.

In the current context, the drive of our praxis is therefore to listen to the

subversion and the desire of the subject (in times when the desire is lost and subjectivity seriously compromised); it is work to build a solid transference axis that makes a place for their manifestations, no matter how extravagant they may seem and by means of which to be able to conduct the cure so that the desire of the Subject emerges in words; from an ethical listening (not moralistic) to sustain the ethical analytical act.

We return to Lacan who, faced with discomfort, proposes that we work from the highest ethics: "Do not back down from desire", "approach what is real of the subject through what is most singularly proper to each one, so that it is not annulled or betrayed"; to be able to dive in search of the authentic truth of each one.

If there is ethics of psychoanalysis, it is the one that departs radically from any formula to adapt the subject to what it suits, to morality, to what seeks to train and predetermine it. These are times in which "absence is missing" and in which there are no impossible possible, but what a great paradox: what is most intended to be missing is the subject! erased and converted by the system into an object, without a soul, without opportunity for singularity and word.

Here is the legacy of Freud, Lacan, psychoanalysis and ethics: in the effort to continue listening to the discomfort that reaches the device, for making the subject and the singular and the full word of it emerge, to make something known about castration, desire, jouissance, limit, of love, of loss, of life, of the relationship of the bond with the Other and with the like...

Our ethics must aim at a flexible and open act, chameleonic, without rigidity, unique to each patient, in each session; a job diametrically opposed to the sequences and algorithms that try to predetermine us; an act based on transfer, in the demand for love, that knows the times and that is open, that feeds on other disciplines, that makes the cause and the origin of the anguish known, that delimits those scars, those transgenerational and timeless symptoms, personal and non-transferable... that come back, time and time again. Culture changes and malaise manifests under new modes of presentation.

With reference to "The direction of the cure and the principles of its power, Writings I" (1958) Siglo XXI Editores, Lacan tells us: "Well, if love is giving what one does not have, it is quite true that the subject can wait for it to be given, since the psychoanalyst has no other thing to give (it is transference love). But even that nothingness (the missing), he doesn't give it to her, and it's better that way; and that's why they pay them nothing, and preferably generously, to show well that otherwise it wouldn't be of much value."

The patient pays the analyst to notify them of what is missing in their path to desire.

At this point, we propose a place and ethics of psychoanalysis in times of 3.0, based on the desire of an analyst, an analyst involved, committed, contemporary with their time and who works from the primordial fault that characterizes us as being speakers, which stimulates us to continue learning, to listen carefully and delicately, to investigate and train ourselves to be able to advance a little more, as we are doing here today.

Ultimately, my colleagues and I are talking about the commitment of "being activists of the ethical and full word of the Subject", a word that repositions and brings with its new perspectives and senses, new desires; the same word with which we make our way when talking.

As Lacan said in Seminar 7, referring to the morality of power:

"You continue working, and as for the desire, wait seated."

We are not going to wait.

