

2023 Convergence Congress
Which ethics for **present-day** psychoanalytical practice?
THE ANALYST'S POSITION

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I would like to start by naming the two-fold function of the psychoanalyst: sustaining the analytical act owing to the desire of the analyst as such; and thinking out psychoanalysis, something reflected in the form of seminars, presentations, meetings, congresses, and other exchanges among peers. The latter is why I have taken the interrogations posed by the Congress presentation, to think about psychoanalysis and to attempt to provide an answer to them.

Right from the beginning, the term “present-day” in the title set me thinking. The word brings to mind timing, temporality as awareness of the present but in its liaison with the past and the future, that is to say, to times defined by a history of ways of life. Thus, we may say that subjectivities are historical in that they belong in a time, and that any social bond, which means discourse, determines the way of life of every subject, the subject values, *semblants*, ideals, controversies... Having said this, we may now state that the unconscious is not historical since it is not an effect of discourse but rather of language – hence, the subject’s separation, the cutoff and splitting forever of a part of the subject’s self, his original exile, a subject doomed to the impossibles of the speaking being, a division which positions the bodily dimension. In a conference by Colette Soler, I was able to grasp Freud’s true subversive dimension, namely, having established a non-genital sexuality and the partialization of the instinctual body, i.e. a sexual enjoyment of the body, partial and not genital, and a limited, cut up, castrated sexuality

The effects of language do not change in the course of time. Therefore, when discourse changes, the change cannot be a change of structure. I take this as guidance to think out the following questions.

1. *How to intervene when many of the demands we receive go no further than the resolution, fast if at all possible, of anguish or the symptom?*

Standing by my previous statements - we have no reason to think that today’s subjects are not analyzable -, I wonder: what would be the problem for psychoanalysts? if we know that psychoanalysis does not uphold civilization ideals, that whoever demands is subject to the unconscious, and, therefore, to their own symptom and self-enjoyment, to their enjoyment uniqueness, which is what analysis aims to. Anyone seeking analysis does so because something has come up to shatter their daily life; the psychoanalyst takes anyone who comes around accepting their demand, given that psychoanalysis has to do with a subject and with the rapport this subject has with the word, the uttered word, whose effects we see in the unconscious; and we accept whatever is more typical of the subject, his symptoms; this symptomatic breakup is the fundamental of psychoanalysis. The analyst is implied in the unconscious, so says Lacan in Seminar XI: “the presence of the analyst is in itself a manifestation of the unconscious”¹.

2. *Which conduction of the cure might lead patients to undertake full-fledged analysis?*

¹ Lacan J., Seminar XI, The Four Fundamental Concepts of Psychoanalysis, Book X, Pg 131, Ed. Paidós, Buenos Aires, Argentina, 1973

In essence, let us say that the reason for consulting is failed desire; in this sense, the analyst is well-positioned as cause of desire. From the very beginning, accepting the demand is the appointment attended by the desire of the analyst; it is what operates in the cure and it is what lies at the origin of the analytic act as a cause of the signifying localization of the object which is the subject in his *fantasme* for the enjoyment of the Other. Conducting and orienting the cure is the analyst's act which stands in the *semblant's* stead, the place of the object that divides the analyzand between desire and enjoyment.

The analyst's desire is rid of the desire to cure, whose roots are to be found in childhood, and as such, an oedipal desire. Moreover, analysis leads to unveiling the incurable: loss of the object, partial drive, castration, repetition, enjoyment fixation which fixes the being, its enjoyment symptom. We may thus say that curing without intending to cure is the analyst's desire internal vexation as well as its uniqueness, it is the analyst's ethical stance, and it operates from the very moment of welcoming whoever places the demand.

3. *What effect is there on transference now that bonds and love rapports have become voluble?*

I wonder: "Has there been any time when love rapports were anything but voluble, among other things?" Literature is strewn with these loves and their opposite, with loves that stop being so despite constancy of relationship. In Seminar VIII on transference (1960-61), Lacan, on his metaphor of love, spells out the fall of the amalgamatic object a idealization, thus pointing out the analyst's position – here, the analyst must refrain from any ideal. In closing this seminar's last lesson, Lacan says: "*An analyst must know that an object is as good as another; there lies the bereavement around which the analyst's desire is centered*", that is, all those objects are the same fallen object.

In Seminar XI, Lacan lays down that transference is enacting sexual reality of the unconscious, i.e. the enactment of the drive in relation to the analyst. On the one hand, an idealizing love demand, and on the other, instinctual sexual reality, both connected by means of the desire that ensures the presence of the loss, a perpetuated loss. The presence of the analyst is irreducible as a witness of that loss.

To conclude, I would like to underscore the analyst's ethical position. And to do so, I will refer to Seminar XI, where Lacan underlines (Chapter XVII) Descartes quest: "What does Descartes seek? Certainty. And Lacan quotes his words: "*I have an extreme desire to learn how to tell true from false, to see clearly in my actions to walk safely through life*". Lacan stresses that the Cartesian way of following paths is essential to open up the way towards the truth that he finds. It is his own way and his own method; to do that, he put on halt Knowledge and knowledges. An ethical position has to do with upholding the desire to find the way to truth, a way of one's own. The analytic act demands this ethical position from the analyst's desire in order to make way to an encounter with the impossibles.

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