

## INSTITUTIONAL WORK OF THE ESCUELA FREUD - LACAN DE LA PLATA.

"What ethics for psychoanalysis? Foundations of our practice in intension and extension"

The work that we present at this VIII International Congress of Convergence - lacanian movement for freudian psychoanalysis, allows us to return to the foundations and arguments that from the Escuela Freud Lacan de La Plata we raised in the application letter for admission to the movement. To read those marks from the questioning that it raises in the school work the title proposed by the colleagues from Barcelona: What ethics for psychoanalytical practice today?

Basing our practice in the intension and in the extension from the ethics of psychoanalysis. Psychoanalysis enables an unprecedented bond that makes a discourse and from there we bet on the transmission and analyst training.

This paper involves a modality invented at the efla, put into practice in the different works presented at the Convergence congresses and colloquiums; in the same way the application letter for admission of the efla to the movement was written. Decant from the different speakings in meetings held between members of the school, reading and writing raised in the plot that the transfer of work produced.

We asked ourselves the question: Is a psychoanalytic ethics possible if the practice of the analytical device in intension is not taken as a foundation, a privileged place to verify the hypothesis of the unconscious?

Moving forward in the work another question arises: What ethics with respect to the extension? What it meant to say about the social bond between analysts, the transfer of work, the analyst's desire, how to account for the transmission?

### **Of the psychoanalytic clinic:**

In the intension and in the extension the clinical dimension implies to make reading.

The ethics of psychoanalysis refers to the relationship that each one maintains with the hypothesis of the unconscious, put in act in the intension. Ethics of well saying produced by carrying out the analytical experience, in transference, and and it is bet to transmit in the extension, using the school devices that act as a symbolic framework to protect the lack.

Ethics is put in act because we are warned that it is not a matter of seeking the good of the patient but of betting on the emergence of the subject in the field of desire, producing a shift with respect to the furor curandis.

### **Of psychoanalysis in extension:**

How to approach ethics in relation to extension?

Two points in the argument offered by the organizing institutions of this congress allowed us to contrast the social bond that psychoanalysis produces as a difference against the "fickle bonds"<sup>1</sup> that capitalism ensures:

1. "The psychoanalytic discourse as the reverse of the master's discourse".
2. "The analyst's desire".<sup>2</sup>

Faced with the advances of neurosciences, of other practices that address the psychic suffering of the parlêtre, psychoanalysis is proposed as another possible mode of approach, an alternative that takes the word as an ethical axis, betting on saying.

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<sup>1</sup> Of the convocation and argumentation to the VIII International Congress of Convergence, lacanian movement for freudian psychoanalysis, in Barcelona.

<sup>2</sup> Ibid.

Turns, discursive rotations take place in the analytical device if the analyst's desire works, if object a operates as a separator in transference. The analyst's discourse is possible by rotation, as the reverse of the master's discourse, also called unconscious discourse, making experience of the lack.

Supporting and putting into practice the politics of the symptom, that is, locating the master signifier, makes possible reading, writing and reversion towards a discourse that is that of psychoanalysis and provokes the liberation of desire. Propitiating the emergence of a new, unprecedented desire, originated in the very experience of psychoanalysis in intension, analyst's desire function, bets to make extension happen, as a motor, as a cause.

#### **Of the extension:**

In the work meetings, a counterpoint begins to emerge between expansion of psychoanalysis and extension of psychoanalysis. In what way is this discursive practice transmitted from an ethical axis that does not imply the attempt of colonization, of expansion that goes in the same way as capitalism?

What is the responsibility of analysts regarding the progress of psychoanalysis and its insertion into culture?

Is it possible to extend the desire to others? Isn't that the question of transmission?

The school is carried out betting on listening to the differences, giving an account and putting into practice a "desiring extension"<sup>3</sup>.

This is what makes it possible to make Movement. Between the intension and the extension a new saying occurs. A desiring position is transmitted from the sayings, because the desire resonates in the enunciation.

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<sup>3</sup> 3 Syntagma produced as an effect of the work of several speakings in which a new letter is decanted.

We found in the desiring extension the foundation that is produced in the intension, putting into practice the relation to the unconscious, making politics of the symptom.

Going against the master does nothing but give consistency, on the other hand, the symptom by its very formation is chance to pierce that consistency. The school is based on this ethical axis, which comes from the experience in the analytical device. The possibility of reading the symptoms allows the object a to function as a cause and to protect the differences.

We affirm that movement occurs when we work on the resistances of each one with respect to the discourse of psychoanalysis.

Asking ourselves about the way we carry out psychoanalytic practice, reading it and giving an account to others in the whole, is another way of situating ourselves with respect to the ethical axis.

### **Convergence:**

As we stated in the school's application letter to Convergence<sup>4</sup>, we believe that the inclusion of institutions in this convergent movement can relaunch the progress of each one in terms of training and promote the validity of psychoanalysis in culture by accounting for the practice with others whom a work transfer is established.

The meeting between institutions and colleagues makes it possible to sustain the school as an open set, to continue the investigation of the social bond between analysts, to interrogate how castration is put into play and the inclusion of the difference without making of this hierarchy. The multiplicity of positions regarding psychoanalysis, held in the associations that make up the Movement, is productive to continue working with others, the training of analysts as a question and the treatment given to the crucial problems of psychoanalysis.

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<sup>4</sup> Letter of application for admission made by EFLA to Convergence, lacanian movement for freudian psychoanalysis. 8 March 2011

Psychoanalytic institutions are not exempt from producing artificial masses with the structure proposed by Freud in "Psychology of the masses and analysis of the self", churches maintaining unquestionable dogmas or armies with hierarchical primacy, with claims of colonialist expansion. The practice of reading, making the symptom a tool of orientation, can make possible a desiring extension, a practice that can go beyond, that allows to make room for the most radical otherness.

We bet on the foundations of psychoanalysis: the hypothesis of the unconscious verified every time in the intension, in transference; making transmission in the extension.

The ethical foundations of psychoanalysis arise from the intension, and are practiced in the extension every time we do not go against the discourse of psychoanalysis, of transfers, of the good saying that tries to approximate and circumscribe the real that makes the singularity of each one. In this way, psychoanalysis resists capitalism, a propitious symptom to protect the lack and not make a unified whole tending to the mass.

Escuela Freu-Lacan de La Plata.

Representante: Claudia Lujan.

Sandra Alderete, Maren Balseiro, Cristina Borda, Amalia Cazeaux, Rodrigo Echalecu, Claudio Gómez, Silvina Naveiro, Claudia Luján, Romina Scordino, Leticia Scottini, Evangelina Spagnolo.