

BECOMING A PSYCHOANALYST AND ITS AUTHORIZATION¹

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That's why I tried to get some testimony about how someone becomes a psychoanalyst: what makes someone become a psychoanalyst after having been an analysand? [...] As I come to think today, psychoanalysis is non-transferable. That's pretty nasty. It is unpleasant that every psychoanalyst is forced – as he needs to be forced – to reinvent psychoanalysis.³

Jacques Lacan, Congress on Transmission, July 1978.

The training of psychoanalysts is as complex and singular as a lifetime. Hence the need to research its insertion in the various base organizations of the process, insisting on the creation of knowledge that can be written from the beginning.

The structure of training a future psychoanalyst has as its starting point is the movement that was organized around Freud's founding desire. He was the first to assert this function, unprecedented until then, putting it to the test, risking himself in a completely new position, and authorizing himself as a psychoanalyst. Therefore, psychoanalysis is an invention of Freud.

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3 *Staferla* translation of the Congress on transmission, July 1978. Available at: http://www.valas.fr/IMG/pdf/j_lacan_cloture_des_journees_sur_la_transmission1978-07-09.pdf

A founding act that testifies to the birth of a new syntax that never ceases to be written from the formations of the unconscious. His courage was that of a giant, insofar as his theoretical-clinical progress was due to the separation from his medical training, which was marked by the strong discourse of medical science.

Freud left us a singular inheritance: each new psychoanalyst gave his share in front of this discovery so that it would survive. It is the insistence on a transmission operated one by one because psychoanalysis will not survive by itself; it needs passers who can reinvent it: psychoanalysts. Hence the need to keep the question alive: how does one become a psychoanalyst?

At the outset, we have two positions: the one advocated by the International Psychoanalytic Association (IPA); and another, which is born from the teachings of Jacques Lacan.

The first is based on a hierarchy: one knows, in advance, what is needed to become a psychoanalyst. Therefore, the institution recommends how someone should proceed to achieve the title of psychoanalyst; an advance guarantee!

In the second Jacques Lacan invents an ethical device based on one only after a finished analysis. What's new? He maintains that no predetermined knowledge accounts for becoming a psychoanalyst. Therefore, he takes into account the not-knowing that is at the base of the whole process and that will guide the questioning of what a psychoanalyst is. Remembering that there is no identity of the psychoanalyst and that it is not, in the end, an identification with the "I" of the psychoanalyst. Unconscious knowledge is what is not known in advance. However, psychoanalysis allows access to the unconscious, being able to extract the truth from it, even if not all of it.

If teaching concerns the knowledge that is produced in the transfer of work within a psychoanalytic institution, how can it be argued that there is a transmission of this

knowledge that is extracted from unique experiences between peers when, after all, what is taught does not depend on the institution? How can a psychoanalytic institution teach what one does without it and, nevertheless, is concerned?

The psychoanalyst finds the reasons for his actions in his analysis. There is, in the unconscious, something impossible to say, knowledge being distinct from accumulated knowledge: Unconscious knowledge that is not known, but that can be shown at the end of a journey. However, how to verify what results from an experiment?

That was the crucial problem left by Lacan! Let us remember what resulted from his attempts to put his 'proposition' into practice for the School's psychoanalyst. Psychoanalysis in extension sustains "externally" the existence of psychoanalysis in intention, the one that makes subjects lie down on the couch. Conferences, articles, publications, congresses, and even the institutions themselves can support this extension; maintain as such the presence of the unconscious in the social field. However, psychoanalysis is not enough to answer about becoming a psychoanalyst; How is the psychoanalyst's desire born?

Nowadays, what ethically sustains the distinction between an institution and a school of psychoanalysis committed to Lacan's teaching? Are there, yes or no, new inventions?