

VIII international congress

Convergence, lacanian movement for freudian psychoanalysis

¿what ethics for psychoanalytic practice today?

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“The resistance of the psychoanalyst to preserve the theory; today”

Eva Lerner

The resistance that a psychoanalyst must currently combat in himself, in the face of the variables that appear in sexuation, refer to not mistaking the path by believing that it is a matter of updating psychoanalytic theory according to the subjectivity of each epoch, as has happened several times in the history of psychoanalysis. The fact that an analyst cannot remain oblivious to it is tantamount to saying that he resignifies - with the signifiers of his time and style - his ways of reinventing psychoanalysis so that it does not become lethargic.

A long list of phenomena characterize our present reality, regarding sex change, a-sex, sexual diversity laws, ovum and sperm donation, pregnancy by single women, surrogate motherhood, paternity in equal marriages, child sexual education in schools, prenuptial agreements and the use of inclusive language, among Others. In this long list some advances were achieved thanks to the feminist marches and Others that arise as a result of the development of science and technology.

There is a feminism - to which I adhere - that claims equal civil, social, and labor rights for women. Its achievements through the struggles of generations of women are remarkable, thanks to which today we can vote, try to sustain a professional practice with equal rights without glass ceilings and without quotas for women, and, also, combat femicide.

But hegemonic feminism is the dominant conception, the one that supports the accusations of psychoanalysis as patriarchal and heteronormative, and is based on the use of the concepts of "phallus" and "father"; and it is what invites us to make some clarifications. First, it must be remembered that the concept of the phallus is based on the penis, although it does not refer to it. On the contrary, it refers to the fact that not even the penis - agalmatized by humanity since the early days of civilizations and religions - can attract the concept of "absolute all". "Phallus" is the signifier of the lack because the "parlêtre" must not be the phallus to be able to access to the word, and this is known as symbolic castration.

Freud always admitted the inherent bisexuality of the human speaker –“le parlêtre”- and did not fail to conceptualize the importance of the different oedipal solutions for sexuation. He always suggested not to pathologize and, although his writings and those of Lacan have an epochal stamp, we must highlight that both of them foresaw future times and the consequences in the psychoanalytic clinic of time changes. Therefore, they put many concepts to the test, conjecturing the changes in the imaginary garments, such as that of the hysterical symptom in Freud and that of the decline of the father in Lacan.

There is a limit of the Real before which the parlêtre must stop, referring both to the fixity of some bodily issues and to the diversity of the appearance that he or she chooses. Ultimately, the xx and xy chromosomes will not only not be modifiable but also will not be able to change with epochal variations. Instead, today the axiom *madre certissima padre incertum est* has changed, and the background of this change is the multiplication of functions by the decline of the father and not by paternal authoritarianism.

As psychoanalysts, we do not flag ourselves nor do we know what the good of humanity is. We deal with what we read and that is the ethics on which our practice is based.

Psychoanalytic theory does not change because the costumes of the time change. The hysterical symptom no longer refers today to forbidden sexual fantasies, nor is there almost any conversion of hysterical pregnancy. Freud had already anticipated this when he pointed out that with the contraceptive pill and the non-sanction of sexual relations outside of marriage, some of the hysterical conversions would change their disguise. Today the symptoms are different, but the structure of the parlêtre has not changed.

The Mathema of Sexuation does not need to be modified; it allows writing in it all the variations that appear in each era. It is a resistance of the analyst not to be able to read them and assuming, instead, that psychoanalysis has that limit and must be updated. They are the current symptoms that we must pass through the strainer of theory.

We read in the lower quadrant of the Mathema of Sexuation that every parlêtre must come to a position that we call "phallic" in order to speak and for all desiring activity in the social bond, we write it \$. Phallic position to acquire, for both sexes - either to work, make love or engender and give birth to a child, being able to welcome it-, it is not without being subject to one's word that this is thought.

This occurs in those who call themselves men and those who call themselves women. Without having used the inscription of the phallus as a lack, one inhabits language, but one does not come to have one's own word.

In the Mathema of Sexuation, on the left side, both men and women are inscribed in order to become parlêtres. Without what we call the Name of the Father, defined as this necessary scansion - which says "no" to anything goes -, no one speaks in one's own name. That is why there is no complementarity between the sexes, there is no possible correlation to be written and we say it like this: there is no sexual relation.

The declaration of sex is a fact of discourse and it is the right of each speaker to authorize himself as a sexed person. This entails a precondition of the ~~Other~~, who wishes a gender for his or her children. We are going through a time in which a serious error is as serious is proclaimed, such as supposing that gender is chosen and has nothing to do with the desire of the ~~Other~~. The mistake consists of believing that gender is "self-perceived" at an early age, as established by the Argentine Identity Law of Genre.

Our position in the debate between disciplines matters and above all we owe ourselves to the ethics of desire in the analyses we conduct. If a girl says to her mother, who is our patient: "When I grow up I would like to marry, like you did, a boy as handsome as my father, and have children;" and her father, wanting to be modern and open-minded, intervenes before the mother's astonishment, saying: "You don't know if you'll be a lesbian, daughter, don't get ahead of yourself." The word operates as a desire for the girl when, in truth, questioned by his wife - who knew that he loved having a female daughter born to him - why he said that, it turned out to be a super egoic saying of the father, who feared being heteronormative, falling into the symmetrical and opposite error.

Today the issue extends to what is called the *trans movement* in a context that questions various disciplines, at least in the West, and that has already gotten out of hand for Judith Butler herself, because the *trans* spread from the supposed "freedom", granted by transexuality, to the *trans-age*, which supports paedophilia, to the *trans-species*, which supports sexual relations with animals.

It is not a matter of changing the theory. Psychoanalysis itself in the Mathema of Sexuation is strong enough to withstand the ravages of such verification.

If we turn to the right side of said Mathema, an end of analysis is sanctioned as such in the access to femininity for every parlêtre; also for those who call themselves men, it is access to a phallic not-all. Therefore, psychoanalysis is neither heteronormative nor patriarchal, as it is accused. On the contrary, it is very respectful of listening to case by case and a posteriori being able to situate, without prejudice, the path of each person in their sexuation, taking into account the two phases of it without confusing them: one, that of the sexed identification and, the Other, the choice of object.

Political correctness can be a new form of segregation, censorship, and discrimination. We care about the subject.

To conclude, I will say that the Matema harbors within it the diversity of current gender variables and, therefore, the possibility of being read from psychoanalysis.