

What's the place for transference love in this time and age?

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The difficulty of the social bond characterizes our times: fascination and dependence appear as models of the relationship to the Other. A considerable number of individuals run the risk of remaining entangled in the bewitching and arbitrary net of a guru, a leader, a dictator. These formations are active not only under a dictatorship but also in our day-to-day life, in various urban organizations, especially in those where the leader dominates with a form of hypnotic hold on individuals and on the groups. The fanatical absolutism with which some leaders, sooner or later, ask to be followed, would not be possible without activating a certain hypnotic, primitive, outlawed area. It is against this backdrop that personal ties are established that are too close together, or too absent. Boundaries, at all levels, cave in or stiffen. In the vise between the extremes of fusion and the deadly rigidity of the absence of love, that we have to deal with today, shouldn't transference love and the analytical discourse have find their place and make their way, to open a third way - and a third voice - which is absolutely indispensable to face the collapse of civilization? The ethical concern of psychoanalysis can only be political as well nowadays. The new analyses often reveal a new type of citizenship: the "citizen-

child”, the one who has little connection with the collective, no respect for the other, does not know the rules of negotiation except the superb disparity between themselves and the others. The public spirit does not really speak to them: but how could this new citizen know civility if the first Other, the maternal Other, matrix of subsequent relationships, presents a version of life where the drive would be limitless? An existence where the mother’s womb has passed on this endless consumption, which will then be found in neo-capitalist daily life? Today’s contemporary family claims to run schools, health and laws. But the family cannot make the law, precisely because the family is the place where the subject is most traumatized. In a recent publication, I investigated the root of the fascination for a leader or a guru, to the detriment of any critical mind. Being fascinated is a current issue. The hypnotic fascination appears with the birth itself, to the point that it is the child to be captured by the search for the mother’s breast and gaze. This is where we were subjected to the first fascination. Subjectivation is only a long way of emancipation from this original capture and submission. Indeed, the clinic of addiction is the one deal with every day. Barbarism is a regression, that is to say it is not the birth of something new, but the emergence of something old and primitive that comes back. It is a characteristic feature of barbaric times to look for a leader to rely on, a leader whose “mass” depends on. In times when democracy is uncertain, this fascination that has always existed for each one of us reappears. Hypnosis is part of us, it is in our blood and it

has contributed to our constitution as individuals and as a society.

Civilization, per se is not a sufficient frontier in the face of barbarism, as Felix Austria (Happy Austria) showed very well when, although at the zenith of progress, it was at the same time the cradle of Nazism. Austria was at the beginning of the 21st century the land of the geniuses Freud, Wittgenstein, Hofmannsthal, Roth, Schönberg, Malher, Webern, Klimt, Schiele and others. And yet Zweig was the “a dismayed and powerless witness to this inconceivable relapse of humanity into a state of barbarism which, while it had been believed for a time forgotten, reappeared on the contrary by clearly brandishing the dogma of anti humanity as a programme of action.” Thirst for submission. Our civilization is creating employees of addiction. Addiction is what Primo Levi called “the original infection of the soul”. It is the contemporary version of the death drive.

Dependence manifests itself in those who have separated less successfully from the first maternal symbiosis and repeat it in toxic substances - drugs, gambling, the internet. These are people who remain under maternal dependence longer than necessary. Addiction always has a dose of hypnotic capture. This is how we produce citizen-children who are the dream of any dictator. One could say that democracy, more tiring, is a work of resistance to this primitive force. In the register of the clinic I am often led to specify, when meeting the parents, that separation is the exact opposite of abandonment, which is nothing but the specular underside of the abyss of symbiosis. It must be said that if the mother, at

the very beginning of life, was not prepared to accept her child's absolute dependence, he would die: the foundation of the human being is indeed dependence. However, it can be said that psychoanalysis has only emphasized - in its various movements and with different paradigms and languages - that the task of every human being is to renounce the original and imaginary unity with the mother. Lacan poses the original "séparation" (the fall of the placenta), as the matrix of separation from the mother and her breast during the weaning period and all future separations. The concept of "separation" essentially says that only those who can separate themselves from a part of themselves (that is, to cope with loss) can separate themselves from their mothers and their subsequent substitutes. Separating originally means first of all losing something of oneself in order to make room for life, because if the subject does not lose something of himself, he will not be able to lose the mother's breast or body, that is, he will not be able to wean himself. The era of accumulation says that losing is a taboo, but, in fact, loss is not anguish : it is rather a solution, because anguish implies as Lacan has identified, a "manque de manque" (a lack of lack). Freud wrote to Lou Andreas Salomé: «What interests me is the separation and articulation of what, otherwise, would end up leading to a primary magma» . A certain form of dependence, linked to insufficient separation, is the most widespread name of the death drive today. If man has in himself such a dark and deadly background which bends him to closure, obedience,

passivity, that is to say totalitarianism as the annihilation of the desire proper to life, it follows that a strong dependence on the mother exacerbates this primitive tendency of man. If parents give life to their children, they must then withdraw to let them live and not to devote their whole life to their children or to serve them. The prototype of the mother is the one that subdues you while serving. Man's thirst for submission comes not so much from the primitive father, but rather from the all-powerful and all-first mother as the head of the mass. Those who have had a mother sufficiently separated are less exposed to this kind of fascination. Thus, if one of the ethical concerns of psychoanalysis is to work on the subjectivation of analyzers, this result has undeniably a political impact, to the extent that it counterpoints in this way every collapse of civilization, a collapse that has its deadly root in dependence and submission to the primitive Other.